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THE MAHABHARATA

(IN ENGLISH.)

ANUSHASANA PARVA.

CHAPTER I.

(ANUSHASANIKA PARVA).

Having saluted Narayana and Nara the best of male beings as also Saraswati, the goddess of learning let us ery success.

Yudhishthira said :—

1. O grandfather, peace of mind has been described to be subtile and of various orms. I have heard all your discourses, ut have not still been able to acquire tranuillity of mind.

2. Various means of quieting the mind have been described by you, O sire, but how can peace of mind be acquired from only a knowledge of the different sorts of tranquillity, when I myself have been the means of bringing all this about ?

3. Seeing your body covered with arrows and bad sores, I cannot get, O hero, any peace of mind, thinking of the evils I have done.

4. Seeing your body, O bravest of the brave, covered with blood, like a hill covered with water from its springs, I am perishing with grief as the lotus in the rainy season.

5. What can be more painful than this, that, for me, you, O grandfather have been reduced to this condition by my people fighting against their enemies on the battle-field.

6. Other princes also, with their sons and kinsmen, have been killed on my account. Alas, what can be more painful than this?

7. Tell us, O prince, what will befall us and the sons of Dhritarashtra, who, impelled by fate and anger, have done this hateful act.

8. O king, I think the son of Dhritarashtra is fortunate, because he does not see you in this condition.

9. But I, who am the cause of your death as well as of that of our friends, am denied all peace of mind by seeing you on the naked earth in this miserable plight.

10. The wicked Duryodhana, the most infamous of his family. has, with all his soldiers and his brothers, died in battle, performing Kshatriya duties.

11. That wicked man does not see you lying on the ground! Verily, for this reason, I would prefer death to life.

12—13. O hero who never forsook virtue, had I with my brothers met with death before this at the hands of our enemies on the battle-field, I would not have seen you in this pitiful condition, so pierced with arrows! Sulely, O prince, the Maker had created us to commit evil deeds.

14. O king, if you wish to do me good, do you then instruct me in such a way that I may be purged of this sin in even another world.

Bhishma said :—

15. Why, O fortunate one, do you regard your soul, which is dependent, to be the cause of your deeds? Its inaction is subtle and imperceptible to the senses.

16—19. Regarding it is cited the old story of the conversation between Mrityu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady named Gautami, who was endued with great patience and peace of mind. One day she found her son dead on account of having been bitten by a serpent.

20. An angry fowler, named Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her.— This wretched serpent has been the cause of your son's death. O blessed lady! Tell me quickly how this wretch is to be killed! Shall I throw it into the fire or shall I cut it into pieces? This infamous killer of a child should not live longer!

Gautami replied :—

21. Do you, O Arjunaka of little understanding, set free this serpent! It

should not be killed by you. Who is so foolish as not to care for the inevitable destiny that awaits him and make himself heavy for sinking into sin?

22. Those who have made themselves light by performing virtuous deeds, manage to cross the sea of the world as a ship crosses the ocean. But those who have loaded themselves with sin sink into the bottom, as an arrow thrown into the water.

23. By killing this serpent, this my boy will not revive, and by letting it live, no harm will be caused to you. Who would go to the endless regions of Death by killing this living creature?

The fowler said:—

24. I know, O lady who know the difference between right and wrong that great persons are pained at the miseries of all creatures. But these words which you have uttered carry instruction for only a self-contained person. Therefore, I must kill this serpent.

25. Those who value peace of mind, attribute everything to the course of Time as the cause, but practical men soon pacify their grief. People, through perpetual error, fear loss of beatitude. Therefore, O lady, remove your grief by having this serpent killed (by me).

Gautami replied:—

26. People like us are never pained. Good men have their souls always bent on virtue. The death of the boy was predestined: therefore, I cannot approve of the destruction of this serpent.

27. Brahmanas do not cherish resentment, because resentment leads to pain. Do you, O goodman, forgive and set free this serpent out of mercy.

The fowler replied:—

28. Let us acquire great and inexhaustible merit in the next world by destroying (this creature), as a man gains great merit, and confers it on his victim as well, by sacrifice upon the altar! Merit is won by killing an enemy: by killing this despicable creature, you will acquire great and true merit in the next world.

Gautami replied:—

What good is there in torturing and destroying an enemy, and what good is acquired by not setting free an enemy in our power? Therefore. O you of kind face, why should we not forgive this serpent and try to acquire merit by setting it free.

The fowler replied:—

30. A great number (of creatures) should be safeguarded against this one instead of this single creature being protected. Virtuous men quit the vicious: do you, therefore, destroy the wicked creature.

Gautami replied:—

31. By killing this serpent, my son, O fowler, will not regain his life, nor do I see that any other end will be attained by its death: therefore, do you, O fowler, set this living serpent free.

The fowler said:—

32. By destroying Vritra, Indra got the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do you, therefore, kill this serpent forthwith without any misgivings whatsoever.

Bhishma said:—

33. Although repeatedly urged on by the fowler for the destruction of the serpent, the great Gautami did nor bend her mind to that sinful deed.

34. Painfully fettered with the cord, sighing a little and keeping up its composure with great difficulty, the serpent then uttered these words slowly, in a human voice.

The serpent said:—

35. O foolish Arjunaka, what is my fault? I have no will of my own, and am not independent! Death sent me on this work.

36. By his order have I bitten this child, and not out of any anger or option an my part. Therefore, if there be any sin in this, O fowler, the sin is his.

The fowler said:—

37. If you have committed this evil, urged thereto by another, the sin is your also as you are an instrument in the act.

38. As in the making of an earthen pot the potter's wheel and rod and other things are all considered as causes, so are you, O serpent. He who is guilty should be killed by me, You, O serpent, are guilty! Indeed you confess it.

The serpent said:—

39. As all these, *viz.*, the porter's wheel, rod, and other things, are not independent causes, so I am not an independent cause! Therefore, this is no fault of mine, you should admit it.

41. If you hold otherwise, then these are to be considered as causes working with one another. For thus working with one other, a doubt springs up about their relation as cause and effect.

42. Such being the case, it is no fault of mine, nor should I be killed on this account, nor am I guilty of any sin! Or, if you think that there is sin, the sin lies in the aggregate of causes.

The fowler said:—

43. If you are neither the principal cause nor the agent in this matter; you are still the cause of the death. Therefore, I think you should be killed.

44. If, O serpent, you think that when an evil deed is done the doer is not implicated therein, then there can be no cause in this matter: but having done this, you should surely be killed. What more do you think?

The serpent said:—

45. Whether any prime cause exists or not, no effect is done without an (intermediate) act. Therefore, causation being of no importance in either case, my act as the cause should be considered in full.

46. If, O fowler, you consider me truly, to be the cause then the sin of this act of killing a living being rests on the shoulders of another who led me to do this.

The fowler said:—

47. You don't deserve life, O foolish one, why do you then exchange so many words, O wretched serpent? You should be killed by me. You have done a henious crime by killing this infant.

The serpent said:—

48. O fowler, as the priests officiating at a sacrifice do not gain the merit of the act by offering oblations of clarified butter to the fire, so should I be considered in this matter.

Bhishma continued:—

49. The serpent directed by Death having said this, Death himself appeared there and addressing the serpent said:—

Mrityu said:—

50. Guided by Kala, I, O serpent, sent you on this mission, and neither are you nor am I the cause of this child's death.

51. As the clouds are driven hither and thither by the wind, I am, O serpent, moved by Kala.

52. All influences of Sattwa, or Rajas, or Tamas, originate from Kala as they work in all creatures.

53. All creatures, mobile and immobile, in heaven, or earth, are pervaded by the influence of Kala. The whole universe, O serpent, is permeated by this same influence of Kala.

54. All acts in this world and all abstentions, as also all their changes, are owing to be influenced by Kala.

55. The Sun, Soma, Vishnu, Water, Wind, the god of a hundred sacrifices, Fire, Sky, Earth, Mitra and Parjanaya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala.

56—57. Knowing this, why do you, O serpent, consider me blameable? If I am to be blamed for this, you are also blameable.

The serpent said:—

58. I do not, O Mrityu, blame you, nor do I set you free from all blame. I only say that I am directed and influenced by you.

59. If Kala is to be blamed, or, it is not for me to find the fault. We have no right to do so.

60. As it is my duty to absolve myself from this blame, so it is my duty to see that Mrityu is not blamed.

Bhishma continued:—

61. Then the serpent, addressing Arjunaka said, 'You have heard what Mrityu has said. Therefore, it is not proper for you to torment me, who am innocent, by fettering me with this rope.

The fowler said:—

62. I have heard, you, O serpent, as well as the words of Mrityu, but these, O serpent, do not set you free from all blame.

63. Mrityu and you are the causes of this child's death. I regard both of you to be the cause and I do not call that to be the cause which is not truly so.

64. Accursed be the wicked and vengeful Death that causes misery to the good! I shall also kill you who are sinful and engaged in sinful deeds.

Mrityu said:—

66. We both are not free, but are dependent on Kala, and are ordained to do our appointed work. You will not blame us if you do consider this matter thoroughly.

The fowler said:

66. If you both, O serpent and Mrityu, depend on Kala, I am curious to know how pleasure and anger are caused.

Mrityu said:—

67—68. Everything is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and therefore we both, acting under the influence of Kala, do our appointed work and, therefore, O fowler, we two should not be blamed by you.

Bhishma said:—

69. "Then Kala arrived there where ethics were being discussed, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.

Kala said:—

70. 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate causes of the event. O Arjunaka, the Karma of this child was the exciting cause of our action in this matter.

71. There was no other cause by which this child met its death. It was killed by the result of its own Karma.

72. It has met with death as the result of its pristine Karma. Its Karma has been the root of its destruction. We all are subject to our respective Karma.

73. Karma is a help to salvation as sons are and Karma also expresses virtue and vice in man. We impell one another even acts urge one another.

74. As men make from a lump of clay whatever they wish to make, so do men come by various results out of Karma.

75. As light and shadow are connected with each other, so are men related to Karma. through their own deeds.

76. Therefore, neither are you, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death.

77. He himself is the cause here. Upon Kala, O king, explaining the matter thus, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.

Gautami said:—

78. Neither Kala, nor Mrityu, nor the serpent, is the cause here. This child has met with death as the result of its own Karma.

79. I too have so acted that my son has died. Let now Kala and Mrityu retire from there, and do you too, O Arjunaka, set this serpent free.

Bhishma continued:—

80. Then Kala and Mrityu and the serpent returned to their respective places, and Gautami became consoled in mind as also the fowler.

81. Having heard all this, O king, do you forego all grief, and acquire peace of mind! Men attain to heaven or hell as the result of their own Karma.

82. This evil has neither been of your own creation, nor of Duryodhana's! That these king's of Earth have all been killed, is the work of Kala.

Vaishampayana said:—

83. Having heard all this, the powerful and pious Yudhisthira became consoled in mind, and again enquired as follows.

CHAPTER II.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. O grandfather, O wisest of men, O you who are learned in all the scriptures, I have heard this great story, O foremost of intelligent men!

2. I am desirous of again listening to the recital of some history full of religious instruction, and you should satisfy me.

3. O king, tell me if any householder has ever succeeded in conquering Death by the practice of virtue! Do you recite this to me in full.

Bhishma said:—

4. This ancient history is narrated describing the subject of the conquest, by a householder, of Death, by the practice of virtue.

5. The Prajapati Manu had a son, O king, named Ikshwaku. That king, illustrious as the Sun, begat a hundred sons.

6. His tenth son, O Bharata, was named Dashashwa, and this virtuous prince of infallible prowess became the king of Mahismati.

7. Dashashwa's son, O king, was a pious prince whose-mind was continually devoted to the practice of truth and charity and devotion.

8. He was known by the name of Madirashwa and ruled the Earth as her master. He was continually given to the study of the Vedas as also of the science of arms.

9. Madirashwa's son was the king named Dyutimat who was ended with great good fortune and power and strength and energy.

10. Dyutimat's son was the highly devout and pious king who was celebrated in all the worlds by the name of Suvira. His soul was intent on religion and he possessed riches like another Indra the king of the gods.

11. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya.

12. And Durjaya too, endued with a body like that of Indra, had a son who was radiant with the effulgence of fire. He was the great king named Duryodhana who was one of the foremost of royal sages.

13. Indra used to pour rain profusely in the kingdom of this king, who never fled from the battlefield and was gifted with valour like unto Indra himself.

14. The cities and the kingdom of this king were filled with wealth and gems and cattle and various sorts of grain.

15. There was no miser in his kingdom nor any person afflicted with distress or suffering from poverty. Nor was there in his kingdom any person who was weak in body or afflicted with disease.

16. This king was very intelligent, mild in speech, without envy, a master of his passions, of a righteous soul, full of mercy, gifted with prowess, and not given to boasting.

17. He celebrated sacrifices, and was self-controlled and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and well-read in the Vedas and the Vedanta.

18. Auspicious and sacred and of cool waters, the celestial stream Narmada, in her own nature, O Bharata, courted him.

19. He begot upon that river, a lotus eyed daughter, named Sudarshana, who was, O king, gifted with great beauty.

20. No woman, O Yudhisthira, had been born before, who was so very beautiful as that excellent lady the daughter of Duryodhana.

21. The god Agni himself courted the beautiful princess Sudarshana, and assuming the shape of a Brahmana, O king, sought her hand from the king.

22. The king was reluctant to give his daughter in marriage to the Brahmana who was poor and not of equal rank with himself.

23. Thereupon Agni disappeared from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,—

24. What sin have I, ye excellent Brahmanas, or you, have committed, that Agni should disappear from this sacrifice, as good done to wicked men vanishes from their estimation.

25. Indeed, we have committed a great iniquity for which Agni has thus disappeared! Either you have committed the sin, or I. Do you fully enquire into the matter.

26. Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, controlling speech, sought with concentrated faculties the help of the god of fire.

27. The divine carrier of oblations, effulgent as the autumnal Sun, appeared before them, covering his self in glorious refulgence.

28. The great Agni then addressed those excellent Brahmanas, saying,—I seek the daughter of Duryodhana for my own self.

29. At this, all those Brahmanas were struck with surprise, and rising on the morrow, they told the king what had been said by the fire-god.

30. Hearing the words of those Brahmavadins, the wise king was delighted at heart, and said,—Be it so!—The king sought a boon of the illustrious fire-god as the marriage dower.—Do you, O Agni, be pleased to remain always with us here!

31—32. Be it so!—said the divine Agni to that king. For this reason Agni has always been present in the kingdom of Mahismati to this day, and was seen by Sahadeva in his conquering expedition to the south.

33—36. Then the king gave his daughter, dressed in new raiments and decked with jewels, to the great god, and Agni too accepted, according to Vedic rites, the princess Sudarshana as his bride, as he accepts libations of clarified butter at sacrifices. Agni was well pleased with her look, her beauty, grace, character, and nobility of birth, and thought of begetting offspring upon her. And she soon gave birth to a son by Agni, of the name of Sudarshana.

37. Sudarshana, also, was, as beautiful as the full moon, and even in his childhood he acquired a knowledge of the supreme and eternal Brahma.

38. There was also a king named Oghavat, who was the grandfather of Nriga. He had a daughter named Oghavati, and a son, too, of the name of Ogharatha born to him.

39. King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarshana, for wife.

40. Sudarshana, O king, leading the domestic mode of life with Oghavati, used to live in Kurukshetra with her.

41. This intelligent prince of fiery energy took the vow, O lord, of conquering Death by leading the life of a householder.

42. The son of Agni, O king, said to Oghavati,—Do you never act against (the wishes of) those who seek our hospitality.

43. You should ungrudgingly welcome the guests, even if you have to offer your own body.

44. O beautiful one, I always remember this vow, since for house-holders, there is no higher virtue than hospitality to guests.

45. Do you always remember without ever doubting it, if my words be any authority with you.

46. O sinless and blessed one, if you have any faith in me, do you never disregard a guest, whether I be at your side or at a distance from you.

47. Oghavati placing her clasped hands on her forehead, replied, saying,—I shall leave nothing undone of what you order me.

48. Then, O king, desiring to over-reach Sudarshana, Mrityu began to watch him for finding out his short comings.

49. Once on a time, when the son of Agni went out fetch fuel from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words.

50. O beautiful lady, if you have any aith in the virtue of hospitality as laid down for householders, then I would request you to extend the rites of hospitality to me to-day.

51. Thus addressed by that Brahmana, O king, the illustrious princess welcomed him according to the rites laid down in the Vedas.

52. Having offered him a seat, and water to wash his feet, she enquired, saying,—*What is your business? What can I offer you?*

53. The Brahmana said to her,—My business is with your body, O blessed one! Do you act accordingly without any hesitation whatever.

54. If the duties prescribed for householders be acceptable to you, do you, O princess, satisfy me by offering up your body to me.

55. Though tempted by the princess with offers of various other things, the Brahmana, however, did not seek any thing else than the offer of her own person.

56. Finding him determined, that lady, recollecting the directions given to her by her husband, but filled with shame, said to that excellent Brahmana,—Be it so.

57. Recollecting the words of her husband who was desirous of acquiring the virtue of house-holders, she cheerfully approached the twice-born Rishi.

58. Meanwhile, the son of Agni, having collected fuel, returned to his home. Mrityu, with his dreadful and inexorable nature, was always by his side, as one attends upon his devoted friend.

59. When the son of Pavaka returned to his own asylum, he called out for Oghavati by name, and repeatedly exclaimed,—Where are you gone?

60. But the chaste lady, devoted to her husband, being then in the arms of that Brahmana, gave no reply to her husband.

61. Indeed, considering herself sullied, that chaste woman became speechless, overcome with shame.

62. Sudarshana, addressing her again, exclaimed,—Where can my chaste wife be? Where has she gone? Nothing can be so very important to me than this.

63. Why does not that simple and truthful lady, devoted to her husband, alas reply as she used to do before with swee smiles.

64—66. Then that Brahmana, who was within the hut, thus replied to Sudarshana,—Know, O son of fire, that a Brahmana guest has arrived, and though tempted by your wife with various other offers of welcome, I have, O best of Brahmanas, desired only her body and this fair lady is engaged in welcoming me with due rites! You can do whatever you think proper on this occasion.

67. Armed with the iron club, death pursued the Rishi at that moment, desirous of bringing about the destruction of one who would, he thought, deviate from his promise.

68—69. Sudarshana was struck with wonder, but renouncing all jealousy and

anger by look, word, deed, or thought, said, —Do you enjoy yourself, O Brahmana! It is a great pleasure to me! A house-holder acquires the highest merit by honouring a guest.

70. The learned say that to the house-holder, there is no higher merit than what comes from a guest leaving his house after having been duly honoured by him.

71. My life, my wife, and all my earthly belongings, are all dedicated to the use of my guests! This is the vow that I have taken.

72. As I have truly made this statement, by that truth, O Brahmana, I shall acquire the knowledge of Self.

73—74. O foremost of the virtuous, the five elements, *viz.*, fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all in the bodies of men, and always witness the good and evil deeds of men.

75. This truth I have spoken to-day, and let the gods bless me for it or destroy me if I have spoken an untruth.

76. At this, O Bharata, there arose from all sides, in repeated echoes, a voice, crying,—This is true, this is not false.

77—78. Then that Brahmana came out of the hovel, and like the wind rising and covering both Earth and sky, and making the three worlds echo with Vedic recitations, and calling that virtuous man by name, and congratulating him, said:—

79. O sinless one, I am Dharma! All glory to you! I came here, O truth-loving one, to try you, and I am well pleased with you by knowing you to be virtuous.

80. You have controlled and conquered Death who always has pursued you, seeking your shortcomings.

81. O best of men, no one in the three worlds has the power to insult, even with looks, this chaste lady devoted to her husband, far less to touch her body.

82. She has been saved from contamination by your virtue and by her own chastity. There can be nothing against what this proud lady will say.

83. This Brahmavadin, gifted with austere penances, shall, for the salvation of the world, be changed into a powerful river.

84. And you will acquire all the worlds in this your body, and because the science of Yoga is within her control, this highly blessed lady will follow you with only half her body, and with the other half will she be celebrated as the river Oghavati.

85. And you will acquire with her all the worlds that are acquired by penances.

86. You will acquire even in this material body those eternal and everlasting worlds from which none return.

87. You have conquered Death, and acquired the highest happiness, and by your own power (of mind), attaining to the speed of thought, you have transcended the five elements.

88. By thus following the duties of a house-holder, you have conquered your passions, desires, and anger, and this princess, O best of virtuous men, has, by serving you, conquered affliction, desire, illuson, enmity and lassitude of mind.

Bhishma said:—

89. Then, riding in a fine chariot drawn by a thousand white steeds, the glorious Vasava approached that Brahmana.

90. Death and Soul, all the worlds, all the elements, intellect, mind, time, and ether, as also desire and anger, were all conquered.

91. Therefore, O best of men, do you remember that a to householder there is no greater god than the guest.

22. The learned say that the blessings of an honoured guest are more fruitful than the merit of a hundred sacrifices.

92. Whenever a deserving guest seeks the hospitality of a house-holder and is not respected by him, he takes away all the virtues of the latter giving him his sins.

94. I have now recited to you, my son, this excellent story as to how Death was conquered in days of yore by a house-holder.

95. The recital of this excellent story gives glory, fame, and longevity. The man who seeks worldly prosperity should consider it as powerful in removing all evil.

96. And, O Bharata, the learned man who daily recites this story of the life of Sudarshana acquires blessed regions.

CHAPTER III.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. If, O prince, it is so very difficult for the other three castes to acquire Brahmanahood, how then did the great Vishwamitra, O king, though a Kshatriya, acquire

the status of a Brahmana? I desire to know this, O sire! Therefore, do you truly describe this matter to me.

3. O sire, by virtue of his austerities, that powerful man destroyed in a moment the hundred sons of the great Vasishtha.

4. While under the influence of ire, he created numberless evil spirits and Rakshasas of great vigour and resembling the great destroyer Kala himself.

5. The great and learned family of Kushika, containing hundreds of twice-born sages in it and highly spoken of by the Brahmanas, was founded in this world of men by him.

6. Having been sought to be killed as an animal in the great sacrifice of Amvarisha, Shunashepha of austere penances, the son of Richika acquired his deliverance through Vishwamitra.

7. Having pleased the gods at a sacrifice Harishchandra became a son of the wise Vishwamitra.

8. For not having honoured their eldest brother Devarat, the other fifty brothers of his were imprecated, and all of them became Chandalas.

9. When abandoned by his friends, and hanging with his head downwards in the lower regions, Trisanku, the son of Ikshaku, was translated to heaven at the pleasure of Vishwamitra.

10. Vishwamitra had a large river, named Kaushiki, that was frequented by celestial Rishis. This sacred and auspicious river was frequented by the celestials and twice-born Rishis.

11. For disturbing his devotions, the famous celestial nymph Rambha, having fine bracelets, was cursed and changed into a rock.

12. From fear of Vishwamitra the glorious Vasishtha, in days of yore, binding himself with creepers, threw himself down into a river and again rose released from his fetters.

13. On account of this, that large and sacred river became thenceforth famous by the name of Vipasha.

14—15. He prayed to the glorious and powerful Indra who was pleased with him and freed him from a curse. Remaining on the northern side of the sky, he sheds his lustre from a position in the midst of the seven twice-born Rishis, and Dhruva the son of Uttanpada.

16. These and many others are his feats. O descendant of Kuru, my curiosity has been kindled in this respect, because they were performed by a Kshatriya.

17. Therefore, O foremost one of Bharata's race, do you relate this matter to me truly! How without renouncing his body and taking another body of flesh could he become a Brahmana?

18. Do you, O sire, truly describe this matter to me as you have described to me the story of Matanga.

19. Matanga was born as a Chandala, and could not acquire Brahmanahood, but how could this man acquire the status of a Brahmana?

CHAPTER IV.

(ANUSHASANA PARVA).—*Continued.*

Bhishma said :—

1. "Listen truly in full, O son of Pritha, how, in days of yore, Vishwamitra acquired the status of a Brahmana, as also of a Brahmana Rishi!

2. There was, O foremost of Bharata's descendants, in the family of Bharata, a king named Ajamida, who celebrated many sacrifices and was the best of all virtuous men.

3. His son was the great king named Jahnu. Ganga was the daughter of this great prince.

4. The far-famed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprang the great royal sage Valakashwa.

5. His son was named Vallabha who was like a second Dharma incarnate. His son was Kushika who was illustrious like the thousand-eyed Indra.

6. Kushika's son was the illustrious king Gadhi who, being childless and wishing to have a son born to him, went to the forest.

7. While living there, a daughter was born to him. She was called Satyavati, and she was peerless in beauty on Earth.

8. The illustrious son of Chyavana, known by the name of Richika, of the family of Bhrigu, gifted with austere penances, sought the hand of this lady.

9. Thinking him to be poor, Gadhi, the destroyer of his enemies, did not bestow her in marriage upon the great Richika.

10. But when the latter, thus dismissed, was going away, the excellent king, addressing him, said,—If you can give me a marriage dower you will have my daughter as your wife!

Richika said :—

11—12. What dower, O king, shall I offer you for the hand of your daughter? Tell me truly, without any hesitation whatsoever!—Gadhi said,—O descendant of Bhrigu, give me a thousand horses quick-coursing as the wind, and possessing the color of moon-beams, and each having one ear black.

Bhishma said :—

13—14. Then that powerful son of Chyavana who was the foremost of Bhrigu's family, besought the god Varuna, the son of Aditi, who was the lord of all the waters. O best of gods, I pray to you to give me a thousand horses, all fleet like the wind and having complexion as effulgent as the moon's, but each having one ear black.

15-16. The god Varuna, the son of Aditi, said to that scion of Bhrigu's race,—Be it so! Whenever you will seek, the horses shall come. As soon as Richika thought of them, there came from the waters of Ganga a thousand high-born horses, as effulgent as the moon.

17. Not far from Kanyakuvja, the sacred bank of Ganga is still famous among men as Ashwatirtha on account of the appearance of those horses.

18. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses to Gadhi as the marriage gift.

19. King Gadhi, stricken with wonder and fearing to be cursed, gave his daughter, adorned with jewels, to that son of Bhrigu.

20. That foremost of twice-born Rishis accepted her hand in marriage according to due rites. The princes too was well-pleased at seeing herself the wife of that Brahmana.

21. That foremost of twice-born Rishis, O Bharata, was well pleased with her conduct and expressed a desire to grant her a boon.

22. The princess, O excellent king, communicated this to her mother. The mother said to the daughter that stood before her with down-cast eyes,—You should, O my daughter, secure a favour for me also from your husband. That sage of austere penances is competent to grant a boon to me,—the boon, *viz.*, of the birth of a son to me.

24. Then, O king, returning speedily to her husband Richika, the princess described to him all that had been wished for by her mother.

Richika said :—

25. By my favour, O blessed one, she will soon give birth to a son gifted with every virtue! May your request be fulfilled!

26. Of you too shall be born a powerful and glorious son who, gifted with virtue, shall perpetuate my race. Truly do I say this to you.

27. When you two shall bathe in your season, she shall embrace a pepul tree, and you, O excellent lady, shall embrace a fig tree, and by so doing you shall have the fruition of your desires.

28. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (*charu*) consecrated with hymns, and then you shall get sons.

29. Thereat, Satyavati, pleased at heart, told her mother all that had been said by Richika as also of the two balls of *charu*.

30. Then the mother, addressing her daughter Satyavati, said :—O daughter, as I deserve greater respect from you than your husband, do you obey my words.

31. Do you give me the *charu*, duly consecrated with hymns, which your husband has given you, and yourself take the one that has been intended for me.

32. O sweetly-smiling one of pure character, if you have any reverence for my word, let us change the trees respectively intended for us.

33. Every one wishes to possess an excellent and pure son. The illustrious Richika too must have acted from the same motive in this matter as will appear in the long run.

34. Therefore, O beautiful girl, my heart is bent upon your *charu* and tree, and you too should also try to secure an excellent brother for yourself.

35. The mother and the daughter Satyavati having acted thus, they both, O Yudhistnira, became big with child.

36. Finding his wife quick with child, that great Rishi, the descendant of Bhrigu, became pleased at heart, and addressing her, said :—

37. O excellent lady, you have not done well in exchanging the *charu* as will soon be seen. It is also clear that you have changed the trees.

38. I had put the entire accumulated energy of Brahma in your *charu* and Kshatriya energy in the *charu* of your mother.

39. I had so settled that you would give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she would give birth to an excellent Kshatriya.

40—41. But now, O excellent lady, as you have changed the order (of the *charu* so), your mother give birth to an excellent Brahmana, and you too, O excellent lady, will give birth to a Kshatriya of dreadful deeds. You have not done well, O lady, by doing this out of affection for your mother.

42. Hearing this, O king, the excellent lady Satyavati, filled with sorrow, dropped upon the ground like a beautiful creeper cut in two parts.

43—44. Regaining her senses and bowing to her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bhrigu's race,—O twice-born Rishi, O you who are foremost amongst those versed in Brahma, have mercy on me, your wife, who is thus appeasing you and so order that a Kshatriya son may not be born to me.

45. Let my grandson be such a one as will be famous for his dreadful feats if it be your desire, but not my son, O Brahmana! Do you grant me this favour.

46. Be it so,—said that Rishi of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni.

47. The famous wife of Gadhi too gave birth to the twice-born Rishi Vishwamitra versed in the knowledge of Brahma, by favour of that Rishi.

48. The highly pious Vishwamitra, though a Kshatriya, gained the dignity of a Brahmana and became the founder of a race of Brahmanas.

49. His sons became great progenitors of many races of Brahmanas who were given to austere penances, learned in the Vedas, and founders of many clans.

50—53. The worshipful Madhuchchhanda and the powerful Devrat, Akshina, Shakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthuna of great vows, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galava, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya, and Narada, the one known as Kurchamukha, and Vahuli Mushala as also Vakshogriva.

54—61. Anghrika, Naikadrik, Shilayupa, Shita, Suchi, Chakraka, Marutantavya, Vataghna, Ashwalayana, and Shyamayana, Gargya, and Javali, as also Sushruta, Karishi, Sangshrutya, and Para Paurava, and Tantu, the great sage Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyaksha, Janghari, Bhavravayani, and Suti, Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayana, Yati, Ambhoruha, Amatsyashin, Shirishin, Gardhavi, Urjjayoni, Udapekshin, and the great Rishi Naradin,—these ascetics were all sons of Vishwamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the greatly austere and pious Vishwamitra, although a Kshatriya, became a Brahmana for Richika having placed the energy of supreme Brahma (in the *charu*), O foremost prince of Bharata's family! I have now described to you, in full, the story of the birth of Vishwamitra who was gifted with the energy of the sun, the moon, and the fire-god.

62. O best of kings, if you have any doubt about any other subject, please let me know it, so that I may remove it."

CHAPTER V.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. "O you who know the truths of religion, I wish to hear of the merits of religion, I wish to hear of the merits of mercy, and of the marks of devout men! Do you, O sire, describe them to me."

Bhishma said:—

2. "Regarding it, this ancient legend, the story of Vasava and the great Shuka, is cited as an illustration.

3. In the dominion of the king of Kashi, a fowler, having poisoned arrows with him, went out of his village on a hunting expedition in search of antelopes.

4. Desirous of getting meat, when in a big forest in pursuit of the chase, he saw a drove of antelopes near at hand, and shot his arrow at one of them.

5. The arrow of that fowler of irrestible arms, shot for the destruction of the antelope, missing its aim, pierced a powerful forest-tree.

6. The tree, pierced with that arrow covered with dreadful poison, withered away, shedding its leaves and fruits.

7. The tree having thus withered, a parrot which had lived in a hollow of its

trunk all his life, did not leave his nest out of affection for that lordly tree.

8. Motionless starving, silent and sorrowful, that grateful and virtuous parrot also withered away with the tree.

9. The conqueror of Paka (Indra) was filled with wonder upon seeing that great and generous bird thus uninfluenced by misery or happiness and possessing extraordinary resolution.

10. Then Sakra thought,—How could this bird come to possess such humane and generous feelings which cannot be seen in one of the lower animal creation?

11. There is nothing wonderful in the matter, for all creatures are seen to show kindly and generous feelings towards others.

12. Assuming then the shape of a Brahmana, Shakra went on the Earth and addressing the bird, said:—

13. O Cuka, O best of birds, the granddaughter of Daksha has become blessed (by having you as her offspring)! I ask you, why do you not leave this withered tree?

14. Thus accosted, the Shuka bowed to him and thus replied:—Welcome to you, O king of the gods, I have recognised you by the merit of my austere penances.

15. Well-done, well-done!—said the thousand-eyed god. Then the latter lauded him in his mind, saying,—O, how wonderful is the knowledge which he possesses.

16. Although the destroyer of Vala knew that parrot to be of a greatly virtuous character and meritorious in action, he still enquired of him about the reason of his love for the tree.

17—18. This tree is withered and it is without leaves and fruits, and is unfit to be the refuge of birds. Why do you then cling to it? This forest too is vast and in this wilderness there are numberless other good trees whose hollows are covered with leaves and which you can choose freely and to your heart's content.

19. O patient one, displaying proper discrimination in your wisdom, do you leave this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.

Bhishma said:—

20—21. Hearing these words of Shakra, the virtuous Shuka, heaved a deep sigh, and sorrowfully replied to him, saying,—O husband of Sachi, and chief of the gods, the ordinances of the gods should always be obeyed. Do you hear of the reason of the thing about which you have asked me.

22. Here, within this tree, was I born and here in this tree have all the good traits of my character been developed, and here in this tree was I protected in my infancy from the attacks of my enemies.

23. O sinless one, why are you, in your kindness, interfering with the principle of my conduct in life? I am merciful and devoutly intent on virtue, and firm in conduct.

24. Kindliness of feeling is the highest test of virtue amongst the good, and this same merciful and humane feeling is the source of eternal happiness to the virtuous.

25. All the gods ask you to remove their doubts in religion, and for this reason, O lord, you have been elected their king.

26—27. You should not, O thousand-eyed one, advise me now to leave this tree for good. When it was capable of good, it supported my life. How can I leave it now? Pleased with these well-meant words of the parrot, the virtuous destroyer of Paka, thus said to him:—I am pleased with your humane and merciful disposition.

28. Do you ask a boon of me.—At this, the merciful parrot craved this boon of him, saying,—Let this tree revive.

29. Knowing the great attachment of the parrot to that tree and great high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar.

30—31. Then that tree became revived and grand through the penanres of the parrot, and the latter, too, O great king, at the end of his life, acquired the companionship of Shakra by virtue of that act of mercy.

32. Thus, O king, by communion and companionship with the pious, people acquire all the objects of their desire even as the tree did through its companionship with the parrot."

CHAPTER VI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "Of Exertion and Destiny, tell me O learned sire who are versed in all the scriptures, which is the more potent?

Bhishma said :—

2. This ancient story of the conversation of Vasishtha and Brahman. O Yudhisthira, explain this matter.

3. In days of yore the worshipful Vasishtha enquired of Brahman as to which among these two, *viz.*, the Karma of a creature acquired in this life, or that acquired in pristine lives (and called Destiny), is the more powerful in shaping his life.

4. Then, O king, the great god Brahman, who had originated from the primeval lotus, answered him in these sweet and well-reasoned pregnant words.

Brahmana said: —

5. Nothing springs into existence without seed. Without seed, fruits do not grow. From seeds originate other seeds. Hence are fruits known to be sprung from seeds.

6. According to the good or bad seed that the husbandman sows in his field, he reaps good or bad fruits.

7. As, unsown with seed, the soil, though tilled, becomes fruitless, so, without personal Exertion, Destiny is of no use.

8. One's own deeds are like the soil, and Destiny is compared to the seed. The harvest grows from the union of the soil and seed.

9—10. It is seen every day in the world that the doer reaps the fruit of his good and evil acts; that happiness results from good deeds, and pain is the outcome of evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises.

11. A man of (good) acts gains merits with good fortune, while an idler loses his estate, and reaps evil like the infusion of alkaline matter injected into a wound.

12. By firm application, one acquires beauty, fortune, and all sorts of riches. Everything can be obtained by Exertion: but nothing can be gained through Destiny only, by a man who lacks personal Exertion.

13. One attains to heaven, and all the objects of enjoyment, as also the fulfillment of his heart's desires, by well-applied personal Exertion.

14. All the luminaries in the sky, all the gods, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have acquired their high status by evolution from man's status, by dint of their own action.

15. Riches, friends, prosperity coming down from generation to generation, as also the sweets of life, are difficult of attainment by those who want Exertion.

16. The Brahmana acquires prosperity by holy living, the Kshatriya by prowess, the Vaishya by manly exertion, and the Shudra by service.

17. The stingy, the impotent, or the idler do not acquire riches and other objects of enjoyment. Nor are these ever acquired by the man who is not active or manly or devoted to the exercise of religious austerities.

18. Even he, the worshipful Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the heart of the deep.

19. If one's Karma bore no fruit, then all actions would become fruitless, and depending on Destiny men would become idlers.

20. He who, without following the human modes of action, follows Destiny only, acts in vain, like the woman who has an impotent husband.

21. The apprehension of good or evil in this world is not so great if Destiny be unfavorable as his apprehension of the same in the other world if Exertion be wanting while here.

22. Man's powers, if properly applied only follow his Destiny, but Destiny alone cannot produce any good where Exertion is wanting.

23. When it is seen that even in the celestial regions, the position of the gods themselves is unstable, how would the gods maintain their own position or that of others without proper Karma.

24. The gods do not always approve of the good actions of others in this world, for, fearing their own defeat, they try to thwart the acts of others.

25. There is a constant rivalry between the gods and the Rishis, and if they all have to go through their Karma, still it can never be said that there is no such thing as Destiny, for it is the latter that introduces all Karma.

26. How does Karma originate, if Destiny is the principal motive power of human action? By this means, many virtues are accumulated in the celestial regions.

27. One's own self is his friend and his enemy too, as also the witness of one's good and evil deeds.

28. Good and evil appear through Karma. Good and evil acts do not produce sufficient results.

29. Virtue is the refuge of the gods, and by virtue everything is acquired. Destiny

thwarts not the man who has acquired virtue and righteousness.

30. In days of yore, Yayati, falling from his high position in heaven, descended on the Earth but was again restored to the celestial regions by the good deeds of his pious grandsons.

31. The royal sage Pururavas, well-known as the descendant of Ila, attained to heaven through the intercession of the Brahmanas.

32. Saudasa, the king of Koshala, though dignified by the performance of Ashwamedha and other sacrifices, came by the status of a man-eating Rakshasa, through the course of a great Rishi.

33. Ashwatthaman and Rama, though both warriors and sons of Ascetics, failed to acquire heaven by virtue of their own actions in this world.

34. Vasu, though he celebrated a hundred sacrifices, like a second Vasava, was sent to the nethermost regions, for making a single false statement.

35. Vali, the son of Virochana, virtuous bound by his promise, was sent to the regions under the Earth, by the prowess of Vishnu.

35. Was not Janamejaya, who followed the foot-prints of Shakra, for slaying a Brahmana woman, checked and put down by the gods?

27. Was not the twice-born Rishi Vaishampayana too, who killed a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods?

38. In days of yore the royal sage Nriga became changed into a lizard. He had made gifts of kine into the Brahmanas at his great sacrifice, but this did not help him.

39. The royal sage Dhundhumara was possessed by decrepitude even while engaged in celebrating his sacrifices, and foregoing all the merits thereof he fell asleep at Girivraja,

40. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the influence of the Fates, but by recourse of their own heroism.

41. Do the ascetics of rigid vows, and given to the practice of austere penances, denounce their curses by the help of any supernatural power or only in the exercise of their own power attained by individual acts?

42. If possessed by the wicked, all the good which is gained with difficulty in this world, is soon lost to them. Destiny does not help the man that is full of spiritual ignorance and avarice.

43. Even as small fire, when fanned by the wind, becomes highly powerful, so does Destiny, when helped by individual Exertion, becomes greatly potent.

44. As by the diminution of oil in the lamp its light is put out, so does the influence of Destiny, by the abatement of one's acts.

45. Having obtained riches, and woman and all the enjoyments of this world, the man who is not hard-working is unable to enjoy them long, but the great man, diligant in Exertion, can find riches buried deep in the Earth and watched over by the Fates.

46. The good man who is prodigal is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though full of riches is looked upon by the gods as the house of the dead.

47. The man who does not exert himself is never contented in this world, nor can Destiny change the course of a man who has gone wrong. There is no power inherent in Destiny. As the pupil follows the preceptor, so does one's action, guided by Destiny, follows his own personal exertion. Where one's own Exertion is displayed, there only Destiny shows its hand.

48. O best of ascetics, I have thus described all the merits of personal Exertion, having always known in their true significance.

49. By the influence of Destiny, and by showing personal Exertion, do men attain to heaven. The combined help of Destiny and Exertion, becomes fruitful."

CHAPTER VII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O best of Bharata's family and the foremost of great men, I wish to know what the fruits are of good deeds! Do you enlighten me."

Bhishma said:—

2. "I shall tell you what you have asked. Do you, O Yudhisthira, listen to this which forms the secret knowledge of the Rishis.

3. Listen to me as I explain what the long coveted ends, are which befall men after death. The fruits of whatever actions are performed by creatures in-whatever bodies or forms of existence, are reaped by the doers while endued with similar bodies. In whatever states creatures perform good or evil acts, they reap the fruits thereof in similar states of succeeding lives. No act done with the help of the five organs of sensual perception, is ever lost.

4—7. The five sensual organs and the immortal soul which is the sixth, are its witnesses. One should devote his eye (to the service of others); one should devote his heart (to the same); one should utter sweet words; one should also follow and worship (one's guest). This is the sacrifice with five gifts. He who offers good food to the unknown, and tired traveller, fatigued by a long journey, acquires great merit.

8. Those who use the sacrificial platform as their only bed, obtain palatial mansions and beds (in subsequent births). He who wears only rags and barks of trees for dress, gets good apparel and ornaments.

9. One possessed of penances and having his soul on Yoga, gets vehicles and riding animals. The king who lies down by the side of the sacrificial fire, acquires vigor and valour.

10. The man who casts off the enjoyment of all delicacies, acquires prosperity, and he who abstains from animal food, obtains children and cattle.

11. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, acquires all the desired ends.

12. He who gives shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, acquires the merits of the sacrifice with the five gifts.

13. He who on the battle-field, lays himself down as a warrior on a warrior's bed, goes to those eternal regions where all the objects of desire are fulfilled.

14. A man, O king, acquires riches who makes charitable gifts. One gets obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and immunity from disease by abstaining from injury to others.

15. Those who live on fruits and roots only, acquire Sovereignty, those who live on only leaves of trees acquire Residence in heaven.

16. A man, O king, is said to acquire happiness, by abstention from food. By eating herbs alone, one gets cows. By living on grass, one acquires the celestial regions.

17. By avoidng all intercourse with his wife and making ablutions three times a day and by inhaling the air only for purposes of maintenance one acquires the merit of a sacrifice. Heaven is gained by the practice of truth, and nobility of birth by sacrifices.

18. The Brahmana of pure practices who lives on water only, and performs the Agnihotra continually, and recites the Gayatri, acquires a kingdom. By abstaining from food or by restricting it, one acquires residence in heaven.

19. O king, by avoiding all but the prescribed diet while celebrating sacrifices, and by making pilgrimage for twelve years, one acquires a place better than the abodes reserved for heroes.

20. By reading all the Vedas, one is immediately freed from misery, and by practising virtue in thought, one acquires the heavenly regions.

21. That man who shakes off the longing for happiness and material comforts—a thirst that is difficult of conquest by the foolish and which does not abate with the decline of physical vigour and which clings to him like a dreadful disease,—is able to secure happiness.

22. As the young calf is able to recognise its dam from among a thousand cows, so do the pristine deeds of a man follow him.

23. As the flowers and fruits of a tree, unmoved by apparent influences, never miss their proper season, so does Karma done in a pristine existence bring about its fruits in proper time.

24. With age, man's hair grows gray; his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not decline is his desire for enjoyments.

25—26. Prajapati is pleased with those deeds which please one's father, and the Earth is pleased with those acts which please one's mother, and Brahma is pleased with those acts which please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honored by him who honors these three. The acts of those who despise these three do not help them.

Vaishampayana said :—

27. The princes of the line of Kuru became filled with surprise upon listening to this speech of Bhishma. All of them

became pleased in mind and overpowered with joy.

28. As Mantras applied for gaining victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become fruitless and produce evil results, so sin and evil results originate from falsehood.

29. O prince, I have thus described to you this doctrine of the fruition of good and evil deeds, as recounted by the Rishis of old. What else do you wish to hear."

CHAPTER VIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. "Who are deserving of adoration? Who are they to whom one may bow? Who are they, O Bharata, to whom you would lower your head? Who, again, are they whom you like? Tell me all this, O prince.

2. What is that upon which your mind turn when affliction overwhelms you. Do you describe to me what is beneficial here, that is, in this region of human beings, as also hereafter.

Bhishma said:—

3. I like those twice-born persons whose highest wealth is Brahma, whose heaven is their knowledge of the soul, and whose penances are formed by their diligent study of the Vedas.

4. My heart longs for those in whose family persons young and old diligently bear the ancestral burthens without languishing under them.

5—7. Brahmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahma, and righteous in conduct, discourse in respectable assemblies like flights of swans. They in a voice deep as the muttering of clouds give vent to auspicious, sweet, excellent, and well-pronounced words, O Yudhishthira. In the courts of monarchs, they spoke these words fraught with happiness both temporal and spiritual, themselves being received with honor and attention and served with respect by those kings.

8. Indeed, my heart longs after them who endued with knowledge and all desirable attributes, and honoured by others, listen to such words when uttered in assemblies or the courts of kings.

9. My heart, O king, always yearns after them who, for the satisfaction of Brahmanas, O Yudhishthira, give to them, with devotion, food that is well-cooked and clean and wholesome.

10. It is easy to fight in battle, but not so to make a gift without pride or vanity.

11. In this world, O Yudhisthira, there are hundreds of brave men and heroes. While counting them, he who is a hero in gifts should be considered as superior.

12, O amiable one, if I had been even a vulgar Brahmana I would have considered myself as very great, not to speak of one born in a good family, gifted with righteousness of conduct, and given to penances and learning.

13. There is no one, O son of Pandu, in this world, who is dearer to me than you, O chief of Bharata's race, but Brahmanas are dearer to me than you.

14. And since, O best of the Kurus, the Brahmanas are very much dearer to me than you, it is by that truth that I expect to go to all those regions of happiness which have been gained by my father Shantanu.

15. Neither my father, nor my grandfather, nor any one else connected with me by blood, is dearer to me than the Brahmanas.

16. I do not expect any fruit, small or great, from my adoration of the Brahmanas.

17. On account of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now.

18. People used to call me as one devoted to the Brahmanas. This address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred duties.

19. I see many regions of beatitude waiting for me who have respectfully followed the Brahmanas. Very soon shall I go to those regions for good, O son.

20. In this world, O Yudhishthira, the duties of women depend upon their husbands. To a woman, verily, the husband is the god and he is the highest end for which she should try. As the husband to the wife, so are the Brahmanas to Kshatriyas.

21. If there be a Kshatriya hundred years old and a good Brahmana child of only ten years, the latter should be considered as a father and the former as a

son, for among the two, the Brahmana is superior.

22. A woman, in the absence of her husband, takes his younger brother for her lord; so the Earth, not having obtained Brahmana, made the Kshatriya her king.

23. The Brahmanas should be protected like sons and adored like fathers or preceptors. Indeed, O best of the Kurus, they served reverentially as people wait with respect upon their sacrificial or Homa fires.

24. The Brahmanas are gifted with simplicity and righteousness. They are given to truth. They are always engaged in the behalf of all creatures. Yet when angry they are like snakes of dreadful venom. They should, for these reasons, be always waited upon and served with respect and humility.

25. One should, O Yudhishthira, always fear these two, *viz.*, Energy and Penances. Both these should be shirked or kept at a distance.

26. The effects of both are quick. There is this superiority, however, of Penances, *viz.*, that Brahmanas gifted with Penances, O king, can, if angry, kill the object of their anger.

27. Even greatest Energy and Penances, become neutralised if applied against a Brahmana who has conquered anger. If the two,—that is, Energy and Penances—be set against each other, then both of them would be destroyed. Again when Energy, is set against Penances, it is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely.

28. As the herdsman, stick in hand, protects the herd, so should the Kshatriya always protect the Vedas and the Brahmanas.

29. The Kshatriya should protect all pious Brahmanas as a father protects his sons. He should always look after the houses of the Brahmanas for finding out that the means of subsistence may not be wanting."

CHAPTER IX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O grandfather, O you of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts to Brahmanas after having promised to make those gifts?

2. O foremost of all righteous persons, do tell me what the duties are in this matter. Indeed, what becomes the end of those wicked men who do not give after having promised to give."

Bhishma said:—

3. "The person who, after having promised, does not give, be it little or much, has the motrofication to witness his hopes frustraeted like the hopes of a enunch about children.

4—5. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata's race, and whatever penances he performs, all becomes useless.

6. They who are conversant with the scriptures hold this as their opinion, arriving at it, O chief of the Bharatas, with the help of a well-ordered understanding.

7. Persons conversant with the scriptures also opine that such a man may be purified by giving away a thousand horses with dark ears.

8. Regarding it is cited the old discourse between a jackal and an ape.

9. While both were human beings, O scorcher of enemies, they were intimate friends. After death one of them became a jackal and the other an ape.

10. Seeing the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's pristine birth as human beings, addressed him, saying,—

11. Verily, what dreadful sin did you commit in your pristine birth on account of which you are obliged in this birth to feed in a crematorium upon such repulsive food as the putrid carcase of an animal?

12. Thus addressed, the jackal replied to the ape, saying,—Having promised to give to a Brahmana I did not make him the gift.

13. It is for that sin, O ape, that I have fallen into this wretched state of existence. It is for that reason that, when hungry, I am obliged to eat such food.

Bhishma said:—

14. The jackal then, O best of men, addressed the monkey and said,—What sin did you commit for which you have become an ape.

The ape said :—

15. In my former life I used to eat the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one endued with intelligence and learning should never take what belongs to Brahmanas. As one should abstain from this, one should avoid also all quarrels with Brahmanas. Having promised, one should certainly make the promised gift to them.

Bhishma said :—

16. I heard this, O king, from my preceptor while he was discoursing upon the subject of Brahmanas. I heard this from that pious person when he recounted the old and sacred declarations on this topic.

17. I heard this from Krishna also, O king, while he was discoursing, O son of Pandu, upon Brahmanas.

18. The property of a Brahmana should never be taken. They should always be let alone. Poor, or miserly, or young in years, they should never be dishonoured.

19. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in his expectations.

20. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a burning fire.

21. That man upon whom a Brahmana with raised expectations looks, is sure, O king, to be reduced to ashes as a heap of straw is capable of being consumed by a burning fire.

22. When the Brahmana, gratified by the king, addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great good to the king, for he continues to live in the kingdom like a physician fighting against various ills of the body.

23. Such a Brahmana is sure to maintain peacefully the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.

24. Such is the energy of the Brahmana, like to that of the thousand-rayed Sun himself, on the Earth.

25. Therefore, O Yudhishthira, if one wishes to come by a respectable or happy order of being in his next birth, he should, having made the promise to a Brahmana, certainly satisfy it by actually making the gift to him.

26. By making gifts to a Brahmana one is sure to acquire the highest heaven. Verily, the making of gifts is the highest of deeds that one can perform.

27. The gods and the departed manes are supported by the gifts one makes to a Brahmana. Hence one endued with knowledge should ever make gifts to the Brahmanas.

28. O chief of the Bharatas, the Brahmana is considered as the highest object to whom gifts should be made. At no time should a Brahmana be received without due adoration."

CHAPTER X.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. "I wish to know, O royal sage, whether any sin is committed by one who from interested or disinterested friendship delivers instructions to a person of a low order of birth.

2. O grandfather, I wish to hear this explained to me in full. The course of duty is highly subtile. Men are often seen to be stupefied about that course.

Bhishma said :—

3. About it, O king, I shall recite to you, in due order, what I heard certain Rishis say in days of yore.

4. Instruction should not be given to one who belongs to a low or degraded caste. It is said that the preceptor who delivers instruction to such a person commits great sin.

5. Listen to me, O chief of Bharatas, as I recite to you, O Yudhishthira, this incident which took place in days of yore, O king, of the evil consequences of imparting of instruction to a low-born person fallen into distress.

6. The incident which I shall describe, took place in the hermitage of certain twice-born sages which stood on the auspicious breast of Himavat. There, on the breast of that king of mountains, was a sacred asylum adorned with trees of various kinds.

7. Overgrown also with various species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was highly delightful on account of the woods that flowered there at every season.

8. Many Brahmacharins lived there, and many hermits. Many Brahmanas lived there, who were highly blessed and who resembled the sun or the fire in energy and effulgence.

9. Ascetics of various kinds, observant of various restraints and vows, as also others, O king of the Bharatas, who had gone through initiatory rites and were frugal in fare and possessed of purified souls, lived there.

10. Large numbers of Valikhilyas and many who observed the vow of Sanyasa also, used to live there. On account of all this, the hermitage resounded with the recitation of the Vedas and the sacred Mantras uttered by its dwellers.

11. Once upon a time a Shudra endued with mercy for all creatures, ventured to come into that hermitage. Arrived at that retreat, he was duly honored by all the ascetics.

12. Seeing those ascetics of diverse classes who were endued with great energy, that resembled the gods, and who were observing diverse kinds of initiation, O Bharata, the Shudra became highly pleased at heart.

13—14. Seeing everything, O chief of Bharata's race, the Shudra felt inclined to devote himself to the practice of penances. Touching the feet of the head of the order, O Bharata, he said to him,—Through your favour, O foremost of twice-born persons, I wish to learn the duties of religion. You should, O illustrious one, describe to me those duties and introduce me into a life of Renunciation.

15. I am certainly inferior in colour, O illustrious one, for I am by caste a Shudra, O best of men! I wish to wait upon and serve you here. Be pleased with me who humbly seek your shelter.

The Kulapati said:—

16. It is impossible that a Shudra should live here following the life of Renunciation. If it pleases you, you may stay here and serve us.

17. Forsooth, by such service you shall acquire many regions of great happiness.

Bhishma said:—

18. Thus addressed by the ascetic, the Shudra began to think in his mind, O king,—How should I now act? I have great reverence for those religious duties which lead to merit.

19. Let this, however, be settled, that I shall do what would be for my behoof. Proceeding to a spot that was distant from that hermitage, he made a hut of the twigs and leaves of trees.

20. Erecting also a sacrificial platform, and making a little room for his sleep, and some platforms for the use of the gods, he began, O chief of the Bharatas, to lead a life governed by rigid observances and vows and to practise penances, abstaining entirely from speech.

21. He began to perform ablutions thrice a day, observe other vows, make sacrifices to the gods, pour libations on the sacrificial fire, and adore and worship the gods in this way.

22—23. Governing all carnal desires, living sparingly upon fruits and roots, governing all his senses, he daily welcomed and entertained all that came to his hermitage as guests, offering them herbs and fruits which grew in abundance around. In this way he passed a very long time in that hermitage of his.

24. One day an ascetic came to that Shudra's asylum for making his aquaintance. The Sudra welcomed and adored the Rishi with due rites, and pleased him highly.

25. Possessed of great energy, and a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come.

26. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the hermitage of the Shudra in numerable times for seeing him.

27. On one of these occasions the Shudra, O king, addressing the Rishi, said,—I wish to perform the rites that are ordained for the Pitris. Do you show me kindness in this matter.

28. Very well,—the Brahmana said in reply to him, O king.

29. Then, purifying himself by a bath, the Shudra brought water for the Rishi to wash his feet, and he also brought some Kusha grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi.

30—31. The Vrishi, however, was placed by the Shudra towards the south, with its head turned to the west. Seeing this and knowing that it was against the ordinance, the Rishi addressed the Shudra, saying,—Place the Vrishni with its head turned towards the East, and having purified yourself, do you sit with your face turned towards the north.—The Shudra did everything as the Rishi directed.

32—35. Endued with great intelligence, and practising righteousness, the Shudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi gifted with penances, marking the manner of spreading the Kusha grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honor of the Pitris had been finished, the Rishi, was sent away by the Shudra, whereupon he returned to his own abode. After a long time, the whole of which he passed practising such penances and vows, the Shudra ascetic died in those woods. On account of the merit he acquired by those practices, the Shudra, in his next life, was born in the family of a great king, and in time became possessed of great splendour. The twice-born Rishi also, when the time came, paid his debt to Nature.

36. In his next life, O chief of Bharata's race, he was born in the family of a priest. Thus those two, *viz.*, that Shudra who had passed a life of penances and that twice-born Rishi who had out of kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became re-born, the one as the son of a royal race and the other as the member of a priestly family.

37. Both of them began to grow and both gained great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.

38. The re-born Rishi gained great perfection in all sacrifices ordained in the Sutras, of the Vedanga which deals with religious rites and observances, astrology and astronomy. He took great pleasure in the Sankhya philosophy too.

39. Meanwhile, the re-born Shudra who had become a prince, when his father the king died, performed his last rites; and after he had purified himself by performing all the obsequial rites, he was installed by the subjects of his father as their king on his paternal throne.

40. But soon after his own installation as king, he installed the re-born Rishi as his priest. Having made the Brahmana his priest, the king began to pass his days happily.

41—42. He ruled his kingdom piously and protected and maintained all his subjects. Every day, however, the king, seeing his priest on the occasion of receiving benedictions from him as also of the performance of religious and other sacred rites, smiled or laughed loudly. In this way, O king, the re-born Shudra who had become a king, laughed at seeing his priest on numberless occasions.

43. The priest, marking that the king always smiled or laughed whenever he happened to look at him, became angry,

44. On one occasion he met the king in a place where there was nobody present. He pleased the king by agreeable conversation.

45. Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saying,—O you of great splendour, I pray you to grant me a single boon.

The king said:—

46. Of boons, O best of twice-born persons, I am ready to grant you a hundred, what do you say then of one only? From the affection I have for you and the reverence in which I hold you, there is nothing that I cannot give you.

The priest said:—

47. I wish to have only one boon, if, O king, you have been pleased with me. Promise that you would tell me the truth, instead of any untruth.

Bhishma said:—

48. Thus addressed by the priest, O Yudhisthira, the king said to him—So be it! If I know what you would ask me, I shall certainly tell you truly. If, on the other hand, I do not know it, I shall not say anything.

The priest said:—

49. Every day, on occasions of receiving benedictions from me, when, again, I am engaged in the performance of religious rites, on your behalf, on occasions also of the Homa and other rites of propitiation, why do you laugh upon seeing me?

50. Seeing you laugh at me on all occasions, my mind shrinks with shame, I have made you promise, O king, that you would answer me truly. You should not tell an untruth.

51. There must be some grave reason for your conduct. Your laughter cannot be causeless. I have great curiosity to know the reason. Do you speak truly to me.

The king said:—

52. While you have thus accosted me, O twice-born one, I am bound to enlighten you even if the matter be one that should not be given out to you! I must tell you the

truth. Do you listen to me with rapt attention, O twice-born one.

53. Listen, O foremost of twice-born persons, to me as I give out to you what took place (to us) in our pristine births. I remember that birth. Do you listen to me with concentrated mind.

54. In my former life I was a Shudra engaged in the practice of severe penances. You, O best of twice-born persons, were a Rishi of austere penances.

55. O sinless one, pleased with me, and moved by the desire of doing me good, you, O Brahmana, were pleased to give me certain instructions about the rites I performed in honor of my departed manes.

56. You instructed me about the manner of spreading the Vrishi and the Kusha blades and of offering libations and meat and other food, O foremost of ascetics. On account of this transgression of yours you are born as a priest.

57. I have taken birth as a king, O foremost of Brahmanas. See the changes that Time encompasses. You have reaped this fruit on account of your having instructed me.

58. It is for this reason, O Brahmana, that I smile at seeing you, O foremost of twice-born persons. I do not certainly laugh at you from desire of disregarding you. You are my preceptor.

59. I am really very sorry at this change of condition. My heart burns at the thought. I remember our former births, hence do I laugh at seeing you.

60. Your austere penances were all destroyed by the instructions you gave me. Removing your present office of priest, do you try to regain a superior birth.

61. Do you exert so that you may not obtain in your next life a birth meaner than your present one. Take as much riches as you wish, O learned Brahmana, and purify your soul, O best of men.

Bhishma continued:—

62. Dismissed by the king, the Brahmana made many gifts, to persons of his own own order, of riches and land and villages.

63. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts to Brahmanas in those places.

64. Making gifts of kine to persons of the twice-born order, his soul became purified and he succeeded in gaining a knowledge of it. Going to that very asylum where he had lived in his former birth, he practised very severe penances.

65. As the result of all this, O foremost of kings, that Brahmana gained the highest success. He became an object of respect with all the ascetics who lived in that asylum.

66. In this way, O best of kings, that twice-born Rishi fell into great distress. The Brahmana should, therefore, never give instructions to Shudras.

67. Hence, O king, the Brahmana should avoid delivering instructions to such as are low-born), for it was by giving instructions to a low-born person a Brahmana came to grief.

68. O best of kings, the Brahmana should never desire to acqnire instruction from, or impart instruction to, a person who belongs to the lowest order.

69. Brahmanas and Kshatriyas and Vaishyas, these three orders, are considered as twice-born. By delivering instruction to these, a Brahmana does not commit any sin.

70. They, therefore, who are good, should never discourse on any subject, for giving any instruction, before persons of the inferior caste. The course of morality is highly subtile and incapable of being understood by persons of uncleansed soul.

71. It is for this reason that ascetics adopt the vow of silence, and, honored by all, pass through initiation without speaking a single word, For fear of saying what is incorrect or what may offend, ascetics never utter a single word.

72. Even men who are righteous and endued with every accomplishment, and truth and simplicity of conduct, have been known to commit great sin on account of words spoken improperly.

73. Instruction should never be given on anything to any person. If on account of the instructions given, the instructed commit any sin, that sin attaches to the Brahmana who gave the instruction.

74. The wise man, therefore, who wishes to acquire merit, should always act with wisdom. That instruction which is given in exchange for money always sullies the instructor.

75. Requested by others, one should say only what is correct after determining it with the help of reflection. One should give instruction in such a way that one may, by giving it, acquire merit.

77. I have thus told you everything about instructions. Very often persons

become plunged into great afflictions on account of giving instruction. Hence it is proper that one should abstain from giving instruction to others."

CHAPTER XI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said :—

1. "Tell me, O grandfather, in what kind of man or woman, O chief of the Bharatas, does the goddess of Prosperity always live."

Bhishma said :—

2. "About it, I shall describe to you what took place and what I have heard. Once on a time, the princess Rukmini put this question in the presence of Devaki's son.

3. Seeing the goddess of Prosperity, shining with beauty and gifted with the hue of the lotus, the mother of Pradyumna having the emblem of Makara on his banner, filled with curiosity, said these words.

4. Who are those beings whom you help and whom you serve? Who, again, are those whom you do not serve? O you who are dear to him who is the lord of all creatures, tell me this truly, O you who are equal to a great Rishi in penances and power.

5. Thus addressed by the princess, the goddess of Prosperity, with a face beautiful like the moon, and, actuated by grace in the presence of the deity having the emblem of Garuda on his banner, said these words in reply which were sweet and charming.

Shree said :—

6. O blessed lady, I always live with him who is eloquent, active, attentive to business, free from anger, given to the adoration of the gods, endued with gratitude, has his passions under complete restraint, and is high-minded in everything.

7. I never live with one who does not attend to business, who is an unbeliever, who causes an intermixture by his lustful habit, who is ungrateful, who is of impure deeds, who uses harsh and cruel words, who is a thief, and who cherishes malice towards his preceptors and other elders.

8. I never live in those persons who are gifted with little energy, strength, life, and honor, who are distressed at every trifle, and who always indulge in anger. Nor do I ever live with those who think in one way and act in a different way.

9. I never live also with him who never wishes for any acquisition for himself, or him who is so blinded as to rest satisfied with the lot in which he finds himself without any exertion, or with those who are contented with small gains.

10. I live with those who perform the duties of their own order, or those who are conversant with the duties of virtue, or those who are given to the service of the aged, or those who have their passions under restraint, or those that are gifted with purified souls, or those who observe the virtue of forgiveness, or those who are able and prompt in action, or with such women as are forgiving and self-controlled.

11. I live with those women also who are given to truth and sincerity and who adore the gods. I do not live with those women also who do not look after household furniture and provisions scattered all around the house, and who always utter words against the wishes of their husbands.

12. I always avoid those women who are fond of the houses of other people and who have no modesty. On the other hand, I live with those women who are devoted to their husbands, who are blessed in conduct, and who are always adorned with ornaments and well-clad.

13. I always live with those women who are truthful in words, who are handsome and lovely in appearance, who are blessed and who are gifted with all accomplishments. I always avoid such women who are sinful and unclean or impure, who always lick the corners of their mouths, who have no patience or fortitude, and who are fond of dispute and quarreling; who are indolent and sleepy and always inclined to lie down. I always live in conveyances and the animals that drag them, in maidens, in ornaments and good dresses, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that covers the autumnal sky. I live in elephants, in the cowpen, in good seats, and in lakes adorned with full-blown lotuses.

16. I live also in such rivers as pass by with sweet murmurs, melodious with the music of cranes, having banks adorned with rows of various trees, and resorted to by Brahmanas and ascetics.

17. I always live in those rivers also which have deep and extensive waters rendered turbid by lions and elephants

plunging into them for bathing or satisfying their thirst. I live also in angry elephants, in bulls, in kings, on the throne, and in good men.

18. I alway live in that house in which the inmate pours libations on the sacrificial fire and adore kine, Brahmanas, and the gods. I live in that house where at the proper time offerings are made, to the gods, of flowers in course of worship.

19. I always live in such Brahmanas as are given to the study of the Vedas, in Kshatriyas devoted to the observance of virtue, in Vaishyas devoted to cultivation, and in Shudras devoted to the service of the three upper castes.

20. I live, with a heart firm and unshaken, in Narayana, in my embodied self. In Him exists virtue, full and perfect, devotion to the Brahmanas, and the quality of goodness.

21. Can I not say, O lady, that I do not live in my embodied form? That person in whom I live in spirit increases in virtue and fame and wealth and objects of desire."

CHAPTER XII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. "You should, O king, tell me truly which of the two, *viz.*, man or woman, gets the greater pleasure from an act of union with each other. Kindly remove my doubt about it."

Bhishma said:—

2. To illustrate this question, the old discourse between Bhangaswana and Shakra is cited in this connexion.

3. In days of old there lived a king name Bhangaswana. He was very pious and was known as a royal sage. He was, however, childless, O king, and, therefore, made a sacrifice from desire of getting a son.

4. The sacrifice which that powerful king celebrated was the Agnishtuta, which on account of the god of fire being alone worshipped in it, is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the object of getting children they seek to purify themselves of their sins.

5. Learning that the king was desirous of performing the Agnishtuta, the highly blessed king of the gods, *viz.*, Indra, began from that moment to look for the shortcomings of that royal sage of well controlled soul.

6. Despite all his careful watch Indra, however, O king, could not find any shortcomings on the part of the great king. Sometime after, one day, the king went on a hunting expedition.

7. Saying to himself,—This, indeed, is an opportunity,—Indra stupefied the king. The king went alone on his horse, confounded, because of the king of the gods having stupefied his senses.

8. Stricken with hunger and thirst, the king's confusion was so great that he could not see the cardinal points. Indeed, stricken with thirst, he began to rove about.

9. He then saw a lake that was highly beautiful and was full of transparent water. Descending from his horse, and plunging into the lake, he made his animal to drink.

10. Tying his horse then, whose thirst had been satisfied, to a tree, the king plunged into the lake again for doing his ablutions. To his surprise he found that he was metamorphosed by virtue of the waters, into a woman.

11. Seeing himself thus changed in respect of sex itself, the king became filled with shame. With his senses and mind completely agitated, he began to think thus with his whole heart.

12—13. Alas, how shall I ride my horse? How return to my capital? On account of the Agnishtuta sacrifice I have got a hundred sons all gifted with great strength, and all children of my own loins! Alas, thus changed, what shall I say to them? What shall I say to my wives, my relatives and well-wishers, and my subjects of the city and the provinces?

14. Rishis versed in the truths of duty and religion and other matters say that mildness and softness and susceptibility to extreme agitation are the characteristics of women, and that activity, hardness, and energy are the characteristics of men. Alas, my manliness is gone! For why has femininity possessed me? On account of this change of sex, how shall I succeed in riding my horse again?

16. Having thought thus the king, with great exertion, mounted his horse and returned to his capital, changed though he had been into a woman.

17. Seeing that extraordinary change his sons and wives and servants, and his subjects of the city and the provinces were extremely amazed.

18. Then addressing them all, that royal sage, that foremost of orators, said,—I had gone out on a hunting expedition, accompanied by a large army. Losing all knowledge of the cardinal points I entered a thick and dreadful forest, moved by the fates.

19. In that terrible forest, I became very much thirsty and lost my senses. I then saw a beautiful lake abounding with fowl of all sorts.

20—21. Plunging into that lake for performing my ablutions, I was changed into a woman!—Summoning then his wives and counsellors, and all his sons by their names, that best of kings changed into a woman said to them these words:—Do ye enjoy this kingdom happily. About myself, I shall go to the forest, ye sons.

22. Having said thus to his children, the king went to the forest. Arrived there, she arrived at a hermitage inhabited by an ascetic.

23—24. By that ascetic the changed monarch gave birth to a hundred sons. Taking all those children of hers, she went to where her former children were, and addressing the latter, said, Ye are the children of my loins while I was a man. These are my children given birth to by me in this state of change. Sons, do you all enjoy my kingdom together, like brothers born of the same parents.

25—26. Thus commanded by their parent, all the brothers, in a body, began to enjoy the kingdom as their joint property. Seeing those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the king of the gods, filled with anger, began to reflect,—By transforming this royal sage into a woman, I have, it appears, done him good instead of an injury.

27. Saying this, the king of the gods, *viz.*, Indra of a hundred sacrifices, asuming the form of a Brahmana, went to the capital of the king and meeting all the children succeeded in creating dissensions amongst them.

28. He said to them,—Brothers never remain at peace even when they are the children of the same father. The sons of the sage Kashyapa, *viz.*, the gods and the Asuras, fell out with each other on account of the sovereignty of the three worlds.

29. As regards you princes, you are the children of the royal sage Bhangaswana. These others are the children of an ascetic. The gods and the Asuras are children of even one common father.

30. This kingdom, your paternal property is being enjoyed by these children of an ascetic,—with these words, Indra succeeded in creating disunion amongst them, so that they very soon engaged in battle and killed each other.

31. Hearing this, king Bhangaswana, who was living as an ascetic woman, burning with grief and began to bewail. The king of the gods, *viz.*, Indra, assuming the form of a Brahmana, came where the ascetic lady was living, and meeting her, said,—O you having a beautiful face, with what grief do you burn so that you are thus bewailing? Seeing the Brahmana, the lady told him in a piteous tone.

33. Two hundred sons of mine, O twice-born one, have been killed by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons.

34. These were begotten by me after my own form, O best of twice-born persons! On one occasion I went on a hunting expedition. Stupefied, I travelled amidst a thick forest.

35. Seeing at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the kingdom and then left for the forest.

36. Changed into a woman, I bore a hundred sons to my husband who is a great ascetic. All of them were born in the ascetic's retreat. I took them to the capital.

37. My children, through the influence of Time, fell out with each other, O twice-born one! Thus afflicted by Destiny, I am bewailing.

38. Indra addressed him in these harsh words,—In former days, O lady, you gave me great pain, for you did perform a sacrifice that is disliked by Indra.

39. Indeed, though I was present, you did not invoke me with honors. I am that Indra, O you of wicked understanding! It is I with whom you sought hostilities.

40. Seeing Indra, the royal sage fell at his feet, touching them with his head, and said,—Be pleased with me, O foremost of gods. The sacrifice of which you speak was performed from a desire of offspring.

41. You should, therefore, pardon me. Seeing the transformed king prostrate himself thus to him, Indra became pleased with him and and wished to give him a boon.

42. Which of your sons, O king, do you wish, should revive, those whom you gave

birth to as a woman, or those who were begotten by you as a man.

43. Joining her hands, the ascetic lady, answered Indra, saying,—O Vasava, let those sons of mine revive who were borne by me as a woman.

44. Filled with wonder at this reply, Indra once more asked the lady,—Why do you cherish less affection for those children of thine who were begotten by you as a man?

45. Why is it that you love more those children that were borne by you in your changed state? I wish to hear the reason of this difference in your love. You should tell me everything.

The lady said:—

49. The affection that is cherished by a woman is much greater than that which is cherished by a man. Therefore, O Shakra, I wish those children to revive that were borne by me as a woman.

Bhishma said:—

47. Thus addressed, Indra became highly pleased and said to her,—O truthful lady, let all your children come back into life.

48. Do you take another boon, O foremost of kings,—whatever you like, O you of excellent vows. Do you take from me whatever dignity you choose, that of woman or of man.

The lady said:—

49—51. I wish to remain a woman, O Sakra. In fact, I do not wish to become a man, O Vasava.—Hearing this answer, Indra once more asked her, saying,—Why is it, O powerful one, that leaving aside the dignity of manhood you seek for that of womanhood? Thus accosted that foremost of kings transformed into a woman, answered,—In sexual intercourse, the pleasure that women enjoy is always much greater than what is enjoyed by men. Therefore, O Sakra, I wish to continue a woman.

52. O foremost of the gods, truly do I say to you that I derive greater pleasure in my present state of womanhood. I am quite content with this state of womanhood that I now have. Do you leave me now, O king of heaven.

53. Hearing these words of hers, the lord of the gods answered,—So be it,—and bidding her farewell, went to heaven. Thus. O king, it is known that woman derives much greater pleasure than men under the circumstances you have asked."

CHAPTER XIII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. "What should a man do in order to pass happily through this and the other world. How, indeed, should one act? What practices should one follow with this view?"

Bhishma said:—

2. "One should avoid the three deeds which are done with the body, the four which are done with words, the three which are done with the mind, and the ten roads of action.

3. The three deeds which are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or misappropriation of others' properties, and the enjoyment of of other people's wives.

4. The four acts which are done with words, O king, and which should never be done or even thought of, are evil conversation, harsh words, giving other people's faults, and falsehood.

5. Coveting the possessions of others, doing harm to others, and disbelief in the Vedas, are the three deeds done with the mind which should always be avoided.

6. Hence, one should never do any evil deed in speech, body, or mind. By doing good and evil deeds, one is sure to enjoy or reap the just consequences thereof. Nothing can be more certain than this."

CHAPTER XIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhisthira said:—

1. "O son of the River Ganga, you have heard all the names of the oLrd of the universe. Tell us, O grandfather, all the names that are applied, O powerful one, to Him who is called Isha and Shambhu.

2. Tell us all those names which are applied to Him who is called Vabhru or vast, Him who has the universe for his form, Him who is the illustrious Lord of all the gods and the Asuras, who is called Shankara, and who has an origin that is unmanifest. Tell us also of the power of Mahadeva."

Bhishma said:—

3. I am quite incompetent to recite the virtues of the highly intelligent Mahadeva, He prevades all things in the universe and yet is not seen anywhere.

4. He is the creator of Brahman, Vishnu, and Indra, and he is their lord. All the gods, from Brahman to the Pishachas, adore him.

5. He is above both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of all subjects think and reflect.

6. He is indestructible and Supreme Brahma. He is both existent and non-existent. Agitating both Nature and Soul by His energy, He created therefrom the universal lord of creatures, *viz.*, Brahman.

7. Who is there, who is competent to recount the virtues of that god of gods, who is gifted with supreme Intelligence? Man is subject to conception, birth, decrepitude, and death.

8. Being such, what man like me can understand Bhava? Only Narayana, O son, that holder of the conch, the discus, and the mace, can comprehend Mahadeva.

9. He gifted with knowledge. He is the foremost of all beings in qualities. He is Vishnu, because he prevades the universe. He is irresistible. Gifted with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga.

10. On account of his devotion to the illustrious Rudra whom he pleased, O Bharata, in the hermitage of Vadari, by penances, that the great Krishna has succeeded in overwhelming the entire universe.

11. O king of kings, it is through Maheshwara of celestial vision that Vasudeva has got the qualitiy of universal agreeableness,—an agreeableness which is much greater than riches.

12. For a full thousand years this Madhava practised the austerest penances and at last succeeded in pleasing the illustrious and boon-giving Shiva, that lord of all the mobile and the immobile universe.

13. In every new cycle has Krishna pleased Mahadeva. In every cycle has Mahadeva been pleased with the great devotion of the great Krishna.

14. Hari, who himself is above all decay, saw the power of the great Mahadeva,—that original cause of the univese,—on the occasion of his penances in the retreat of Vadari undergone for getting a son.

15. I do not, O Bharata, see any one who is superior to Mahadeva. Only Krishna is competent to explain the names of that god of gods fully and without creating the desire of hearing more.

16. This mighty-armed one of Yadu's race is alone competent to tell the qualities of the illustrious Shiva. Verily, O king, only he is able to describe fully the power of the Supreme god.

Vaishampayana said:—

17. Having said these words, the illustrious Bhishma, the grandfather of the Kurus, addressing Vasudeva, said the following words describing the greatness of Bhava, O king.

Bhishma said:—

18. You are the Lord of all the gods and the Asuras. You are illustrious. You are Vishnu, because you pervade the entire universe. You should describe those subjects connected with Shiva of universal form about which Yudhisthira has asked me.

19. In days of yore, the Rishi Tandin, originated from Brahman, recited in Brahman's region and before Brahman himself the thousand names of Mahadeva.

19. Do you recite those names before this assemblage of Rishis having asceticism for their wealth, observant of high vows, possessed of self-control, and numbering the Island-born Krishna among them, may hear you.

21. Do you discourse the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator of the universe, and who is called Mundin and Kaparddin.

Vasudeva said:—

22. The very gods with Indra, and the Grandfather Brahman numbering among them, and the great Rishis also, cannot understand the course of Mahadeva's deeds truly and full.

23. Even He is the end which all righteous people gain. The very Adityas, who are gifted with subtile sight, are unable to see his abode. How then can one who is merely a man succeed in comprehending Him?

24. I shall, therefore, truly recount to you some only of the qualities of that illustrious killer of Asuras, who is considered as the Lord of all sacrifices and vows,

Vaishampayana said:—

25. Having said these words, the illustrious Vasudeva began his discourse on the qualities of the great Mahadeva gifted with the highest intelligence, after having purified himself by touching water.

Vasudeva said:—

26. Hear, ye foremost of Brahmanas, and you Yudhisthira also, O sire, and hear you too, O River's son, the names which are applied to Kaparddin.

27. Hear, ye, how in days of yore. I gained a sight, so difficult to get, for the sake of Shamva. Verily, in those days was the illustrious god seen by me on account of Yoga-abstraction.

28. After twelve years had passed from the time when Pradyumna, the son of Rukmini, who is gifted with great intelligence, killed the Asura Shamvara in days of yore, my wife Jamvavati addressed me.

29—30. Indeed, seeing Pradyumna and Charudeshna and other sons born of Rukmini, Jamvavati, desirous of a son, said these words to me, O Yudhisthira,—

30. Grant me, O you of undecaying glory, a heroic son, the foremost of powerful men, possessed of the most lovely features, sinless, and like your self. And, O, let there be no delay on your part in granting this prayer of mine!

31. There is nothing in the three worlds which you cannot acquire! O perpetuator of Yadu's race, you can create other worlds if only you wish! Observing a vow for twelve years and purifying yourself, you hadst worshipped the Lord of all creatures (*viz.*, Mahadeva), and then begotten upon Rukmini the sons that she has got from you, *viz.*, Charudeshna and Sucharu and Charuvesha and Yashodhana and Charushravas and Charuyashas and Pradyumna and Shambhu.

34. O killer of Madhu, do you grant me a son like those of great prowess whom you have begotten upon Rukmini.

35. Thus addressed by the princess, I replied to her having slender waist,—Let me have your permission, O queen! I shall certainly obey your command.

37—40. She answered me, saying,—Go, and acquire success and prosperity! Let Brahmana and Shiva and Kashyapa, the Rivers, those gods who preside over the mind, the soil, all deciduous herbs, those Chchandas who are considered as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables which are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the wives of the gods, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, the Kshanas, the Lavas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect you, O Yadava, and keep you in happiness, wherever you may live. Let no danger overtake you on your way, and let no carelessness be thine, O sinless one.

41—42. Thus blessed by her, I took her leave, bidding farewell to the daughter of the prince of monkeys. Repairing them to the presence of that foremost of men, *viz.*, my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the king of the Vidyadharas, in great misery, had said to me. Bidding them farewell with a sorrowful heart, I then went to Gada and to Rama of great power.

43. These two gladly addressed me, saying,—Let your penances multiply without any hinderance.

44. Having got the permission of all of them, I thought of Garuda. He forthwith came to me and took me to Himavat. Arrived at Himavat, I sent him away.

45. There, on that foremost of mountains, I saw many wonderful spectacles. I saw an excellent, wonderful, and agreeable hermitage for the practice of penances.

46. That charming retreat was the property of the great Upamanyu who was a descendant of Vyaghrapada. That retreat is spoken highly of and respected by the gods and the Gandharvas and seemed to be covered with Vedic beauty.

47—49. It was adorned with Dhavas and Kakubhas and Kadamvas and cocoas with Kuruvakas and Ketakas and Jamvus and Patalas, with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Shalas and Palmyras, with Vadaris and Ingudis and Punnagas and Ashokas and Amras and Kovidaras and Champakas and Panashas, and with various other trees having fruits and flowers. And that retreat was also decked with the straight stems of the *Musa Sapienta*.

50. Truly, that asylum was adorned with various other sorts of trees and with various kinds of fruits forming the food of various kinds of birds. Heaps of ashes were thrown in proper places all around, which enhanced the beauty of the scene.

51. It was full of Rurus and apes and tigers and lions and leopards, deer of various species and peacocks and cats and snakes.

52. Indeed, large numbers of other animals also were seen there, as also buffalos and bears. Delicious breezes blew, continually carrying the sweet notes of celestial nymphs.

53—54. The babblings of mountain rivers and springs, the sweet notes of winged chorristers, the gruntings of elephants, the delicious notes of Kinnaras, and the auspicious voice of ascetics singing the Samans, O hero, and various other kinds of music, made that retreat highly charming. The very imagination cannot conceive another hermitage as charming as the one I saw. There were also large houses in that asylum, intended for the preservation of the sacred fire, and covered all over with flowering creepers.

55. It was bedecked with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all pious persons, who had high souls, and who resembled fire itself in energy.

56. Some of those ascetics lived upon air and some upon water. Some were devoted to the silent recitation of sacred Mantras. And some were engaged in purifying their souls by practising the virtues of mercy and the rest. And some amongst them were Yogins devoted to the Yoga-meditation. Some amongst them lived upon smoke only, and some lived upon fire, and some upon milk. Thus was, that retreat adorned with many foremost of twice-born persons.

57. And some there were amongst them who had taken the vow of eating and drinking like kine,—that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some who used their teeth only for that purpose. And some lived by drinking only the rays of the moon, and some by drinking only froth. And some were following the vow of living like deer.

58. And some there were who lived upon the fruits of the Ficus religiosa, and some who used to lie upon water and some dressed themselves in rags and some in animal skins and some in barks of trees.

69. Indeed, I saw various ascetics of the foremost order observing these and other painful vows. I wished then to enter that asylum.

60. Verily, that asylum was honored and adored by the gods and all great beings, by Shiva and others, O Bharata, and by all creatures of pious deeds. Thus addressed, it stood in all its beauty on the breast of Himavata, like the lunar disc in the sky.

61. The mungoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, on account of the energy of those ascetics of blazing penances and for their being near to those great ones.

62—64. In that foremost of hermitages, which was charming to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many great Rishis well-known for the difficult vows they practised, I saw, as soon as I entered, a powerful Rishi with matted locks on head and dressed in rags, who seemed to shine like fire with his penances and energy. Served by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young to look at.

65. His name was Upamanyu. He said to me who bowed to him with my head down :—Welcome are you, O you of eyes like lotus petals! To-day, by this visit of yours, we see that our penances have fructifiede. You are worthy of our adoration, but you worship us still. You are worthy of being seen, but you wish to see me.

66. Joining my hands I made of him the usual enquiries regarding the well-being of the animals and birds who lived in his asylum, of the progress of his righteousness, and of his disciples.

67. The illustrious Upamanyu then addressed me in words which were highly sweet and delightful,—You shall, O Krishna, obtain, forsooth, a son like yourself.

68. Practising severe penances, do you please Ishana, the Lord of all creatures. That divine Master called also Adhokshaja, sports here with his wife by his side.

69. O Janarddana,, it was here that the gods with all the Rishis, in days of yore, pleased that foremost of gods by their penances and celibacy and Truth and self-control, and succeeded in realizing many high hopes. That illustrious god is verily the inexhaustible source of all energies and penances.

71. Coming nto existence and withdrawing once more to himself all things fraught with good and evil, that inconceivable God whom you seek, O destroyer of enemies, lives here with his consort.

72. He who was born as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in getting

from Mahadeva the power belonging to all the gods and enjoyed it for ten millions of years.

73. He who was the foremost of all his sons, and who was known by the name of Mandara, succeeded, through the boon he had got from Mahadeva, in fighting Shakra for a million of years.

74. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the least impression, O Keshava, in days of yore, upon the body of that great source of universal misery.

75. The discus which you carry, O sinless one, was given to you by Mahadeva, after he had killed a Daitya who, proud of his strength, used to live within the waters.

76. That discus, effulgent as fire, was created by the great god having the bull for his emblem. Wonderful and irresistible in energy, it was given to you by that illustrious god.

77. On account of its blazing energy it was incapable of being looked at by any person except the holder of Pinaka. It was, therefore, that Bhava named it Sudarshanam.

78. From that time it passed by the name of Sudarshanam in all the worlds. Even that weapon, O Keshava, failed to make the least impression on the body of Hiranyakashipu's son Mandara, who appeared like an evil planet in the three worlds.

79. Hundreds of Chakras like you and thunderbolts like that of Shakra, could not inflict a scratch on the body of that evil planet gifted with great might, who had acquired a boon from Mahadeva.

80. Afflicted by the mighty Mandara, the gods fought hard against him and his companions, all of whom had got boons from Mahadeva.

81. Pleased with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the king of the three worlds for a hundred thousand years.

82. And Mahadeva said to him,—You will become one of my attendants.—Indeed, the powerful Lord further conferred upon him the boon of a hundred millions of children. The Unborn Lord of all creatures further gave the Danava the region known as Kushadwipa for his kingdom.

83. Another great Asura, named Shatamukha, was created by Brahman. For a hundred years he poured on the sacrificial fire the flesh of his own body.

84. Pleased with such penances, Shankara said to him,—What can I do for you,—Shatamukha replied, saying,—O you the most wonderful, let me have the power of creating new creatures and animals.

85. Give also to me, O foremost of all gods everlasting power.—Thus addressed by him, the powerful lord said to him,—So be it.

86. Concentrating his mind in Yoga, the Self-create Brahman, in days of yore, made a sacrifice for three hundred years, with the object of getting children.

87. Mahadeva granted him a thousand sons having qualifications proportionate to the merits of the sacrifice. Forsooth, you know, O Krishna, the Lord of Yoga, him who is, who is sung by the gods.

88. The Rishi known by the name of Yajnavalkya is exceedingly virtuous. By worshipping Mahadeva he has gained great fame.

89. The great ascetic who is Parashara's son, *viz.*, Vyasa bent on Yoga, has become famous by worshipping Shankara.

90. The Valikhilyas were on a former occasion dishonored by Maghavat. Filled with anger at this, they pleased the illustrious Rudra.

91. That lord of the universe, that foremost one of all the gods, thus pleased by the Valikhilyas, said to them,—Ye shall succeed by your penances in creating a bird which will rob Indra of the Ambrosia.

92. All the waters disappeared through the anger of Mahadeva on a former occasion. The gods pleased him by celebrating a sacrifice called Saptakapala, and caused, through his favour, other waters to flow into the worlds. Verily, when the three-eyed god, became pleased, water once more appeared in the world.

93. The wife of Atri, who was well-read in the Vedas, forsook her husband in anger and said,—I shall no longer live under that ascetic.

94. Having said these words, she sought the protection of Mahadeva. Through fear of her husband Atri, she passed three hundred years, abstaining from all food.

95. And all this time she slept on wooden clubs for pleasing Bhava. The great god then appeared before her and then smilingly addressed her, saying,—You will have a son.

96. And you will have that son without the help of a husband, simply through the favour of Rudra. Forsooth, that son, born in the family of his father, shall become

known for his merit, and assume a name after you.

97. The illustrious Vikarna also, O destroyer of Madhu, full of devotion to Mahadeva, pleased him with severe penances and got high and happy success.

98. Shakalya, too, of controlled soul worshipped Bhava in a mental sacrifice that he celebrated for nine hundred years, O Keshava.

99. Pleased with him, the illustrious god said to him,—You will become a great author. O son, your fame shall be eternal in the three worlds.

100. Your family also shall never come to an end and shall be adorned by many great Rishis born in it! Your son will become the foremost of Brahmanas and will make the Sutras of your work.

101. There was a celebrated Rishi named Savarni in the golden age. Here in this hermitage, he practised severe penances for six thousand years.

The illustrious Rudra said:—

102. I am pleased with you, O sinless one. Without being subject to decrepitude or death, you will become an author celebrated through all the worlds.

103. In days of yore, Shakra also, in Baranasi, filled with devotion, O Janardana, worshipped Mahadeva who has space, alone for his dress and who is smeared with ashes as an agreeable unguent.

104. Having worshipped Mahadeva thus, he acquired the sovereignty of the celestials. Narada also, in days of yore, worshipped the great Bhava with devotion of heart. Pleased with him, Mahadeva, that preceptor of the celestial preceptor, said:—

105. No one shall equal you in energy and penances. You will always serve me with your songs and instrumental music.

106. Hear also, O Madhava, how formerly I succeeded in seeing that god of gods, that Lord of all creatures, O lord.

107. Hear also in full for what object, O you of great power, I invoked with controlled senses and mind that illustrious god gifted with supreme energy.

108. I shall, O sinless one, tell you fully all that I succeeded in obtaining from that god of gods, *viz.*, Maheshwara.

109. Formerly in the golden age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their auxiliaries.

110—111. I was born in the son of that Rishi and Dhaumya was born as my younger brother. On a certain occasion, O Madhava, accompanied by Dhaumya, I arrived at the hermitage of certain Rishis of purified souls. There I saw a cow that was being milked. And I saw the milk and it appeared to me to resemble nectar itself in taste.

112. I then came home, and actuated by childishness, I addressed my mother and said,—Give me some food prepared with milk.

113. There was no milk in the house, and accordingly my mother was much sorry at my asking for it. My mother took a piece of cake and boiled it in water, O Madhava.

114. The water became whitened and my mother placed it before us, saying that it was milk and asked us to drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the house of some of our great kinsmen.

115—116. A celestial cow, who delights the gods, was being milked on that occasion. Drinking her milk that resembled nectar in taste, I knew the virtues of milk. I, therefore, at once understood the substance that my mother offered me, for milk. Verily, the taste of that cake, O son, did not give me any pleasure whatever.

117. Moved by childishness I then addressed my mother, saying,—This, O mother, which you have given me is not any preparation of milk.

118. Filled with grief and sorrow at this, and embracing me from affection and smelling my head, O Madhava, she said to me:—

119. Whence, O child, can ascetics of purified souls get food prepared with milk? Such men always live in the forest and live upon bulbs and roots and fruits.

120 Whence shall we, who live by the banks of rivers which are the resort of the Valikhilyas, we, who have mountains and forests for our home,—whence, indeed, O child, shall we get milk?

121. We, O dear child, live on air and on water. We live in asylums in the midst of forests and woods. We habitually abstain from all sorts of food that are taken by persons living in villages and towns. We are accustomed to only such food as are supplied by the forest products.

122—124. There cannot be any milk, O child, in the forest where there are no offspring of Surabhi. Living on the banks of

rivers, or in caves or on mountain-breasts, or in shrines and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Shiva being our highest refuge. Without pleasing the boon-giving Sthanu of undecaying glory,—him, who is, who has three eyes,—whence, O child, can one get food prepared with milk and good dresses and other objects of enjoyment in the world? Do you devote yourself whole-mindedly, O dear son, to Shankara.

125—126. Through his favour, O child, you are sure to obtain all such objects of wishes.—Hearing those words of my mother, O destroyer of enemies, that day, I joined my hands in respect and bowing to her, said,—O mother, who is this Mahadeva? How can one please him?

127. Where does that god live? How may he be seen? With what does he become pleased? What also is the form of Sharva? How may one succeed in knowing him? If pleased, will he, O mother, appear before me?

128. After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes bathed in tears.

129. Gently patting my body, O destroyer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the gods.

My mother said:—

130. It is difficult for persons of impure souls to know Mahadeva. These men are incapable of bearing him in their hearts or understanding him at all. They cannot retain him in their minds. They cannot seize him nor can they see him.

131. Wise men say that his forms are manifold. Many are the places in which he lives. Many are the forms of his Grace.

132. Who is there who can understand in full all the excellent deeds, of Isha, or of all the forms that he has assumed in days of yore?

133. Who can describe how Sharva sports and how he becomes pleased? Maheshwara of universal form lives in the hearts of all creatures.

134. While ascetics discoursed on the auspicious and excellent deeds of Ishana, I have heard from them how, moved by mercy towards his worshippers, he grants them a sight of his body.

135. For showing a favour to the Brahmanas, the dwellers of heaven have recited for their information the various forms which were assumed by Mahadeva in days of yore. You have asked me about these. I shall recite them to you, O son.

My mother said:—

136. Bhava assumes the forms of Brahman and Vishnu and the king of the gods: of the Rudras, the Adityas, and the Ashwins; and of those gods called Vishwedevas.

137. He assumes the forms also of men and women, of Pretas and Pishachas, of Kiratas and Shavaras, and of all aquatic animals. That illustrious god assumes the forms of also those Shavaras who live in the woods and forests.

138. He assumes the forms of tortoises and fishes and conchs. He assumes the forms of those corals which are used as ornaments by men.

139. He assumes the forms of also Yakshas and Rakshasas and Snakes, of Daityas and Danavas. The illustrious god assumes the forms of all creatures too which live in holes.

140. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well.

141. He assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He assumes the forms of cranes and vultures and Chakravakas.

142. He assumes the forms of Chasas and of mountains also. O son, Mahadeva assumes the forms of kine and elephants and horses and camels and asses.

143. He assumes the forms of also goats and pards and various other animals. Bhava assumes the forms of various kinds of birds of beautiful plumage.

144. It is Mahadeva who assumes the form of the Sanyasin bearing the Danda (emblem of mendicancy), and also of the king with the Chhatra and the Brahman with the calabash. He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads.

145. And he sometimes assumes forms having many millions of legs and forms having numberless stomachs and faces, and forms gifted with numberless arms and numberless sides. He sometimes appears surrounded by numberless spirits and ghosts.

146. He assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He assumes a form which is

rendered white with the ashes he smears on it and adorned with a half-moon on the forehead.

147. Adored with various hymns uttered with various kinds of voice and adored with various Mantras fraught with encomiums, he, who is sometimes called Sharva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common basis.

148. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all subjects. He lives everywhere and should be known as living in the hearts of all creatures in the universe.

149. He knows the desire of every worshipper of his. He becomes acquainted with the object with which one pays him adorations. Do you, then, seek the protection of that king of the gods.

150. He sometimes rejoices, and sometimes becomes irate, and sometimes utters the syllable Hun with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle-axe.

151. He assumes the form of Shesha who keeps up the world on his head. He has snakes for his belt, and his ears are decked with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin is his upper garment.

152. He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by numberless spirits and ghosts, he sometimes plays on musical instruments. Various are the instruments upon which he plays, and sweet the sounds they yield.

153. He sometimes wanders, sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of a mad man, and sometimes of a drunkard, and he sometimes utters sweet words.

154. Endued with dreadful fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake, and sometimes yawns as he pleases.

155. He sometimes recites sacred Mantras and sometimes becomes the god of those Mantras which are recited. He sometimes practises penances and sometimes becomes the god for whose adoration those penances are practised. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga of others.

156. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cowpen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man.

157. He sports with the daughters and the wives of the Rishis. His hair is long and erect. He is perfectly nude for he has the horizon for his dress. He has terrible eyes.

158. He is fair, he is darkish, he is dark, he is pale, he is of the color of smoke, and he is red. He has eyes large and terrible. He has empty space for his covering and he covers all things.

159. Who is there that can truly understand the limits of Mahadeva who is formless, who is made up of illusion, who is of the form of all actions in the universe, who assumes the form of Hiranyagharbha, and who is without beginning and end, and birth.

160. He lives in the heart (of every creature). He is the vital air, he is the mind, and he is the individual soul. He is the soul of Yoga, and he is called Yoga. He is the Yoga meditation into which Yogins enter. He is the Supreme Soul. Indeed, Maheshwara is capable of being apprehended not by the senses but through only the Soul seizing his existence.

161. He plays on various musical instruments. He is a vocalist. He has a hundred thousand eyes. He has one mouth, he has two mouths, he has three mouths, and he has many mouths.

162. Devoting yourself to him, fixing your heart upon him, depending upon him, and accepting him as your one refuge, do you, O son, worship Mahadeva and then all your wishes will bear fruits!

163. Hearing those words of my mother, O destroyer of enemies, from that day my devotion was directed to Mahadeva, having nothing else for its object.

164. I, then, began the practice of the austerest penances for pleasing Shankara. For one thousand years I stood on my left toe.

165. After that I passed one thousand years, living only upon fruits. The next one thousand years I passed, living upon the fallen leaves of trees. The next thousand years I passed, living upon water only.

166. After that I passed seven hundred years, living on air only. In this way I

worshipped Mahadeva for a full thousand divine years.

167—168. After this, the powerful Mahadeva the Lord of all the universe became propitiated with me. Desirous of determining whether I was solely devoted to him only, he appeared before me in the form of Shakra surrounded by all the gods. As the celebrated Shakra, he had a thousand eyes on his body and was armed with the thunderbolt.

169. And he rode on an elephant which was entirely white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, dreadful to look at, and having four tusks. Indeed riding on such an elephant, the illustrious king of the gods seemed to shine with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he came where I was.

171. A white umbrella was held over his head. And he was served by many Apsaras, and many Gandharvas sang his praise.

172. Addressing me he said,—O foremost of twice-borns, I have been pleased with you. Beg of me whatever boon you wish.

173—174. Hearing these words of Shakra I was not gladdened. O Krishna, I answered the king of the gods in these words,—I do not wish any boon from you, or from any other god. O amiable deity, I tell you truly that it is Mahadeva only from whom I may ask for boons.

175. True it is, O Shakra, true are those words that I say to you. No other words are at all agreeable to me except those about Maheshwara.

176. Commanded by that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not acquired through the favour of Mahadeva's boons I would not accept the very sovereignty of the three worlds.

177. I may be born among the very Shwapakas but I will still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to be born in the palace of Indra himself.

178. If a person has no devotion to that Lord of the universe,—that Master of the gods and the Asuras,—his misery will not terminate even if from want of food he has to live upon only air and water.

179. Those persons who do not like to live even a moment without thinking of Mahadeva's feet, have no necessity of other subjects fraught with other kinds of morality and righteousness.

180. When the unrighteous or sinful cycle comes, one should never pass a moment without devoting his heart upon Mahadeva. One who has drunk the ambrosia of the devotion to Hara, becomes freed from the fear of the world.

181. One, who has not acquired the favour of Mahadeva, can never succeed to devote himself to Mahadeva for a single day or for half a day or for a moment or for a Kshana or for a Lava.

182. Ordered by Mahadeva I shall cheerfully become a worm or an insect, but I do not desire for even the sovereignty of the three worlds if bestowed by you, O Sakra.

183. At the word of Hara I would become even a dog. In fact, that is my highest wish. If not given by Maheshwara, I would not have the sovereignty of the very gods.

184. I do not wish to have this celestial dominion. I do not desire to have the sovereignty of the gods. I do not wish to have the region of Brahman. Indeed, I do not wish to have that extinction of individual existence which is called Liberation and which is a complete oneness with Brahma. But I want to become the slave of Hara.

185. As long as that Lord of all creatures, the illustrious Mahesha with crown on his head and body white like the lunar disc, does not become pleased with me, so long shall I cheerfully bear all those miseries consequent upon a hundred repetitions of decrepitude, death and birth, which embodied beings come by.

186. What persons in the universe can acquire tranquillity without pleasing Rudra who is freed from decrepitude and death, who is effulgent like the Sun, the Moon, or the Fire, who is the root or original cause of everything real and unreal in the three worlds, and who exists as the one indivisible?

187. If on account of any faults, I come by re-births, I shall, in those new births, devote myself solely to Bhava.

Indra said:—

188. What are your grounds for the existence of a Supreme Being or for His being the cause of all causes?

Upamanyu said:—

189. I beg boons from Him whom Brahmavadins have described as existent and non-existent, manifest andu nmanifest, eternal or immutable, One and many,

190. I beg boons from Him who is without beginning and middle and end, who is Knowledge and Power, who is inconceivable and who is the Supreme Soul.

191. I pray for boons from Him whence is all Power who has not been produced by any one, who is immutable, and who, though himself not sprung from any seed, is the seed of all things in the universe.

192. I pray for boons from Him who is above the quality of Darkness, who is blazing Effulgence, who is the essence of all penances, who is above all our faculties and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes liberated from grief or sorrow.

193. I adore him, O Purandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the power to give everything.

194—195. I pray for boons from Him who cannot be comprehended by argument, who is the object of the Sankhya and the Yoga systems of philosophy, and who is above all things, and whom all persons conversant with the topics of enquiry, adore, I pray for boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures.

196. I pray for boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Ether (with His energy) and called into being the primeval egg.

197. Who else than that Supreme Lord could have created Fire, Water, Wind, Earth, Space, Mind, and the principle of Greatness.

198. Tell me, O Shakra, who else than Shiva could create Mind, Understanding, Ego, the subtile elements and the senses? Who is there higher than Shiva?

199. The wise say that the Grandfather Brahman is the creator of this universe. Brahman, however, got his great power and prosperity by worshipping and gratifying Mahadeva, that God of gods.

200. That great power, which is in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there who is superior to the Supreme Lord?

201. Who else than that God of gods can bestow upon the sons of Diti lordship and power judging by the sovereignty and the power of oppressing given to the foremost of the Daityas and the Danavas?

202. The cardinal points, Time, the Sun, all luminous bodies, planets, wind, water, and the stars and constellations,—are all from Mahadeva. Tell us who is the higher than the Supreme Lord?

203. Who else is there, than Mahadeva, in the creation of Sacrifice and the destruction of Tripura? Who else than Mahadeva has grinded the enemies, coming into contact with the Daityas and the Danavas?

204. What necessity, O Purandara, is there of giving vent to tall talks full of sophistry when I see you of a thousand eyes, O best of the gods.

205. You who are adored by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kushikas, all this is due to the favour of that God of gods, *viz.*, Mahadeva.

206. Know, O Keshava, that this all, consisting of animate and inanimate creation with heaven and other unseen creation, which are in these worlds, and which has the all-pervading Lord for its soul, has emanated from Maheshwara and has been created for enjoyment of the individual soul.

207. In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokaloka, in the islands, in the mountains of Meru, in all things which produce happiness, and in the hearts of all creatures, O illustrious Maghavat, lives Mahadeva, as held by persons conversant with all the topics of enquiry.

208. If, O Shakra, the gods and the Asuras could see any other powerful Being than Bhava, would not both of them, especially the former when opposed and oppressed by the latter, have sought the protection of that Being?

209. In all battles of the gods, the Yakshas, the Uragas, and the Rakshasas, which end in mutual destruction, it is Bhava who gives to those who meet with destruction power befitting their position and acts.

210. Tell me, who else than Maheshwara is there for conferring boons upon, and once more taking them away from, Andhaka and Shukra and Dundubhi and Mahisha and many foremost of Yakshas and Vala and Rakshasas and the Nivata-kavachas?

211. Was not the seminal fluid of Mahadeva, that Master of both the gods and

the Asuras, poured as a libation upon the fire? From that seed originated a mountain of gold. Who else is there whose seed can be said to be possessed of such power.

212. Who else in this world is described as having the horizon only for his dress? Who else can be said to be a celibate with vital seed drawn up? Who else is there who has half his body occupied by his dear wife. Who else is there who has been able to subjugate Cupid?

213. Tell me, O Indra, what other Being possesses that high region of supreme happiness which is highly spoken of by all the deities? Who else has the crematorium as his play ground? Who else is there who is so lauded for his dancing?

214. Whose worship and power remains unchangeable? Who else is there who plays with spirits and ghosts. Tell me, O god, who else has companions who are possessed of strength like his own and who are, therefore, proud of that strength or power?

215. Who else is there whose place is described as unchangeable and adored with reverence by the three worlds? Who else is there who pours rain, gives heat, and blazes forth in Energy?

216. From whom else do we get our precious herbs? Who else upholds all kinds of riches. Who else sports as much as he likes in the three worlds of mobile and immobile things?

217. O Indra, know Maheshwara to be the original Cause. He is worshipped by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the help of knowledge, of success, and of the rites laid down in the scriptures.

218. He is worshipped by both the gods and the Asuras with the help of sacrifices by acts and the ritual laid down in the scriptures. The fruits of action can never touch him for he is above them all. Being such, I call him the original cause of everything.

219. He is both gross and subtile. He is peerless. He cannot be comprehended by the senses. He is endued with qualities and he is shorn of them. He is the lord of qualities, for they are under his control. Even such is Maheshwara's place.

220. He is the cause of the continuance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. He is the cause of every thing.

221. He is mutable, he is the unmanifest, he is Knowledge; he is Ignorance; he is every deed; he is every omission; he is virtue; and he is sin. O Shakra, do I call Him the cause of everything.

222. See, O Indra, in the image of Mahadeva the marks of both the sexes. That god of gods, *viz.*, Rudra, that cause of both creation and destruction, shows in his form the marks of both the sexes as the one cause of the creation of the universe.

223. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one who is higher than Isha, O Shakra. If it pleases you, do you throw yourself on his kindness and protection.

224. You have evidence, O king of the gods, of the fact that the universe has originated from the union of the sexes. The universe, you know, is the sum of what has qualities and what has not them and has for its immediate cause the seeds of Brahman and others. Brahman and Indra and Hutasha and Vishnu and all the other gods, along with the Daityas and the Asuras, having the fruition of a thousand desires, always say that there is none who is higher than Mahadeva.

225. Moved by desire, I solicit, with controlled mind, that god known to all the mobile and immobile universe,—him, who is, who has been described as the best and highest of all the celestials, and who is auspiciousness itself,—for getting forth with that highest of all acquisitions, *viz*, Liberation.

226. What necessity is there, of other reasons? The great Mahadeva is the cause of all causes. We have never heard that the celestials have, at any time worshipped the emblem of any other god than Mahadeva.

227. If Maheswara be not accepted, tell me, if you have ever heard of it, who else is there whose emblem has been adored or is being adored by all the celestials?

228. That god is, indeed, the most worshipful of all celestials whose emblem Brahma, Vishnu, you, O Indra, with all the other gods, always adore.

229. Brahman has for his emblem the lotus. Vishnu has for his the discus. Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs which mark these celestials. On the other hand, all creatures bear the signs which mark Mahadeva and his consort.

Hence, all creatures must be considered as belonging to Maheshwara.

230. All female creatures, have originated from Uma, and hence it is they have the mark of femininity which characteristise Uma; while all masculine creatures, who have originated from Shiva bear the masculine mark that marks Shiva, out. That person who holds that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his wife, should be considered as very wretched and should not be numbered with the creatures of the universe.

231. Every being having the mark of the masculine sex should be known to be of Ishana, while every being with the mark of the feminine sex should be known as belonging to Uma. This universe of mobile and immobile creatures is pervaded by two forms (*viz.*, male and female).

232. It is from Mahadeva that I wish to get boons. Not getting this, O Kaushika, I would rather prefer dissolution itself. Go or remain, O Shakra, as you like, O slayer of Vala.

233. I wish to have boons or curses from Mahadeva. No. I shall not acknowledge any other god. Nor would I have my desires fulfilled from any other deity.

234. Having said these words to the king of the celestials, I became stricken with grief thinking that Mahadeva had not been propitiated despite my severe austerities.

235—236. Within the twinkling of an eye, however, I saw the celestial elephant I had seen before me changed into a bull as white as a swan, or the Jasminum puboscons, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the color of its eyes was twany like that of honey.

237. Its horns were hard as adamant and had the hue of gold. With their very sharp ends, whose hue was a mild red, the bull appeared to tear the Earth.

238. The animal was bedecked all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were beautiful and its waist too well-formed.

239. Its flanks were beautiful, and its neck was very thick. Its whole form was beautiful to look at. Its hump was charming and seemed to occupy the whole of its shoulder-joint.

240. And it looked like the summit of a snow-clad mountain or like a cliff of white clouds in the sky. Upon the back of that animal I saw seated the illustrious Mahadeva with his wife Uma.

241—242. Mahadeva shone like the full-moon. The fire born of his energy shone in effulgence like lightning that flashes amid clouds. It seemed as if a thousand suns rose there, filling every quarter with a dazzling splendour. That energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga.

243. Filled to the fill with that energy, the horizon became such that I could not see anything on any side. Filled with anxiety I once more thought that it could mean.

244. That energy, however, did not pervade every side for a long time, for soon, through the illusion of that god of gods, the horizon became clear.

245. I then saw the illustrious Sthanu or Maheshwara, seated on the back of his bull, of blessed and sweet appearance and looking like a smokeless fire.

246. And the great god was accompanied by Parvati of perfect features. Indeed, I saw the blue-throated and great Sthanu, unattached to everything, that receptacle of all sorts of energy or force, having eighteen arms, and bedecked with all sorts of ornaments.

247. Clad in white robes, he wore white garlands, and had white unguents smeared upon his person. His banner, irresistible in the universe, was white. The thread round his body was also white.

248. He was encircled by companions all endued with prowess equal to his own, who were singing or dancing or playing on various musical instruments.

249. A crescent moon, of pale color, formed his crown, and put on his forehead it looked like the moon which rises in the autumnal sky. He seemed to dazzle with splendour on account of his three eyes which looked like three suns.

250. The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems.

251. I also saw, O Govinda, the weapons, in their embodied forms and fraught with every sort of energy, that belong to Bhava of peerless prowess.

252. The great god held a rainbow-colored bow. That bow known as Pinaka as is in reality a powerful snake.

253. Indeed, that snake of seven heads and huge body, of sharp fangs and virulent

venom, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.

554—255. And there was an arrow which shone like that of the sun or of the fire that appears at the end of the cycle. Verily, that arrow was the excellent Pashupata, that mighty and dreadful weapon, which is without a second, indescribable for its power, and capable of terrorising every creature. Of huge proportions, it seemed to constantly emit sparks of fire.

256. Having one foot, large teeth, and a thousand heads and thousand stomachs, it had a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually emit fire.

257. O you of great arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Indeed, it is capable of neutralising every other weapon in the universe.

258. It was with that weapon that the great Mahadeva had, formerly burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, perfofmed that feat.

259. That weapon, discharged by Mahadeva's arms, can, forsooth, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.

260. In the universe there is no one including, even Brahman and Vishnu and the celestials, who cannot be killed by that weapon. O sire, I saw that excellent, wonderful and peerless weapon in the hand of Mahadeva.

261. There is another mysterious and very strong weapon which is equal or, perhaps, superior to the Pashupata. I saw that also. It is known in all the worlds as the Shula of the Shula-armed Mahadeva.

262. Hurled by the illustrious god, that weapon can rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.

263. Formerly Yuvanashwa's son, king Mandhatri, that conqueror of the three worlds, having imperial sway and gifted with profuse energy, was, with all his armies, killed by means of that weapon.

264. Gifted with great might and great energy and resembling Shakra himself in prowess, that king, O Govinda, was killed by the Rakshasa Lavana with the help of this Shula which he had got from Shiva.

265. That Shula is keen-pointed. Highly terrible, it is capable of causing everybody's hair stand erect. I beheld it in the hand of Mahadeva, as if roaring with anger, having contracted its forehead into three wrinkles.

266. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the cycle. The handle of that Shula was made of a great snake. It is really indescribable. It looked like the universal Destroyer armed with his noose.

267—268. I saw this weapon, O Govinda, in the hand of Mahadeva. I saw also another weapon, *viz.*, that sharp-edged battle-axe which, was given, formerly unto Rama by Mahadeva for enabling him to root out the Kshatriyas. It was with this weapon that Rama killed in dreadful battle the great Karttaviryya who was the king of the entire world.

269. It was with that weapon that Jamadagni's son, O Govinda, was able to root out the Kshatriyas for twenty-one times.

270. Of blazing edge and highly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it appeared on Mahadeva's body like the flame of a burning fire.

271. I saw with the highly intelligent Mahadeva numberles other celestial weapons. I have, however, named only a few principal ones, O sinless one.

272. On the left side of the great god stood the Grandfather Brahman seated on an excellent car to which were yoked swans fleet-coursing like the mind.

273. On the same side was Narayana also, seated on Garuda and bearing the conch, the discus, and the mace.

274. Near the goddes Uma was Skanda seated on his peacock, bearing his dreadful arrow and bells, and looking like another Fire-God.

275. Before Mahadeva I saw Nandi standing armed with his Shula and looking like a second Shankara.

276. The Munis headed by the Self-create Manu, and the Rishis having Bhrigu for their first, and the gods with Shakra at their head, all came there.

277. All the clans of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with respect.

278. The gods were engaged in singing the praises of Mahadeva in various hymns. The Grandfather Brahman, uttering a Rathantara, landed Mahadeva.

279. Uttering the Jyeshtha Saman Narayana also sang the praises of Bhava, Shakra also did the same with the help of those foremost of Vedic Mantras, *viz.*, the Shata-Rudriyam.

280. Verily, Brahman and Narayana and Shakra,—those three great gods shone there like three sacrificial fires.

281. In their midst was the illustrious god like the sun in the midst of his corona, come from autumnal clouds.

282. I saw countless suns and moons also in the sky, O Keshava. I then lauded the illustrious Lord of everything, the Great Master of the universe.

Upamanyu said:—

283. I said,—Salutations to you, O illustrious one, O you who are the refuge of all things, O you who are called Mahadeva! Salutations to you who assume the form of Shakra, who are Shakra and who disguise yourself in the form of Shakra.

284. Salutations to you who are armed with the thunder, to you who are twany, and you who are red. Salutations to you who are always armed with the Pinaka, to you who always bear the conch and the Shula.

285. Salutations to you who are clad in black, to you who are of dark and curly hair, to you who have dark deer-skin for your upper garment, to you who preside over the eighth lunation of the dark fortnight.

286. Salutations to you who are of white hue, to you who are called white, to you who are clad in white dress, to you who have limbs smeared with white ashes, to you who are ever engaged in white deeds.

287. Salutations to you who are red in color, to you who are clad in red dress, to you who have a red banner with red flags, to you who wear red garlands and use red unguents.

288. Salutations to you who are brown colored, to you who are clad in brown dress, to you who have a brown banner with brown flags, to you who wear brown garlands and use brown unguents. Salutations to you who have the umbrella of royalty held over your head, to you who wear the foremost of crowns.

289. Salutations to you who are adorned with half a garland and half an armlet, to you who are decked with one ring for one ear, to you who are endued with the speed of the mind, to you who are highly effulgent.

290. Salutations to you who are the foremost of gods, to you who are the foremost of Munis, to you who are the foremost of celestials! Salutations to you who wear half a wreath of lotuses, to you who have many lotuses on your body.

291. Salutations to you who have half your body smeared with sandal paste, to you who have half your body decked with garlands of flowers and smeared with fragment unguents.

292. I bow to you who are bright-hued like the Sun, to you who are like the Sun, to you whose face is like the Sun, to you who have eyes each of which is like the Sun.

293. I bow to you who are Soma, to you who are as mild as Soma, to you who bear the lunar disc, to you who are of lunar aspect, to you who are the foremost of all creatures, to you who are adorned with most beautiful teeth.

294. I bow to you who are of a dark color, to you who are of a fair complexion, to you who have a form half of which is yellow and half white, to you who have a body half of which is male and half female, to you who are both male and female.

295—96. I bow to you who have bull for your vehicle, to you who proceed riding on the foremost of elephants, to you who are obtained with difficulty, to you who are capable of going to places unapproachable by others. I bow to you whose praises are sung by the Ganas, to you who are devoted to the various Ganas, to you who follow the track that is trod by the Ganas, to thee who are always devoted to the Ganas as to a vow.

297. I bow to you who are of the complexion of white clouds, to you who have the splendour of the evening clouds, to you who are incapable of being described by names, to you who are of your own form.

298. I bow to you having a garland of red color, to you who are clad in robes of red.

299. I bow to you whose crown is set with gems, to you who are adorned with a crescent, to you who wear many beautiful gems in your diadem, to you who have eight flowers on your head.

300. I bow to you who have a fiery mouth and fiery eyes, to you who have eyes effulgent like a thousand moons, to you who are of the form of fire, to you who are beautiful and agreeable, to you who are inconceivable and mysterious.

301. I bow to you who range in the sky, to you who delight in living in pasture-grounds, to you who walk on the Earth,

to you who are the Earth, to you who are infinite, to you who are highly auspicious.

302. I bow to you who are nude, to you who make a happy home of every place where you may happen to be for the time being. I bow to you who have the universe for your home, to you who have both Knowledge and Felicity for your Soul.

303. I bow to you who always wear a diadem, to you who wear a large armlet, to you who have a snake for the garland round your neck, to you who wear many beautiful ornaments on your body.

304. I bow to you who have the Sun, the Moon, and Agni for your three eyes, to you who have a thousand eyes, to you who are both male and female, to you who are divested of sex, to you who are a Sankhya, to you who are a Yogin.

305. I bow to you who are the grace of those gods who are adored in sacrifices, to you who are the Atharvans, to you who remove all sorts of disease and pain, to you who remove every sorrow.

306. I bow to you who roar as deep as the clouds, to you who display diverse kinds of illusions, to you who lord over the soil and over the seed that is sown in it, to you who are the Creator of everything.

307. I bow to you who are the Lord of all the deities, to you who are the Master of the universe, to you who are fleet like the wind, to you who are of the form of the wind.

308. I bow to you who wear a garland of gold, to you who play on hills and mountains, to you who are adored by all who are enemies of the gods, to you who are endued with fierce speed and energy.

309. I bow to you who cut off one of the heads of the Grandfather Brahman, to you who have killed the Asura named Mahisha, to you who have three forms, to you who have every form.

310. I bow to you who are the destroyer of the triple city of the Asuras, to you who are the destroyer of (Daksha's) sacrifice, to you who are the destroyer of the person of Kama (the god of love) to you who hold the rod of destruction.

311. I bow to you who are Skanda, to you who are Visakha, to you who are the rod of the Brahmana, to you who are Bhava, to you who are Sarva, to you who are of universal form.

312. I bow to you who are Ishana, to you who are the destroyer of Bhaga, to you who are the slayer of Andhaka, to you who are the universe, to you who are possessed of illusion, to you who are both conceivable and inconceivable.

313. You are the one end of all creatures, you are the foremost, you are the heart of everything. You are the Brahman of all the gods, you are the Red and Blue of the Rudras.

314. You are the Soul of all creatures, you are He called Purusha in the Sankhya philosophy, you are the Rishava among all sacred things, you are the auspicious of the Yogins which, according to them, is indivisible.

315. Amongst those who follow the different modes of life, you are the Householder, you are the great Lord amongst the patriarchs. You are Kuvera among all the Yakshas, and you are Vishnu amongst all the sacrifices.

316. You are Meru amongst mountains, you are the Moon among all luminaries of the sky, you are Vashishtha amongst Rishis, yor are the Sun among the planets.

317. You are the lion among all the beasts, and the bull adored of all among all domestic animals.

318. Among the Adityas, you are Vishnu (Upendra), among the Vasus, you are Pavaka, among birds you are Garuda, and among snakes you are Ananta.

319. Among the Vedas you are the Samans, among the Yajushes you are the Shata-Rudriyam, among Yogins you are Sanatkumara, and among Sankhyas you are Kapila.

320. Among the Maruts you are Shakra, among the Pitris you are Devarat, among all the regions you are the region of Brahman, and you are emancipation amongst all the ends of creatures.

321. Of all oceans you are the Ocean of Milk, among all mountains you are Himavat, among all the castes you are the Brahmanas, and among all learned Brahmanas you are he who has undergone the initiation.

321. You are the Sun among all things in the world, you are the destroyer called Kala. You are whatever else gifted with superior energy or eminence existing in the universe.

323. You are endued with supreme power. This is my certain conclusion. I bow to you, O powerful and illustrious one, O you who are kind to all your worshippers.

324. I bow to you, O lord of Yogins. I bow to you, O original Cause of the universe. Be you pleased with me that am

your worshipper, that am very miserable and helpless.

325. O Eternal Lord, do you become the refuge of this adorer of yours who is very weak and miserable! O Supreme Lord, you should pardon me for all the sins I have committed, taking mercy on me for my being your devoted worshipper.

326. I am stupefied by you, O Lord of all the gods, on account of the disguise in which you appeared before me. O Maheshwara, I did not give you the Arghya or water to wash your feet.

327. Having sung thus the praises of Ishana, I offered him, with great devotion, water to wash his feet and the articles of the Arghya, and then, with joined hands I resigned myself to him, ready to carry out his command.

328. Then, O sire, an auspicious shower of flowers dropped upon my head, carrying celestial fragrance and bedewed with cold water.

329. The divine musicians began to play on their kettle-drums. A delicious breeze, fragrant and sweet, began to blow and fill me with pleasure.

330—331. Then Mahadeva accompanied by his wife, and having the bull for his emblem, having been pleased with me, addressed the deities assembled there in these words, filling me with great joy,—Behold, ye gods, the devotion of the great Upamanyu. Indeed, steady and great is that devotion, and entirely fixed, for it remains u[381]ntiered.

332—333. Thus addressed by the great God armed with the Shula, the gods, O Krishna, having bowed down to him and joined their hands in respect, said these words,—O illustrious one, O God of the gods, O Lord of the universe, O Lord of all, let this best of twice-born persons obtain from you the fruition of all his desires!

334. Thus addressed by all the gods with the Grandfather Brahman among them, Sharva, otherwise called Isha and Shankara, said these words, as if smiling, to me.

The illustrious Shankara said:—

335. O dear Upamanyu, I am pleased with you. See me, O foremost of ascetics! O learned Rishi, you are firmly devoted to me and you have been well tested by me.

336. I have been very highly pleased with you on account of this your devotion to Shiva. I shall, therefore, give you to-day the fruition of your desires.

337. Thus addressed by the highly wise Mahadeva, tears of joy came into my eyes and my hair stood erect.

338. Kneeling down to him and bowing to him repeatedly, I then with a voice that was suppressed with joy, said to him.

339. O illustrious god, it appears to me that I was hitherto dead and that it is only to-day that I have taken my birth, and that my birth has to-day borne fruit, since I am standing now in the presence of Him who is the Master of both the gods and the Asuras!

340. Who else is more praiseworthy than I, since I am seeing with these eyes of mine Him of immeasurable prowess whom the very gods are unable to see without first paying hearty worship?

341—342. The learned and the wise consider that as the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, at one with you, O powerful and illustrious one, you who are the beginning of all the topics, you who are indestructible and challengeless, you who know all the ordinances, you who are the foremost of Purushas, you who are the highest of the high.

343. You who had created from your right side the Grandfather Brahman, the Creator of all things, you are he who had created from your left-side Vishnu for protecting the Creation.

344—345. You are that powerful Lord who did create Rudra when the end of the cycle came and when the Creation was once more to be destroyed! That Rudra who originated from you destroyed the Creation with all its mobile and immobile beings, assuming the form of highly powerful Kala, of the cloud Samvartaka, and of the all destroying fire. Indeed, when the time for the dissolution of the universe sets in, that Rudra stands, ready to swallow up the universe.

346. You are that Mahadeva who is the original Creator of the universe with all its mobile and immobile creatures. You are he who, at the end of the æon, stands, withdrawing all things into yourself.

347. You are he who pervades all things, you are the Soul of all things, you are the Creator of the Creator of all principles. Incapable of being beheld by even any of the gods, you are he who exists, pervading all principles.

348. If, O Lord, you have been pleased with me and if you would grant me boons, let this be the boon, O Lord of all the gods,

that my devotion to you may remain unchanged.

349. O best of the gods, let me through your grace, have knowledge of the Present, the Past, and the Future.

350. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let your illustrious self be for ever present at our gifted hermitage.

351. Thus addressed by me, the illustrious Maheshwara gifted with supreme energy, that Master of all mobile and immobile creations, *viz*, Shiva, adored of all the universe, then said to me these words.

The Illustrious God said :—

352. Be free from every misery and pain and be above decrepitude and death. Be gifted with fame, be endued with great energy, and spiritual knowledge.

353. You shall through my grace, be always sought by the Rishis. Be your behaviour good and righteous. May you possess all attributes and universal knowledge. Be you of agreeable appearance.

354—355. May you possess everlasting youth, and let your energy be like that of fire. Whenever, again, you may wish for the presence, which is so agreeable to you, of the ocean of milk, there shall that ocean appear before you. Do you, with your friends, always obtain food prepared with milk, with the celestial nectar being mixed with it.

356. After the expiration of an æon you will enjoy my company. Unending shall be your family and race and kinsmen.

357. O foremost of twice-born ones, your devotion to me shall be eternal. And, O best of Brahmanas, I shall always be present at your hermitage.

358. Live, O son, wherever you like shorn of anxiety. Thought of by you, I shall, O learned Brahmana, appear before you again.

359. Having said these words, and granted me these boons, the illustrious Ishana, effulgent like millions of Suns, disappeared there and then.

360. It was even, O Krishna, that I saw, with the help of austere penances, that God of gods. I also got all that was said by the great God endued with supreme intelligence.

361. See, O Krishna, before your eyes, these Siddhas living here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras.

362. See these trees and creepers and plants yielding all sorts of flowers and fruits. See them bearing the flowers of every season, with beautiful leaves, and spreading a sweet smell all around.

363. O you of mighty arms, all these are gifted with a celestial nature through the favour of that god of gods, that supreme Lord, that great Deity.

Vasudeva continued :—

364—365. Hearing these words of his and seeing, as it were, with my own eyes all that he had described to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said to him, Highly praiseworthy as you are, O foremost of learned Brahmanas, for what righteous man is there except you whose retreat enjoys the distinction of being honored with the presence of that God of gods.

366. Will the powerful Shiva, will the great Shankara, O chief of ascetics, grant me also a sight of his body and show me favour ?

Upamanyu said :—

367. Forsooth, O you having eyes like lotus petals, you will very soon see Mahadeva as, O sinless one, I succeeded in seeing him.

368. O you of immeasurable prowess, I see with my spiritual eyes that you will in the sixth month from this, succeed in getting a sight of Mahadeva, O best of all persons.

369. You, O foremost of the Yadus, will obtain from Maheshwara and his Shakti twenty-four boons. I tell you what is true.

370. Through the favour of that Deity gifted with supreme wisdom, I know the Past, the Future, and the Present.

371—372. The great Hara has favoured these thousands of Rishis and others. Why will not the powerful Deity show favour to you, O Madhava ! I always like the meeting of the gods as does one like you, who is devoted to the Brahmanas, who is full of mercy and who is full of faith. I shall give you certain Mantras. Recite them continuously. By this you are sure to see Shankara !

The blessed Vishnu said :—

373. I then said to him,—O twice-born one, through your favour, O great ascetic, I shall see the lord of the deities, that grinder of Diti's numberless sons.

374. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva.

375. On the eighth day, I underwent the initiation according to due rites, at the hands of that Brahmana. I received the staff from his hands. I went through the prescribed shave. I took up a quantity of Kusha blades in my hand. I wore rags for my raiments. I rubbed my person with clarified butter. I put a cord of Munja grass round my loins.

376. For one month I lived on fruits. The second month I lived upon water. The third, the fourth, and the fifth months I passed, living upon air only.

377. I stood all the while, upon one foot, and with my arms also raised upwards, and giving up sleep for all the time. I then saw, O Bharata, in the sky a light that seemed to be as dazzling as that of a thousand Suns.

378. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, decorated with many a grand rainbow, with flashes of lightning and the fire looking like eyes set on it.

379. Within that cloud was the powerful Mahadeva, himself of dazzling splendour, accompanied by his consort Uma. Indeed, the great God appeared to shine with his penances, energy, beauty, effulgence, and his beloved consort by his side.

380. The powerful Maheshwara, with his wife by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of clouds with the Moon by his side.

381. The hair on my body, O son of Kunti, stood erect, and my eyes expanded with wonder upon seeing Hara, the refuge of all the gods and the remover of all their griefs.

382. Mahadeva was adorned with a diadem on his head. He was armed with his Shula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff in one of his hands. He was armed, besides, with his Pinaka and the thunder-bolt. His teeth were sharp pointed. He was adorned with an excellent bracelet for the upper arm. His sacred thread was formed by a snake.

383. He wore an excellent garland of various colors on his bosom, that hung down to his toes. Indeed, I saw him like the highly bright moon of an autumnal evening.

384. Surrounded by various clans of spirits and ghosts, he appeared like the autumnal Sun difficult of being looked at for its dazzling brightness.

385. A thousand and hundred Rudras stood around that God of controlled soul and white deeds, seated upon his bull. All of them were employed in singing his praises.

386. The Adityas, the Vasus, the Sadhyas, the Vishwedevas, and the twin Ashwins praised that Lord of the universe, by singing the hymns.

387. The powerful Indra and his brother Upendra, the two sons of Aditi, and the Grandfather Brahman, all sang in the presence of Bhava the Rathantara Saman.

388—390. Numberless masters of Yoga, all the twice-born Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky, the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down that Supreme Preceptor, that great Father, that giver of Yoga.

391—393. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kashyapa, Vashishtha, Kashya, the Cchchandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis poured in sacrifices, and all the articles of the sacrifices, were seen by me, O Yudhishthira, standing there in their embodied forms.

394—397. All the presiding deities of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the wives and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that powerful Lord who is the soul of tranquility. The Mountains, the Oceans, and the Peints of the compass also did the same, the Gandharvas and the Apsaras highly proficient in music, in celestial songs, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings mobile and immobile were worshipping, in thought, word, and deed, that powerful Lord. That Lord of all the gods, *viz.*, Sarva, appeared before me, seated in all his glory.

398. Seeing that Ishana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandfather and Shakra, looked at me.

399. I, however, had not the power to look at Mahadeva. The great god then addressed me, saying,—see, O Krishna, and speak to me!

400. You have worshipped me hundreds and thousands of times. There is no one in the three worlds who is dearer to me than you!

401. After I had bowed to him, his wife, *viz.*, the goddess Uma, became pleased with me. I then addressed in these words the great God whose praises are hymned by all the gods headed by the Grandfather Brahman.

The blessed Vishnu said:—

402. 'I saluted Mahadeva, saying,—I bow to you, O you who are the origin of all things. The Rishis declare that you are the master of the Vedas. The pious hold that you are Penance, you are Sattwa, you are Rajas, you are Tamas, and you are Truth.

403. You are Brahman, you are Rudra, you are Varuna, you are Agni, you are Manu, you are Bhava, you are Dhatri, you are Tashtri, you are Vidhatri, you are the powerful Lord of all things, you are everywhere.

404. All beings, mobile and immobile, have originated from you. You have created this world with all its mobile and immobile creations.

405. The Rishis say that you are superior to the senses, the mind, the vital air, the seven fires, everything else which rests upon the all-pervading Soul, and all the celestials who are worshipped.

406. You, O illustrious one, are the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other ingredients of sacrifice.

407. The merit of sacrifices, gifts, the study of the Vedas, vows, practices of restraint, Modesty, Fame, Prosperity, Glory, Contentment, and Success, are all for acquiring you.

408. Desire, Anger, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, all your offspring.

409. You are the acts of creatures, you are the joy and sorrow of those acts, you are the absence of joy and sorrow, you are that Nescience which is the eternal seeds of Desire, you are the great origin of Mind, you are Power, and you are Eternity.

410. You are the Unmanifest, you are Pavana, you are inconceivable, you are the thousand-rayed Sun, you are the shining intelligence, you are the first of all the subjects, and you are the support of life.

411—412. By the words Greatness, Soul, Understanding, Brahman, Universe, Shambhu, and Self-create, as well as other words seen (in the Vedas), your nature is comprehended as being at one with Greatness and Soul. Knowing you as all this, the learned Brahmana conquers that Ignorance which is the root of the world.

413. You are the heart of all creatures, and you are worshipped by the Rishis as Soul. Your arms and feet extend to every place, and your eyes, head, and face are everywhere. You hear everywhere in the universe, and you exist permeating everything.

414. You are the fruit of all acts which are performed in the Nimeshas and other divisions of time which originate from the Sun.

415. You are the original lustre. You are Male Being living in the hearts of all things. You are the successful fruits of Yoga.

416. Understanding and Intelligence and all the worlds depend upon you. Those who are given to meditation, who are always busy with Yoga, who are devoted to or firm in Truth and who have conquered their passions, seek you and depend on you.

417. They who know you as the one unchangeable, or one who lives in all hearts, or one who is endowed with supreme power, or one who is the ancient Male Being, or one who is pure Knowledge, or one that is the effulgent understanding, or one that is the highest refuge of all persons gifted with intelligence, are, indeed, highly intelligent men. Indeed, such persons reign supreme over intelligence.

418. By understanding the seven subtile principles, by comprehending your six attributes, and by mastering the true Yoga, the man of knowledge succeeds in entering into your great self.

419. After I had said these words, O Partha, to Bhava, that remover of grief and pain, the universe, both mobile and immobile, roared like a lion.

420. The numberless Brahmans present there, the gods and the Asuras, the Nagas, the Pishachas, the Pitris, the birds, various Rakshasas, various classes of ghosts and spirits, and all the great Rishis, then bowed down to that great Deity.

421. There then, dropped upon my head showers of highly fragrant celestial flowers and sweet winds blew on the spot.

422. The powerful Shankara then, given to the behoof of the universe, looked at the goddess Uma, and the king of the celestials and myself also, and thus spoke to me.

423. We know, O Krishna, that you, O slayer of foes, are greatly devoted to us! Do what is for your good. My love and affection for you is very great.

424. Do you ask for eight boons. I shall grant them, O Krishna, O best of all persons. Tell me what they are, O chief of the Yadavas. Say what you wish. You will have them, however difficult of attainment they may be.

CHAPTER XV.

(ANUSHASANIKA PARVA).—*Continued.*

Krishna said:—

1—2. Bending low my head with a controlled soul to that mass of energy and effulgence, I said to the great god, with a joyous heart, these words.—I ask for these boons from you, namely, firmness in virtue, the destruction of enemies in battle, the highest glory, the greatest power, devotion to Yoga, your nearness, and hundreds upon hundreds of children.

3—4. Whereto Shankara said, so be it, repeating the words I had said. After this, the mother of the universe, the upholdress of all things, she who purifies all things, *viz.*, the wife of Sarva that huge receptacle of penances, said with controlled soul, these words to me:—The powerful Mahadeva has granted you, O sinless one, a son who shall be named Shamva.

5—6. Do you take from me also eight boons which you choose. I shall, indeed, grant them to you. Bowing her with my head bended, I said to her, O son of Pandu,—I pray from you uniform affection for the Brahmanas, the favour of my father, a hundred sons, the highest enjoyments, love for my family, the favour of my mother, the attainment of tranquility and peace, and cleverness in every deed.

Uma said:—

7. You will have them, O you who are endued with prowess equal to that of a celestial. I never say what is untrue. You will have sixteen thousand wives. Your love for them and theirs also for you shall be limitless.

8. From all your kinsmen also, you will get the highest affection. You will have a most beautiful person. Seven thousand guests will daily feed at your palace.

Vasudeva continued:—

9. Having thus granted me boons, both the god and the goddess, O Bharata, disappeared there and then with their associates, O elder brother of Bhima.

10. All those wonderful deeds I described fully, O best of kings, to that highly energetic Brahmana Upamanyu. Bowing down to the great God, Upamanyu said these words to me.

Upamanyu said:—

11. There is no god like Sarva. There is no end or refuge like Sarva. There is none who can grant so many or so high boons. There is none who is his equal in battle.

CHAPTER XVI.

(ANUSHASANIKA PARVA).—*Continued.*

Upamanyu said:—

1—2. There was in the golden cycle, O sire, a Rishi named Tandi. With devoted heart he worshipped with the help of Yoga-meditation, the great God for ten thousand years. Hear me as I tell you the fruit or reward he reaped of such wonderful devotion. He succeeded in seeing Mahadeva and lauded him by uttering some hymns.

3—6. Thinking, with the help of his penances, of Him who is the supreme Soul and who is eternal and undecaying, Tandi became stricken with wonder and said these words,—I seek His refuge whom the Sankhyas describe and the Yogins think of as the great, the foremost, the Male Being, the pervader of all things, and the Lord of all existent objects, who, is the cause of both the creation and the destruction of the universe; who is superior to all the gods, the Asuras, and the Munis, who has nothing higher, who is uncreate, who is the Lord of all things, who has neither beginning nor end, and who is gifted with supreme power, who is possessed of the highest happiness, and who is effulgent and sinless.

7—10. After he had said these words, Tandi, saw before him that ocean of penances, that great God who is eternal and undecaying, who is peerless, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who is above all attributes, and who is gifted with attributes, who is the highest delight of Yogins, who is without decrease, who is called Liberation, who is the refuge of the mind, of Indra, of Agni, of the Wind-God, of the entire universe,

and of the Grandfather Brahman; who cannot be comprehended by the mind, who is without change of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as the mind; who cannot be comprehended, who cannot be measured, who is difficult of being attained, by persons of impure souls, who is the origin of the universe, and who is above both the universe and the quality of darkness; who is ancient, who is Purusha, who is gifted with effulgence, and who is higher than the highest.

11. Desirous of seeing Him who investing himself with vital airs, lives in the individual soul, in the form of that effulgence which is called the Mind, the Rishi Tandin, passed many years practising the severest austerities, and having succeeded in seeing Him as the reward of those penances, he lauded the great God in the following terms.

Tandi said:—

12. You are the purifier of all purifiers and the refuge of all, O foremost of all beings gifted with intelligence! You are the most dreadful energy of all kinds of energy. You are the austerest penance of all penances.

13. You, O powerful one, are the liberal giver of blessings. You are the supreme Truth. I bow to you.

14. I bow to you, O you of a thousand rays, and, O refuge of all happiness! You are the bestower of that emancipation for which, O powerful one, Yatis, standing in fear of birth and death, strive so hard.

15. The Grandfather Brahman, Indra of a hundred sacrifices, Vishnu, the Vishwedevas, the great Rishis, cannot comprehend your real nature. How then can persons like ourselves expect to comprehend you.

16. Everything originates from you. Upon you depends everything. You are called Kala, you are called Purusha, you are called-Brahma. Celestial Rishis well-read in the Puranas, say that you are triune.

17. You are Adhi-Purusha, Adhyatma, Adhibhuta, Adhi-Daivata, Adhi-Loka, Adhi-Vijnanam, and Adhi-Yajna.

18. Wise men, when they succeed in knowing you that lives in themselves and that can be known by the very gods, become freed from all fetters and enter into a state of existence that is above all sorrow.

19. They who do not wish to know you, are constrained to pass through numberless births and deaths. You are the door of heaven and of Liberation. You are he who bring all beings into existence and withdraw them again into yourself. You are the great giver.

20. You are heaven, you are liberation, you are desire. You are the anger which inspires creatures. You are Sattwa, you are Rajas, you are Tamas, you are the nether regions, and you are the upper regions.

21. You are the Grandfather Brahman, you are Bhava, you are Vishnu, you are Skanda, you are Indra, you are Savitri, you are Yama, you are Varuna, you are Soma, you are Dhatri, you are Manu, you are Vidhatri, and you are Kuvera the Lord of riches.

22. You are Earth, you are Wind, you are Water, you are Agni, you are Ether, you are Speech, you are the Understanding, you are Steadiness, you are Intelligence, you are the Acts, you are Truth, you are Untruth, you are existent, you are non-existent.

23. You are the senses, you are what is above Nature, you are immutable. You are superior to existent objects, you are superior to non-existent objects, you are capable of being conceived, you are incapable of being conceived.

24. You are at one with what is Supreme Brahma, with what is the highest entity, with what is the end of both the Sankhyas and the Yogins.

25. Indeed, I have been greatly rewarded by you to-day on account of your granting me a sight of your form. I have attained the end of the righteous. I have been rewarded with that end which is prayed for by persons whose understandings have been purified by Knowledge.

26. Alas, so long I was steeped in Ignorance; for this long time I was an insensate fool, since I had no knowledge of you who are the Supreme Deity, you who are the only Eternal Entity as known by all persons.

27. In course of numberless lives have I at last succeeded in acquiring that Devotion towards you for which you have shown yourself to me, O you who are ever inclined to favour those who are devoted to you! He who knows you enjoys immortality.

28. You are always a mystery with the gods, the Asuras, and the ascetics. Brahma is concealed in a cave. The very ascetics cannot see or know him.

29. You are that powerful god who is the Creator of everything and whose face is turned towards all directions. You are

the Soul of all things, you see all things, you pervade all things, and you know all things.

30. You make a body for yourself. You bear that body. You are an embodied Being. You have a body, and you are the refuge of all embodied creatures. You are the creator of the vital airs, you possess the vital airs, you are endued with vital airs, you are the giver of the vital airs, and you are the refuge of all beings endued with vital airs.

31. You are that Adhyatma, which is the refuge of all pious persons who are given to Yoga-meditation and conversant with the Soul and who seek to avoid re-birth. Indeed, you are that Supreme Lord who is at one with that refuge.

32. You distribute all ends, happy or miserable, to all creatures. You ordain the birth and death for all created beings.

33. You are the powerful Lord who grants success to Rishis crowned with success regarding the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the dwellers of heaven, you uphold and cherish them all, dividing yourself into your well known eight forms.

34. Everything originates from you. All things depend upon you. All things, again, disappear in you. You are the sole Eternal object.

35. You are that region of Truth which is sought by the righteous and considered by them as the highest. You are that stoppage of individual existence sought by the Yogins. You are that Liberation which is sought by persons conversant with the Soul.

36. Beings crowned with success and having Brahman amongst them have concealed you in a cave for preventing the deities and Asuras and human beings from seeing you.

37. Although you live in the heart, yet are you concealed. Hence, stupefied by you the deities and Asuras and men cannot understand you, O Bhava, truly and in all your details.

38. O you living in all heart you appear before those persons who succeed in attaining to you after having purified themselves by devotion.

39. By knowing you one can avoid both death and re-birth. You are the highest object of knowledge. By knowing you no higher object remains for one to know.

40. You are the greatest object of acquirement. The person that is truly wise, who by acquiring you, thinks that there is no higher object of acquisition. By attaining to you who are greatly subtile and who are the highest object of acquisition, the wise man becomes immortal.

41. The followers of the Sankhya system, well read in their own system of philosophy and possessing a knowledge of the qualities and of all the topics of enquiry,—those learned men who reign over the destructible by attaining to a knowledge of the subtile or indestructible,—succeed by knowing you in freeing themselves from all fetters.

42. Persons well read in the Vedas consider you as the one object of knowledge which has been explained in the Vedanta. These men, given to the suppression of vital airs, always meditate on you and at last enter into you as their highest end.

43. Riding on the car of OM, those men enter inter into Maheshwara. You are the solar door of the celestial road.

44. You are the lunar door, of that which is called the road of the Pitris. You are Kashtha, You are the points of the horizon, you are the year, and you are the cycles.

45. You are the sovereignty of the heavens, you are the sovereignty of the Earth, you are the Northern and the Southern solistices. In days of yore the Grandfather Brahman sang your praises. O you who are called blue and red, by reciting various hymns and urged you to create living creatures.

46. Brahmanas conversant with Richs praise you by uttering Richs, considering you as unattached to all things and as shorn of all forms. In sacrifices, Adhyaryus, pour libations, uttering Yajushes in honor of you who are the sole object of knowledge, according to the three well-known ways.

47. Persons of purified understandings, who are conversant with Samans, sing you with the help of Samans. Those twice-born, again, who are conversant with the Atharvans, hymn you as Rita, as Truth, as the Highest, and as Brahma. You are the highest cause of the Sacrifice. You are the Lord, and you are Supreme.

48. The night and day are your organs of hearing and organ of sight. The fortnights and months for your head and arms. The seasons are your energy, penances are are your patience, and the year is your anus, and thighs, and feet.

49. You are Death, you are Yama, you are Hutasha, you are Kala, you are gifted with speed of destruction, you are the

prime cause of Time and you are eternal Time.

50. You are the Moon and the Sun, with all the stars and planets and the atmosphere that fills space. You are the pole-star, you are the constellation called the seven Rishis, you are the seven regions beginning with Bhu.

51. You are Pradhana and Mahat, you are Unmanifest, and you are this world. You are the universe beginning with Brahma and ending with the lowest vegetable creation. You are the beginning of all creatures. You are identical with the existent and the non-existent.

52. You are the eight Prakritis. You are, again, above the eight Prakritis. Every thing that exists, represents a portion of your divine Self.

53. You are the Supreme Eternal Happiness. You are the end of all things. You are the highest existence of the Righteous.

54. You are that state which is freed from every anxiety. You are Eternal Brahma. You are that highest state which forms the meditation of persons well-read in the auxiliary branches of the Vedas.

55. You are the highest Kashtha, you are the highest Kala. You are the highest Success, and you are the highest Refuge.

56. You are the highest Tranquility. You are the highest stoppage of Existence. By attaining to you, Yogins think that they have acquired the highest success.

57. You are Contentment, you are Success, you are Shruti, and you are the Smriti You are that Refuge of the Soul which Yogins seek, and you are that indestructible Prapti which men of knowledge seek.

58. You are, forsooth, that End which is sought by persons given to sacrifices and those who pour sacrificial libations, moved by particular desires, and who make large presents on such occasions.

59. You are that high End which those persons seek who consume and scorch their bodies with austere penances with continued recitations, with those rigid vows and fasts which belong to their peaceful lives, and with other means of self-affliction.

60. O Eternal One, you are the End of those who are unattached to all things and who have given up all acts.

61. You, O Eternal One, are that End of those who seek Liberation from re-birth, who give up all enjoyments, and who desire the annihilation of the elements.

62. You are that high End, O illustrious one, which cannot be described, which is pure, which is the immutable one, and which is theirs who are given to knowledge and science.

63. These are the five Ends described in the Vedas and the Scriptures and the Puranas. It is through your favour that persons acquire those Ends, or, if they fail to attain to them, it is through your favour being denied to them.

64. It was thus that Tandi, who was a heap of penances, lauded Ishana. And he sang also that high Brahma which in days of yore was sung by the Creator himself.

Upamanyu said:—

65. Thus lauded by that utterer of Brahma, *viz.*, Tandi, Mahadeva, that illustrious and powerful god who was accompanied by his wife Uma, said these words.

Tandi said:—

66. Neither Brahman, nor Indra, nor Vishnu, nor the Vishwedevas, nor the great Rishis, know you. Pleased at this, Shiva said the following words.

The Holy One said:—

67. You shall be indestructible and eternal. You shall be freed from all sorrow. You will have great fame. You will be gifted with energy. You will get Spiritual Knowledge.

68. All the Rishis shall seek you, and your son, through my favour, shall become the author of Sutras, O foremost of twice-born ones.

69 What wishes of yours shall I grant to-day? Tell me, O son, what do you seek. —At this, Tandi joined his hands and said, —O Lord, let my devotion to you be steady.

Upamanyu said:—

70. Having given to Tandin these boons and received the adorations of both the gods and the Rishis, the great Deity disappeared there and then.

71. When the illustrious Deity, O lord of the Yadavas, thus disappeared with all his followers, the Rishi came to my hermitage and said to me all that had taken place.

72. Do you hear, O foremost of men, for your success, all those celebrated names that Tandi said to me.

73. The Grandfather had at one time recited ten thousand names of Mahadeva. In the scriptures, a thousand names of the god occur.

74. These names are not known to all. O you who is above destruction, in days of yore, The Grandfather Brahman uttered these names for worshipping the great Deity. Having acquired them through the favour of the Grandfather, Tandi communicated them to me.

CHAPTER XVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vasudeva said:—

1. Concentrating his mind, O Yudhishthira, the twice-born Rishi Upamanyu, with hands joined together in respect, uttered this abstract of names beginning from the very commencement.

Upamanyu said:—

2. I shall worship that great Deity who is worthy of the adorations of all creatures, by uttering those names which are celebrated over all the worlds,—names some of which were uttered by the Grandfather Brahman, some by the Rishis, and some of which occur in the Vedas, and the auxiliary sciences.

3. Those names have been used by eminent persons. They are, again, true and fraught with success, and are capable of accomplishing all the objects of the utterer. They have been given to Mahadeva by Tandi whose soul was purified by Vedic learning and who invented those names with the help of his devotion.

4. With those names that have been uttered by many well-known pious persons and by ascetics conversant with all the subjects I shall worship him who is the greatest, who is the first, who takes to heaven, who is ready to give benefits upon all creatures, and who is auspicious.

5. Those names have been heard in the universe, having spread from the region of Brahman. All of them are fraught with Truth. With those names I shall worship him who is Supreme Brahma, who has been described by the Vedas, and who is Eternal.

6. I shall now tell you, O chief of Yadu's race, those names. Hear them with rapt attention. You are a devout worshipper of the Supreme Lord. Adore the illustrious Bhava, knowing him above all the deities.

7. And because you are devoted to him, I shall, therefore, recite those names before you. Mahadeva is Eternal Brahma. No one even one endued with Yoga is able to describe, in even a hundred years, the glory and power of that great Deity in full. The beginning, middle, or end of Mahadeva cannot be apprehended by the very gods.

9. Such being the fact, who is there, O Mahadeva, that can recite the qualities of Mahadeva in full? I shall, however,—through the favour of that illustrious supreme and perfectly wise Deity, extended to me for my devotion to him,—recite his attributes in an abstract of few words and letters.

10. The Supreme Lord is incapable of being worshipped by any one if he does not grant his permission to the worshipper. As for myself, it is only when I become fortunate enough to receive his permission that I succeed in worshipping him.

11. I shall mention only a few names of that great God who is without birth and without destruction, who is the original cause of the universe, who is gifted with the highest Soul, and whose origin is unmanifest.

12. Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that worshipful god, that powerful one who has the universe for his form, and who is gifted with supreme wisdom.

13. These names that I shall recite are taken from the ten thousand names that the great Grandfather had uttered in days of yore, as clarified butter is extracted from curds.

14. As gold is the essence of rocky mountains, as honey is the essence of flowers, as Manda is the extract from clarified butter, so have these names been extracted from and represent the cream of those ten thousand names that were uttered by the Grandfather Brahman.

15. This abstract of names can remove every sin however heinous. It possesses the merit of the four Vedas. It should be understood with care, and be kept in the memory with concentrated soul.

16. It is fraught with auspiciousness. It brings on advancement. It destroys Rakshasas. It is a great purifier. It should be given only to him who is devoted to the great Lord, to him who has Faith, to him who believes. It should never be communicated to him who has no faith, him who is an unbeliever, him who has not conquered his soul.

17. That creature, O Krishna, who entertain malice towards the illustrious Mahadeva who is the original cause of

everything, who is the Supreme Soul, and who is the great Lord, has surely to go to hell with all his ancestors before and all his children after him.

18. This abstract of names that I shall recite to you is regarded as Yoga-meditation. This is regarded as Yoga. This is regarded as the highest object of meditation. This is what one should constantly recite. This is knowledge. This is the highest Mystery.

19. If one, even on the eve of death, recites it or hears it recited to him, he succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every sort of benefit. This is the best of all things.

20. Brahman, the Grandfather of all the universe, having in days of yore, composed it, gave to it the foremost place among all excellent hymns.

21. Since then, this hymn of the greatness and glory of the great Mahadeva, which is held in the highest reverence by all the gods, is known as the king of all hymns.

22. This king of all hymns was first taken from the region of Brahman to heaven, the region of the gods. Tandi then got it from heaven. Hence it is known as the hymn composed by Tandi.

23. From heaven Tandi brought it down on Earth. It is the most sacred of all sacred things, and is capable of removing all sins however heinous.

24. O you of powerful arms, I shall recite to you that best of all hymns. This hymn belongs to him who is the Veda of the Vedas, and the most ancient of all ancient objects.

25. To him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures gifted with tranquility, and who is the splendour of all splendours.

26. To him who is regarded as the most restrained of all creatures who are restrained, and him who is the intelligence of all creatures gifted with intelligence; to him who is regarded as the god of all gods, and the Rishi of all Rishis.

27. To him who is regarded as the sacrifice of all sacrifices and the most auspicious of all auspicious things; to him who is the Rudra of all the Rudras, and the effulgence of all effulgent things.

28. To him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds come into being, and to whom all the worlds return when they cease to exist.

29. To him who is the Soul of all creatures, and who is called Hara of great energy. Hear me recite those thousand and eight names of the great Sharva.

30. Hearing those names, O foremost of all men, you will get the fruition of all your desires—OM! you are Immobile, you are Fixed, you are Powerful, you are Terrible, you are Foremost, you are Boon-giving, and you are Superior.

31. You are the Soul of all creatures, you are celebrated over all creatures, you are all things, you are the Creator of all, and you are Bhava. You carry matted locks on your head. You put on animal skins for your dress. You have a crest of matted hair on your head like the peacock. You are he who has the whole universe for your limbs. You are the Creator of all things. You are Hara because you destroy all things.

32. You are he who has eyes of the gazelle. You are the destroyer of all creatures. You are the supreme enjoyer of all things.

33. You are that Pravriti whence all actions originate. You are that Nivirtti or abstention from acts, you are observant of fasts and vows you are Eternal, you are Unchangeable. You live in crematoria, you possess the six well-known lordly powers and the rest, you live the heart of every creature, you enjoy all things with the senses, and you are the grinder of all sinful creatures.

34. You are he who is worthy of salutations of all, you are of great feats, you are he who has asceticism for his riches, you create all the elements at your will, you conceal your real nature by putting on the dress of a lunatic. You are the Lord of all the worlds and of all living creatures. You are of immeasurable form, you are of huge body, you are of the form of Righteousness, you are of great fame, you are of great Soul, you are the Soul of all creatures, you have the universe for your form, you are of vast jaws.

36. You are the protector of all the worlds, you allow your Soul to disappear behind the darkness of Ignorance. You are gladness. You are he whose car is borne by mules. You are he who protects individual soul from the thunder of re-birth. You are adorable. You are obtained by purity and self-control and vows. You are again the refuge of all kinds of vows and observances including purity and self-control.

37. You are the Divine Architect who is conversant with every art. You are self-create. You are the beginning of all creatures and things. You are Hiranyagarbha, the Creator of all things. You are endless power and happiness. You have a hundred eyes, you have expansive eyes. You are Soma. You are he who makes powerful all righteous creatures to assume glorious forms for shining in the sky.

38. You are the Moon, you are the Sun you are the planet Saturn, you are the descending node (of the Moon), you are the ascending node, you are Mangala (Mars), and you are Vrihaspati (Jupiter) and Shukra (Venus), you are Budha (Mercury), you are the worshipper of Atri's wife, you are he who shot his arrow at Sacrifice when Sacrifice fled from his anger in the form of a deer. You are sinless.

39. You possess penances by which you can create the universe. You possess penances by which you can destroy the universe. You are high-minded. You satisfy the wishes of all who dedicate themselves to you. You are the maker of the year. You are Mantra. You are the authority for all acts. You are the highest Penance.

40. You are given to Yoga. You are he who merges himself in Brahman. You are the great seed. You display what is unmanifest as this manifest form in which the universe exists. You have infinite might. You are he whose seed is gold. You are omniscient. You are the cause of all things. You are he who has the seed of action for the means of going from this world to the other and the other to this.

41. You have ten arms. You have winkless eyes. You have a blue throat. You are the husband of Uma. You are the origin of all the infinite forms that are in the universe. You are he whose superiority is due to yourself. You are a hero in power You are inert matter. You are all the topics of enquiry.

42. You are the ordainer and governor of the topics. You are the chief of those beings who serve you and are called Ganas. You cover infinite space. You are Kama the god of love. You are conversant with Mantras. You are the highest Mantra. You are the cause of the universe. You are the universal destroyer.

43. You carry in one of your hands the calabash. In another you hold the bow. In another you have arrows. In another you carry a skull. You carry the thunderbolt. You are armed with the Shataghni. You are armed with the sword. You hold the battle-axe. You are armed with the Shula (trident). You are worshipful.

44. You have the sacrificial ladle in one of your hands. You have beautiful form. You are gifted with abundant energy. You give most lavishly all that tends to adorn those who are devoted to you. You put on a turban on your head. You have a beautiful face. You are he who is full of splendour and power. You are he who is humble and modest.

45. You are exceedingly tall. You are he who has the senses for your rays. You are the greatest of preceptors. You are Supreme Brahma. You are he who took the shape of a jackal (for consoling a Brahmana who, insulted by a rich Vaishya, had determined to commit suicide. You are he whose objects all become fruitful of themselves. You are one who has a bald head. You are one who does good to all.

46. You are unborn. You have nnmberless forms. You have all sorts of fragrance on your body. The matted locks on your head had sucked up the River Ganga when it first dropped from heaven. You are the giver of sovereignty. You are a Brahmacharin without having ever neglected the rigid vow of celibacy. You are famous for you sexual continence. You always lie on your back. You live in power.

47. You have three matted locks on your head. You are he who is clad in rags. You are Rudra. You are the celestial commander-in-chief, and you are all-pervading. You are he who moves about during the day. You are he who moves about in the night. You are of dreadful anger. You are endued with effulgence.

48. You are the destroyer of the powerful Asura who had come in the form of an infuriate elephant for destroying the sacred city of Varanasi. You are the destroyer of Daityas oppressing the universe. You are Kala or Time which is the universal destroyer. You are the supreme ordainer of the universe. You are a mine of qualifications. You are of the form of the lion and the tiger. You are he who is clad in an elephant skin.

49. You are the Yogin who deceives Time by getting over its irresistible influence. You are the original sound. You are the fruition of all desires. You are he who is worshipped in four ways. You are a night-ranger. You are he who walks in the company of spirits. You are he who walks in the company of ghostly beings. You are the Supreme Lord of even Indra and the other deities.

50. You are he who has multiplied himself infinitely in the form of all existent and non-existent things. You are the upholder of Mahat and all other compounds of the five primal elements. You are the primeval Ignorance or that is known by the name of Rahu. You are infinite. You are the supreme End of the liberated. You are fond of dancing. You are he who makes others dance. You are the friend of the universe.

51. You are he whose aspect is calm and mild. You are endued with penances which can create and destroy the universe. You are he who fetters all creatures with your illusion. You are he who is above destruction. You are he who lived on a mountain. You are above all bonds and are unattached to all things, like Space. You have a thousand arms. You are victory. You are that perseverance which brings on success or victory. You are without idleness or procrastination which interferes with persevering activity.

52. You are brave. You are fear. You are he who put a stop to Vali's sacrifice. You gratify the desires of all your devotees. You are the destroyer of Daksha's sacrifice. You are amiable. You are slightly amiable.

53. You are exceedingly fierce and rob all creatures of their energy. You are the destroyer of the Asura Vala. You are always cheerful. You are of the form of riches which is coveted by all. You have never been defeated. There is none more worshipful than you. You are he who emits deep roars. You are that which is so deep that no one can measure it. You are he whose power and the might of whose companions and bull have never been gauged by anybody.

54. You are the tree of the world. You are the banian. You are he who sleeps on a banian leaf when the universe, after dissolution, becomes one infinite sheet of water. You are he who shows mercy to all worshippers, assuming as you like, the form of Hari or Hara or Ganesha or Arka or Agni or Wind, etc. You have exceedingly sharp teeth. You are of huge-proportions. You have a mouth vast enough to swallow the universe at once.

55. You are he whose followers are worshipped everywhere. You are he who removed all the fears of the gods when the prince of elephants had to be captured. You are the seed of the universe. You are he who has the same bull for your carriers that forms again the emblem on his banner in battle. You have Agni for your soul. You are the Sun who has green horses yoked to his car. You are the friend of the individual soul. You are he who is conversant with the proper time for the performance of all religious rites.

56. You are he to whom Vishnu had paid his adorations. You are Vishnu. You are the ocean. You are the Mare's head that ranges within the ocean, ceaselessly emitting fire and drinking the saline waters as if they were sacrificial butter. You are Wind, the friend of Agni. You are of tranquil soul like the ocean which remains at rest and unmoved by the mildest air. You are Agni that drinks the libations of clarified butter poured in sacrifices with the help of Mantras.

57. You are he whom it is difficult to approach. You are he whose effulgence spreads over the infinite universe. You are expert in battle. You are well conversant with the time when one should engage in battle so that victory may be won. You are that science which deals with the motions of heavenly bodies. You are of the form of success or victory. You have a body for all time.

58. You are a house-holder for you have a tuft of hair on your head; you are a Sannyasin for your head is bald; you have matted locks on your head; you are known for your fiery rays; you are he who appears in the sky of the heart encased in the body of every creature; you are he who enters into the brain of every creature; you bear the wrinkles of age; you carry the bamboo flute; you have also the tabour; you possess the musical instrument called Tali; you have the wooden mortar used for husking grain; you are he who covers that illusion which covers Yama.

59. You are an astrologer because your understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the sky; you are the individual soul whose understanding is directed to things that are the outcome of the qualities of Sattwa, Rajas, and Tamas; you are that in which all things merge when dissolutions sets in; you are stable and fixed, there being nothing in you which is subject to change or mutation of any sort; you are the Lord of all creatures; your arms extend all over the great universe; you appear in numberless forms which are but portions of yourself; you pervade all things; you have no mouth.

60. You are he who frees creatures from the fetters of the world; you are easily attainable; you are he who appeared with a golden mail; you are he who appears in the phallic emblem; you are he who roams in the forests in search of fowls and

animals; you are he who roams over the entire Earth; you are omnipresent.

61. You are the blare of all the trumpets blown in the three worlds; you have all creatures for your relatives! you are of the form of a snake; you live in mountain caves; you are at one with the commander-in-chief of the celestials; you wear garlands of flowers; you are he who enjoys the happiness which originates from the possession of earthly objects.

61. You are he from whom all creatures have got their three states of birth, existence and destruction; you uphold all things which exist or occur in the three stages of Time, *viz.*, the Past, the Present, and the Future; you yourself free creatures from the effects of all pristine deeds as well as the present ones and from all the bonds of Ignorance and Desire; you are the binder of Asura chiefs; you are the slayer of foes in battle.

63. You are attainable by knowledge alone; you are Durvasas; you are he who is served and worshipped by all the righteous; you are he who brings about the fall of even Brahman and the others; you are he who gives to all creatures the one share of joy and sorrow that each deserves according to his own deeds; you are peerless; you are well conversant with the shares which are given and appropriated in sacrifices.

64. You live everywhere; you wander everywhere; you have wretched clothes; you are Vasava; you are immortal; you are at one with the Himavat mountains; you are the maker of pure gold; you are without acts; you uphold in yourself the fruits of all acts; you are the foremost of all upholder.

65. You have bloody eyes; you have eyes whose vision extends over the infinite universe; you have a car whose wheels are ever victorious; you are greatly learned; you are he who accepts your devotees for your servants; you are he who restrains and subjugates your senses; you are he who acts; you put on clothes whose warp and woof are made of snakes.

66. You are Supreme; you are he who is the lowest of the celestials; you are he who is well-grown; you have the musical instrument called Kahala; you are the giver of every wish; you are the grace personified in all the three stages of Time, *viz.*, the Past, the Present, and the Future; you are endued with power which is always well spent; you are he who had assumed the form of Valarama.

67. You are the foremost of all coveted things, being Liberation or the highest of all ends of creatures; you are the giver of all things; your face is turned towards all directions; you are he from whom various creatures have originated even as all forms have originated from space or are modifications of that primal element; you are he who falls into the pit called body; you are he who is helpless; you live in the sky of the heart.

68. You are of terrific form; you are the Deity called Anshu; you are the companion of Anshu and are called Aditya; you are endued with innumerable rays; you are possessed of dazzling effulgence; you are fleet like the Wind; you have speed greater than that of the Wind; you are fleet like the mind; you enjoy all things, being invested with Ignorance.

69 You live in every body; you live *with Prosperity as your companion*; you are he who imparts knowledge and instruction; you are he who delivers instruction silently; you are he who observes the vow of silence; you are he who passes out of the body for looking at the soul; you are he that is well worshipped; you are the giver of thousands.

70. You are the king of birds; you are the friend who gives aid; you are possessed of great effulgence; you are the Lord of all created beings; you are he who excites the appetities; you are the god of love; you are of the form of lovely women who are coveted by all; you are the tree of the world; you are the king of riches; you are the giver of fame.

71. You are god who distributes to all creatures the fruits of their deeds; you are yourself those fruits which you distribute; you are the most ancient; you are competent to cover with a single footstep of yours all the three worlds; you are the dwarf who deceived the Asura king Vali; you are the Yogin crowned with success; you are a great Rishi; you are one whose objects become always successful; you are a Sannyasin.

72. You are he who is adorned with the marks of the mendicant order; you are he who is without such marks; you are he who is above the usages of the mendicant order; you are he who assures all creatures from every sort of fear; you are without any passions; you are the commander-in-chief of the celestial army; you are that Vishakha who sprang from the person of the celestial commander-in-chief when Indra hurled his thunder-bolt at him; you are he who enjoys the sixty subjects or heads of objects in the universe; you are the Master of the senses.

73. You are he who is armed with the thunder-bolt; you are infinite; you are the stupefier of Daitya armies on the battle field; you are he who moves his car in circles among his own soldiers and who makes similar circles among the foes and devastating them returns safe and sound; you are he who knows the lowest depth of the world's ocean; you are Madhu; you have eyes whose color resembles that of honey.

74. You are he who has taken birth after Vrihaspati; you are he who does the acts which priests have to do in sacrifices; you are he who is always worshipped by persons of various modes of life; you are devoted to Brahma; you roam in the habitations of men in the world; you pervade all beings; you are he who knows truth.

75. You know and guide every heart; you are he who overspreads the entire universe; you are he who collects or stores the good and bad deeds of all creatures in order to distribute the fruits thereof; you are he who lives during even the night that *follows* the universal dissolution; you are the holder of the bow called Pinaka; you live in even the Daityas whence are the marks of your arrows; you are the author of prosperity; you are the powerful monkey who helped Vishnu in the incarnation of Rama in his expedition against Ravana.

76. You are the master of those Ganas who are your associates; you are each member of those various Ganas; you are he who gladdens all creatures; you are the enhancer of the joys of all; you take away the sovereignty and prosperity of even such high beings as Indra and others; you are the universal destroyer in the form of Death; you are he who lives in the sixty-four *Kalas*; you are very great; you are the grandfather.

77. You are the supreme phallic emblem which is worshipped by both gods and Asuras; you are of agreeable and beautiful features; you are he who makes all beings comprehend the various sorts of proofs which exist as evidence of all ideas and notions; you are the Lord of vision and the other proofs of all ideas derived from the senses; you are the Lord of Yoga.

78. You are the Lord of seeds; you are the original cause of such seeds; you act in the ways that have been pointed out in the scriptures beginning with those which deal with the Soul; you are he in whom live power and the other qualities; you are the Mahabharata and other historical works; you are the treatises called Mimansa; you are Gautama; you are the author of the great work on Grammar named after the Moon.

79. You are he who punishes his enemies; you are he whom none can punish; you are he who is sincere in all his religious acts and observances; you are he who becomes obedient to those who are devoted to you; you are he who can subdue others; you are he who foments quarrels among the gods and the Asuras; you are he who has created the fourteen worlds; you are the protector and cherisher of all Beings begining from Brahman and ending with the lowest forms of vegetable life; you are the Creator of even the five principal elements; you are he who never enjoys anything.

80. You are free from decay; you are the highest form of happiness; you are a deity proud of his power; you are Shakra; you are the punishment described in treatises on Politics and inflicted on offenders; you are the tyranny which prevails over the world; you are of pure Soul; you are stainless; you are worthy of adoration; you are the world that appears and disappear ceaselessly.

81. You are he whose favour is of the largest measure; you are he who has good dreams; you are a mirror in which the universe is reflected; you are he who has subjugated of all internal and external enemy; you are the maker of the Veda; you are the maker of the sayings contained in the Tantras and the Puranas and which are embodied in human language; you are highly learned; you are the grinder of enemies in battle.

82. You are he who lives in the dreadful clouds that appear at the time of the universal dissolution; you are most terrible; you are he who succeeds in subjugating all persons and all things; you are the great Destroyer; you are he who has fire for his energy; you are he whose energy is more powerful than fire; you are the Yuga-fire that consumes all things; you are he who is capable of being pleased by means of sacrificial libations; you are water and other liquids that are poured in sacrifices with the help of Mantras.

83. You are in the form of the god of Righteousness, the scatterer of the fruits of acts good and bad; you are the giver of happiness; you are always gifted with effulgence; you are of the form of *fire*; you are emerald-hued; you are always present in the phallic emblem; you are the source of blessedness; you can

never be defeated in the pursuit of your objects.

84. You are the giver of blessings; you are of the form of blessedness; you are he to whom is given a share of sacrificial offerings; you are the distributer of sacrificial offerings; you are gifted with great speed; you are he who is dissociated from all things; you are he who is possessed of the most powerful limb; you are he who is employed in the act of generation.

85. You are of a dark hue; you are of a white complexion; you are the senses of all embodied creatures; you have huge feet; you have huge hands; you are of huge body; you have wide extending fame.

86. You have a huge head; you are of huge proportion; you are of vast vision; you are the home of the darkness of ignorance; you are the Destroyer; you are possessed of huge ears; you have huge lips; you are he who has vast cheeks.

87. You have a huge nose; you are of a vast throat; you have a vast neck; you are he who tears the bond of society; you have a vast chest; you have a vast bosom; you are the inner soul which lives in all creatures; you have a deer on your lap.

88. You are he from whom numberless worlds hang down like fruits hanging down from a tree; you are he who stretches his his lips at the time of the universal dissolution for devouring the universe; you are the ocean of milk; you have huge teeth; you have huge jaws; you have a huge tongue; you have a huge mouth.

89. You have big nails; you have large hairs; you have very long hairs; you have a big stomach; you have matted locks of great length; you are ever cheerful; you are of the form of grace; you are of the form of belief, you are he who has mountains for his bow.

90. You are he who is full of affection to all creatures like a parent towards his children; you are he who has no affection; you are unvanquished; you are highly devoted to (Yoga) meditation; you are of the form of the tree of the world; you are he who is marked out by the tree of the world; you are never satiated with eating; you are he who has the Wind for your vehicle for going from place to place.

91. You are he who ranges over hills and hillocks; you are he who lives on the mountains of Meru; you are the king of the celestials; you have the Atharvans for your head; you have the Samans for your mouth; you have the thousand Richs for your immeasurable eyes.

92. You have the Yajushes for your feet and hands; you are the Upanishats; you are the rituals; you are the mobile; you are he whose solicitatios are never unfulfilled; you are he who is always bent on favouring; you are he who is of beautiful form.

93. You are of the form of the good that one does to another; you are that which is dear; you are he who always advances towards your devotees; you are gold and other precious metals held dear by all; your effulgence is like that of burnished gold; you are the navel; you are he who makes the fruits of sacrifices grow; you are of the form of that faith and devotion which the pious have for sacrifices; you are the maker the universe; you arethe immobile.

94. You are the twelve states through which a person passes; you are he who causes fear; you are the beginning of all things; you are he who unites Individual Soul with Supreme Brahma through Yoga; you are at one with that Yoga which brings about such a union between the Individual Soul and Supreme Brahma; you are unmaifest; you are the presiding god of the fourth age.

95. You are eternal Time; you are of the form of the Tortoise; you are adored by the Destroyer himself.

96. You live in the midst company; you admit your devotees as members of your Gana; you have Brahman himself for the driver of your car; you sleep on ashes; you protect the universe with ashes; you are he whose body is made of ashes; you are the tree that grants the fruition of all wishes; you are of the form of those who make up your Gana.

97. You are the protector of the fourteen regions; you are above all the regions; you are full; you are worshipped by all creatures; you are white; you are he who has perfectly pure body, speech and mind; you are he who has attained to that purity of existence which is called Liberation; you are he who is incapable of being sullied by impurity of any sort; you are he who has been attained to by the great preceptors of old.

98. You live in the form of Righteousness or duty in the four modes of life; you are that Righteousness which is of the form of rites and sacrifices; you are of the form of that skill which the Divine Architect possesses; you are he who is worshipped as the primeval form of the universe;

you have huge arms; your lips are of a coppery color; you are of the form of the vast waters that are contained in the Ocean; you are highly stable and fixed.

99. You are Kapila; you are brown; you are all the hues whose mixture produces white; you are the period of life; you are ancient; you are recent; you are a Gandharva; you are the mother of the celestials in the form of Aditi; you are Garuda, the king of birds, born of Vinata by Kashyapa otherwise called Tarkshya; you are capable of being comprehended easily; you are of excellent and agreeable speech.

100 You are he who is armed with the battle axe; you are he that is desirous of victory; you are he who assists others in the accomplishment of their objects; you are an excellent friend; you are he who carries a lute made of two hollow gourds; you are of terrible anger; you have for your children beings higher than men and gods; you are of the form of that Vishnu who floats on the waters after the universal dissolution; you devour all things with great ferocity; you are he who procreates offspring; you are family and race, continuing from generation to generation; you are the blare that a bamboo flute emits; you are faultless; you are he whose limbs are all very beautiful; you are full of illusion; you do good to others without expecting any return; you are Wind; you are Fire.

101. You are the fetters of the world which bind Individual Soul; you are the creator of those fetters; you are the tearer of such fetters; you are he who lives with even the Daityas; you live with those who are the enemies of all acts; you have huge teeth and powerful weapons.

102. You are he who has been greatly censured; you are he who stupefied the Rishis living in the Daruka forest; you are he who did good to even your detractors, *viz.*, those Rishis living in the Daruka forest; you are he who removes all fears and who removing all the fears of those Rishis gave them Liberation; you are he who has no wealth; you are the king of the celestials; you are the greatest of the gods; you are an object of adoration with even Vishnu; you are the destroyer of those who are the enemies of the gods.

103. You are he who lives in the nethermost region; you are invisible but can be comprehended, even as the wind which though invisible is perceived by every body; you are he whose knowledge extends to the bottom of everything and who know the inner nature of all things; you are the object which is enjoyed by him who enjoys it; you are the Ajaikapat among the eleven Rudras; you are the king of the entire universe; you are of the form of all souls in the universe; your are he who is not subject to those three qualities; your are he who is above all attributes and is a state of pure existence which is incapable of being described with the help of any adjective of a language.

104. You are the king of physicians called Dhanwantari; you are a commet; you are the celestial commander-in-chief called Skanda; your are the king of the Yakshas, called Kuvera, who is your inseparable companion and who is the king of all riches in the world; you are Dhatri; you are Shakra; you are Vishnu; you are Mitra; you are Vashtri; you are the Pole Star; you are the upholder all things. You are the Prabhava amongst the Vasus.

105. You are the wind which can go everywhere; you are Aryyaman; you are Savitri; you are Ravi; you are that ancient king of great celebrity known by the name of Ushangu; you are he who protects all creatures in various ways; you are Mandhatri; you are he from whom all creatures originate.

106. You are he who exists in various forms; you are he who makes the various colours exist in the universe; you are he who upholds all desires and all attributes; you are he who has the lotus on your navel: you are he within whose womb are numberless mighty creatures; you have a face beautiful as the moon; you are wind; you are fire.

107. You are possessed of great power; you are gifted with tranquillity of soul; you are old; you are he who is known with the help of Righteousness; you are Lakshmi; you are the maker of the field of action; you are he who resides in the field of action; you are the soul of the field of action; you are the medicine of the attributes of sovereignty and the others.

108. All things lie in you; you are the master of all creatures having life-breaths; you are the god of the gods; you are he who is attached to happiness; you are existent; you are non-existent; you are he who possesses the best of all things.

109. You are he who lives on the summit of Kailasa; you are he who goes to the mountains of Himavat; you carry away all things by you like a powerful current washing away trees and other objects standing on its banks; you are the maker of Pushkara and other large lakes and receptacles of natural water;

you are possessed of infinite knowledge; you are the giver of infinite blessings.

110. You are a merchant; you are a carpenter; you are the tree; you are the tree called Vakula (*Mimusops Elengi, Linn*); you are the sandal-wood tree (*Santalum album, Linn*); you are the tree called Chechada (*Alstonia Scholaris*, syn. *Echitis Scholaris, Roxb*); you are he whose neck is very strong; you are he whose shoulder-joint is huge; you are not restless; you are the principal herbs and plants with their produce.

111. You are he who grants success upon others regarding the objects upon which they bestow their heart; you are the correct conclusions of both the Vedas and Grammar; you are he who sends out leonine roars; you are endued with leonine fangs; you ride on the back of a lion for performing your journeys; you have a car drawn by a lion.

112 You are the truth of truth; you are he whose dish or plate is formed by the Destroyer of the universe; you are always engaged in seeking the well-being of the worlds; you are he who saves all creatures from distress; you are the bird called Saranga; you are a new swan; you are he who is shown in beauty on account of the crest on your head; you are he who protects the place where assemblies of the wise sit for dispensing justice.

113. You are the abode of all creatures; you are the cherisher of all creatures; you are Day and Night; you are he who is without fault and, therefore, never censured; you are the upholder of all creatures; you are the refuge of all creatures; you are without birth; you are existent.

114. You are ever fruitful; you are endued with concentration and meditation; you are the horse Uchchaishravas; you are the giver of food; you are he who upholds the vital airs of living creatures; you are gifted with patience; you are possessed of intelligence; you are endued with exertion and cleverness; you are respected by all; you are the giver of the fruits of virtue and sin; you are the cherisher of the senses; you are the lord of all the luminaries; you are all collections of objects; you are he whose dresses are made of cow-hides; you are he who removes the sorrow of his devotees.

115. You have a golden arm; you are he who protects the bodies of Yogins who seek to enter their own selves; you are he who has reduced all his foes to nothingness; you are he the measute of whose gladness is very great; you are he who won victory over the god of love who is irresistible; you are he who has controlled his senses.

116. You are the note called Gandhara in the musical octave; you are he who has an excellent and beautiful home; you are he who is ever given to penances; you are of the form of cheerfulness and contentment; you are he called vast or infinite; you are he in whose honor the foremost of hymns has been composed; you are he whose dancing is characterised by big strides and large leaps; you are he who is worshipped reverentially by the various clans of Apsaras.

117. You are he who owns a vast standard; you are the mountain of Meru; you are he who roves among all the summits of that great mountain; you are so mobile that it is very difficult to catch you; you are capable of being explained by preceptors to disciples although you are incapable of being described in words; you are of the form of that instruction which preceptors give to disciples; you are he who can perceive all agreeable scents simultaneously.

118. You are of the form of the porched gates of cities and palaces; you are of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison; you are the Wind; you are of the form of fortified cities and towns begirt by walls and moats; you are the prince of all winged creatures; you are of the form of Garuda; you are he who causes the creation by union of the opposite sexes; you are the foremost of all in virtues and knowledge; you are superior to even him who is the foremost of all in virtues and knowledge; you are above all the virtues and knowledge.

119. You are eternal and immutable as also dependent on yourself; you are the lord and protector of the gods and Asuras; you are the master and protector of all creatures; you are he who puts on a coat of mail; you are he whose arms are competent to grind all enemies; you are an object of worship with even him who is called Suparvan in heaven.

120. You are he who gives the power of bearing or upholding all things; you are yourself competent to bear all things; you are fixed and steady; you are white or pure; you carry the trident that can destroy (all things); you give bodies to those that constantly revolve in the universe of birth and death; you are more valuable than riches; you are the conduct of the righteous.

121. You are he who had torn the head of Brahman after due thought; you are

he who is endued with all those auspicious marks which are described in the sciences of palmistry, padology, phrenology and other branches of knowledge treating of physiognomy, etc., as the indicator of the mental tendency; you are that wooden bar which is called the axle of a car and, therefore, you are he who is attached to the car represented by the body; you are attached to all things; you are gifted with very great power, being as you are a hero of heroes.

122. You are the Veda; you are the Smritis, the Itihasas, the Puranas, and other scriptures; you are the illustrious god of every sacred shrine; you are he who has the Earth for his car; you are the inert elements that form every creature; you are he who gives life into every combination of those inert elements; you are the Pranava and other sacred Mantras that put life into dead matter; you are he who casts peaceful looks; you are severely harsh.

123. You are he in whom exist numberless precious attributes and possessions; you have a body that is red; you are he who has all the vast oceans for so many ponds filled for your drinking; you are the root of the tree of the world; you are equisitely beautiful and shines with superior grandeur; you are of the form of ambrosia or nectar; you are both cause and effect; you are an ocean of penances.

124. You are he who is desirous of getting to the highest state of existence; you are he who has already acquired that state; you are he who is known for the purity of his conduct and acts and observances; you are he who is possessed of great fame; you are the ornament of armies; you are he who is bedecked with celestial ornaments; you are Yoga; you are he from whom originates eternal time measured by Yugas and Kalpas; you are he who conveys all creatures from place to place.

125. You are of the form of Righteousness and sin and their compounds; you are great and without form; you are he who killed the powerful Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of huge proportions; you are of the form of death; you grant all creatures fruition of their wishes proportionate to their merits; you are approachable; you know all things beyond the ken of the senses; you know the essences.

126. You are he who continually shines in beauty; you put on garlands from neck to the feet; you are Hara having the Moon for his beautiful eye; you are the salt ocean of unmeasurable extent; you are the first three Yugas; you are he whose appearance is always full of advantage to others.

127. You are he who has three eyes; you are he whose forms are greatly subtile; you are he whose ears are bored for putting on jewelled ear-rings; you are the bearer of matted locks; you are the point which indicates the nasal sound; you are the two dots (in the alphabet) which indicate the sound of the aspirated *H*; you have an excellent face; you are the arrow that is shot by the warrior for bringing about the destruction of his enemy; you are all the weapons that are used by warriors; you are gifted with patience capable of bearing all things.

128. You are he whose knowledge has originated from the stoppage of all physical and mental functions; you are he who appears as Truth on account of the cessation of all other faculties; you are that note which, originating from the region called Gandhara, is greatly sweet to the ear; you are he who is armed with the powerful bow (called Pinaka); you are he who is the understanding and the desires which exist in all creatures, besides being the supreme upholder of all beings; you are he from whom all acts originate.

129. You are that wind which originates at the time of the universal dissolution and which is capable of churning the entire universe as the staff in the hands of the dairy-maid churns the milk in the milk-pot; you are he who is full; you are he who sees all things; you are the sound which arisee from slapping palm against palm; your palm serves as the dish or plate whence to take his food; you have an adamantine body; you are exceedingly great.

130. You are of the shape an umbrella; you are he who has an excllent umbrella; you are well known to be at one with all creatures; you are he who having put forth three feet covered all the universe with two and wanted space for the third; you have a bald head; you are he whose form is greatly ugly and dreadful; you are he who has undergone many modifications and become all things in the universe; you are he who has the well-known badge of Renunciation, *viz.*, the stick; you are he who has a Kunda; you are he who is incapable of being attained to by means of acts.

131. You are he who is at one with the green-eyed king of beasts; you are of the form of all the points of the compass; you are he who is armed with the thunder; you are he who has a hundred tongues; you are he who has a thousand feet and

thousand heads; you are the lord and king of the celestials; you are he who is made up of all the gods; you are the great Lord or preceptor.

132. You are he who has a thousand arms; you are he who is competent to get the fruition of every wish; you are he whose protection is sought by every one; you are he who is the creator of all the worlds; you are he who is the great purifier of all from every sin, in the form of shrines and sacred waters; you are he who has three high Mantras; you are the youngest (son of Aditi and Kashyapa); you are both black and tawny.

133. You are the maker of the Brahmana's rod; you are armed with the Sataghni, the noose, and the dart; you are he who was born within the primeval lotus; you are he who has a huge womb; you are he who has the Vedas in his womb; you are he who takes his rise from that infinite span of waters which appears after the dissolution of the universe.

134. You are he who has the effulgent rays; you are the creator of the Vedas; you are he who studies the Vedas; you are he who knows the meaning of the Vedas; you are devoted to Brahma; you are the refuge of all persons devoted to Brahma; you are of numberless form; you have innumerable bodies; you have irresistible prowess.

135. Your nature transcends the three universal tendencies (of Sattwa, Rajas, and Tamas); you are the lord of all sentiencies you are fleet like the wind; you are fleet like the mind; you are always smeared with sandal-paste; you are the end of the stock of the primeval lotus; you are he who brought the celestial cow Surabhi down from a superior station to an inferior one by imprecating a curse upon her; you are that Brahman who was unable to see your end.

136. You are adorned with a large garland of Karnikara flowers; you are adorned with a diadem of blue gems; you are the wielder of the bow called Pinaka; you are the master of the science of Brahma; you are he who has controlled his senses by the help of your knowledge of Brahma; you are he who bearest Ganga on your head; you are the husband of Uma the daughter of Himavat.

137. You are powerful; you are he who protects the universe by assuming various incarnations; you are worthy of adoration; you are that primeval Being with the equine head who recited the Vedas with a thundering voice; you are he whose favour is very great; you are the great subjugator; you are he who has killed all his enemies; you are both white and tawny.

138. You have a gold-hued body; you are he who is of the form of pure joy; you are of a controlled soul; you are the basis of Ignorance which is called Pradhana and which, consisting of the three qualities of Sattwa, Rajas and Tamas, is the cause whence the universe has originated; you are he whose faces are turned to every direction; you are he who has three eyes; you are he who is superior to all creatures.

139. You are the soul of all mobile and immobile beings; you are of the form of the subtile soul; you are the giver of immortality in the form of Liberation as the fruit of all acts of virtue achieved by creatures without the desire of fruits; you are the preceptor of even those who are the gods of the gods; you are Vasu the son of Aditi; you are he who has innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.

140. You are Vyasa, the author of the Puranas and other sacred histories; you are the creations of Vyasa's brain both abridged and unabridged; you are the sum-total of sentiencies; you are the Season; you are the Year; you are the Month; you are the Fortnight; you are those sacred Days that end or conclude these periods.

141. You are the Kalas; you are the Kashthas; you are the Lavas; you are the Matras; you are the Muhurta and Aha and Kshapa; you are the Kshanas; you are the soil upon which the tree of the universe stands; you are the seed of all creatures; you are the principle of greatness; you are the sprout of sentiency.

142. You are existent; you are non-existent; you are Manifest; you are Unmanifest; you are the Father; you are the Mother; you are the Grandfather; you are the door of Heaven; you are the door of the generation of all creatures; you are the door of Liberation; you are those acts of virtue which lead to the felicity of heaven.

143. You are extinction; you are the gladdener; you are the region of Truth; you are superior to even that region of Truth which is attainable by the pious; you are he who is the creator of both the gods and the Asuras; you are the refuge of both the gods and the Asuras.

144. You are the preceptor of both the gods and the Asuras; you are ever victorious; you are ever worshipped by the gods and the Asuras; you guide the deities and the Asuras even as the Mahamatra guides the elephant; you are the refuge of all the gods and the Asuras,

145. You are the king of both the deities and the Asuras; you are the leader in battle of both the gods and the Asuras; you are he who transcends the senses and shines by himself; you are of the form of the celestial Rishis; you grant boons to the deities and the Asuras.

146. You are he who rules the hearts of the gods and the Asuras; you are he into whom the universe enters; you are the refuge of even him who is the ruler of the hearts of both the gods and the Asuras; you are he whose body is made up of all the gods; you are he who has no Being superior to you of whom to think; you are he who is the inner soul of the gods; you are he who has originated from his own self.

147. You are of the form of immobile things; you are he who covers the three worlds with three steps of his; you are possessed of great learning; you are stainless; you are he who is freed from the quality of Rajas; you are above destruction; you are he in whose honor hymns should be sung; you are the lord of the irresistible elephant of Time; you are of the form of that lord of Tigers who is adored in the country of the Kalingas; you are he who is called the lion among the gods; you are he who is the foremost of men.

148. You are profoundly wise; you are he who first takes a share of the offerings in sacrifices; you are imperceptible; you are the collection of all the celestials; you are he in whom penances prevail; you are always in excellent Yoga; you are auspicious; you are armed with the thunderbolt; you are the source whence the weapons called maces have taken their origin. You are he whom your devotees acquire in various ways.

149. You are Guha (the celestial commander-in-chief); you are the supreme limit of happiness; you are at one with your creation; you are he who rescues your creatures from death; you are the purifier of all including Brahman himself; you are of the form of bulls and other horned animals; you are he who is fond of mountain summits; you are the planet Saturn; you are Kuvera the king of the Yakshas; you are consummate faultlessness.

150. You are he who gives gladness; you are all the celestials in a body; you are the cessation of all things; you are all the duties that belong to all the modes of life; you are he who has an eye on his forehead; you are he who sports with the universe as his marble ball; you are of the form of deer; your are gifted with the energy that is of the form of knowledge and penance.

151. You are the master of all immobile things; you are he who has restrained his senses by various regulations and vows; you are he whose objects have all been fulfilled; you are at one with Liberation; you are different from him whom we edore; you have truth for your penances; you are of a pure heart.

152. You are he who lords over over all vows and fasts; you are the highest; you are Brahma; you are the highest refuge of your devotees; you are above all fetters; you are freed from the corporeal body; you are endued with every kind of prosperity; you multiply the prosperity of your devotees; you are what is continually undergoing changes.

153. I have thus, O Krishna, sang the praises of the illustrious god by reciting his names in the order of their importance. Who is there who can sing the praises of the lord of the universe, that great Lord of all who is worthy of our adoratoins, worship, and reverence, whom the very gods headed by Brahman are unable to praise and whom the Rishis also fail to sing.

154. Helped, however, by my devotion to him, and having received his permission, I have lauded that Lord of sacrifices, that Deity of supreme power, that foremost of all creatures gifted with intelligence.

155. By praising with these names which increase one's auspiciousness the great lord of blessedness, a worshipper of devoted soul and pure heart gains his own self.

156. These names form a hymn which supplies the best means of attaining to Brahma. With the help of this hymn one is sure to acquire Liberation. The Rishis and the gods all praise the highest deity by uttering this hymn.

157. Hymned by persons of controlled soul, Mahadeva becomes pleased with those who sing his praises thus. The illustrious god is always full of mercy towards his devotees. Gifted with omnipotence, he it is who gives Liberation to those who adore him.

158. Those foremost of men who are endued with faith and devotion, hear and

recite for others and utter with respect the praises of that highest and eternal Lord, *viz.*, Ishana, in all their successive lives and worship him in thought, word, and deed, and worshipping him thus at all times, *viz.*, when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him again and again, become objects of respect with all their fellow men and derive great pleasure and exceeding joy.

162. When a creature becomes purged of all his sins in course of millions of births in various orders of Being, it is then that devotion originates in his heart for Mahadeva.

163. It is by good luck only that undivided devotion to Bhava who is the original cause (of the universe) fully originates in the heart of one who is conversant with every mode of adoring that great Deity.

164. Such stainless and pure devotion to Rudra, which has singleness of purpose and which is simply irresistible in its course, is seldom to be found among even the gods, but never among men.

165. It is through the favour of Rudra that such devotion originates in the hearts of human beings. On account of such devotion, men, identifying themselves wholly with Mahadeva, succeeds in acquiring the highest success.

166. The illustrious Deity, who is always bent upon showing favour to them who seek him with humility rescues them from the world who throw themselves whole mindedly upon him.

167. Save the great god who frees creatures from re-birth, all other gods continually nullify the Penances of men, for men have no other source of power that it is as great as these.

168. It was thus that Tandi of tranquil soul, resembling Indra himself in glory, lauded the illustrious Master of all existent and non-existent things, that great Deity clad in animal skins.

169. This hymn was borne by Brahmana himself. Indeed, Brahman had sung it before Shankara. You are a Brahmana. You will, therefore, comprehend it well.

170. This is cleansing, and washes away all sins. This confers Yoga, Liberation, heaven and contentment.

171. He who recites this hymn with rapt devotion to Shankara, succeeds in acquiring that high end which is theirs who are devoted to the doctrines of the Sankhya philosophy.

172. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in acquiring the end that he desires.

173. This hymn is a great mystery. It formerly lived in the breast of Brahman the Creator. Brahman gave it to Shakra. Shakra gave it to Death.

174. Death gave it to the Rudras. From the Rudras Tandi got it. Indeed, Tandi got it in the region of Brahman as the reward of his austere penances.

175. Tandi communicated it to Shukra and Shukra of Bhrigu's race communicated it to Gautama. Gautama, again, O descendant of Madhu, communicated it to Vaivaswata-Manu.

176. Manu communicated it to the highly intelligent Narayana, numbere among the Sadhyas and held highly dear by him. The illustrious Narayana, numbered among the Sadhyas and endued with undecaying glory, communicated it to Yama.

177. Vaivaswat-Yama communicated it to Nachiketa. Nachiketa, O you of Vrishni's race, communicated it to Markandeya.

178. From Markandeya, O Janarddana I got it as the reward of my vows and fasts. To you, O slayer of enemies, I communicate that hymn unheard by others.

178. This hymn leads to heaven. It removes disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.

Krishna said:—

179—80. That person, O Partha, who recites this hymn with a pure heart observing the vow of celibacy, and with his senses under restraint, regularly for one whole year, succeeds in acquiring the fruits of a horse-sacrifice, Danavas and Yakshas and Rakshasas and Pishachas and Yatudhanas and Guhyakas and snakes can do no harm to him.

CHAPTER XVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. After Vasudeva had stopped, the great Yogin, *viz.*, Krishna-Dwaipayana, addressed Yudhishthira, saying,—O son,

recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheshwara be pleased with you.

2. Formerly, O son, I was engaged in the practice of penances on the breast of the mountains of Meru for getting a son. It is this very hymn that was recited by me.

3. As the reward of this, I acquired the fruition of all my wishes, O son of Pandu. You will also, by reciting this same hymn, get from Sharva the fruition of all your wishes.

4. After this, Kapila, the Rishi who preached the doctrines of Sankhya, and who is honoured by the gods themselves, said,—I adored Bhava with great devotion for many lives. The illustrious god at last became pleased with me and gave me knowledge which can help one in avoiding re-birth.

5—7. After this, the Rishi named Charushirsha, that dear friend of Shakra and known also as Alamvana's son and who is filled with mercy, said,—I, in former days went to the mountains of Gokarna and sat myself to practise hard austerities for a hundred years. As the reward of those penances, I got from Sharva, O son of king Pandu, a hundred sons, all of whom were born without the agency of woman, of well-controlled soul, conversant with righteousness, gifted with great splendour, free from disease and sorrow, and endued with lives extending for a hundred thousand years.

8. Then the illustrious Valmiki, addressing Yudhishthira, said,—Once upon a time, in course of a disputation, certain ascetics who possessed the Homa-fire condemned me as one guilty of Brahmanicide.

9. As soon as they had condemned me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for purifying myself, sought the protection of the sinless Ishana who is irresistible in energy.

10. I became purged of all my sins. That remover of all sorrows, *viz.*, the destroyer of the triple city of the Asuras, said to me,—You will acquire great fame in the world.

11. Then Jamadagni's son, that foremost of all pious persons, effulgent like the Sun in the midst of that assembly of Rishis said to the son of Kunti.

12. I was possessed by the sin, O eldest son of Pandu, of Brahmanicide for having killed my brothers who were all learned Brahmanas. Purifying myself, I sought the protection, O king, of Mahadeva.

13. I sang the praises of the great God by reciting his names. At this, Bhava became pleased with me, and gave me battle-axe and many other celestial weapons.

14. And he said to me,—you will be freed from sin and you will be invincible in battle. Death himself shall not succeed in overcoming you, for you, will be freed from disease.

15. Thus did the illustrious and crested god of auspicious form said this to me. Through the favour of that god of great intelligence I got all that He had said.

16. Then Vishwamitra said,—I was formerly a Kshatriya. I paid my worship to Bhava with the desire of becoming a Brahmana. Through the favour of that great god I succeeded in getting the high status, that is so difficult to acquire, of a Brahmana.

17—18. Then addressing the royal son of Pandu, the Rishi Asita-Devala said,—Formerly O son of Kunti, through the curse of Shakra, all the merit of my pious deeds was destroyed. The power, Mahadeva kindly gave me back that merit together with great fame and a long life.

19. The illustrious Rishi Gritsamada, the dear friend of Shakra, who resembled the celestial preceptor Vrihaspati himself, addressing Yudhishthira of Ajamidha's race said,—

20—21. The inconceivable Shakra had formerly celebrated a sacrifice extending for a thousand years. While that sacrifice was going on, I was engaged by Shakra in reciting the Samans. Varishtha, the son of that Manu who originated from the eyes of Brahman, came to that sacrifice and addressing me, said,—O foremost of twice-born ones, the Rathantara is not being recited properly by you.

22. O best of Brahmanas, cease to acquire demerit by reading so faultily, and with the help of your understanding do you read the Samans correctly. O you of wicked understanding, why do you perpetrate such sin destructive of Sacrifice.

23—24. Having said these words, the Rishi Varishtha, who was very wrathful, yielded to that passion and addressing me once more, said,—Be thou an animal shorn of intelligence, subject to grief, ever filled with fear, and an inhabitant of trackless forests destitute of both wind and water and abandoned by other animals. Do you thus pass ten thousand years with ten and eight hundred years in addition.

25. That forest in which you will have to pass this time will be shorn of all holy trees and will, besides, be the haunt of Ruru-deer and lions. Verily, you shall have to become a cruel deer plunged in excess of grief.

26—27. As soon as he had said these words, O son of Pritha, I immediately became changed into a deer. I then sought the protection of Maheshwara. The great god said to me,—You will be freed from disease of every sort, and besides immortality shall be yours. You will never suffer from grief. Your friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and yourself multiply.

28. The illustrious and puissant Mahadeva favors all creatures in this way. He is always the great dispenser and ordainer of the happiness and sorrow of all living creatures.

29. That illustrious god is incapable of being comprehended in thought, word, or deed. O son, O you who are the best of warriors, there is none who is equal to me in learning.

30. After this, Vasudeva, that foremost of all intelligent men, once more said,—Mahadeva of golden eyes was pleased by me with my penances.

31. Pleased with me, O Yudhishthira, the illustrious god said to me,—You will, O Krishna, through my favour, become dearer to all persons than riches which is coveted by all.

32. You will be invincible in battle. Your energy shall be equal to that of Fire. Mahadeva gave me thousands of other boons at that time.

33. In a former incarnation I worshipped Mahadeva on the Manimantha mountain for millions of years.

34. Pleased with me, the illustrious god said to me those words:—Blessed be you, do you solicit boons you wish for.

35—36. Bowing him I said these words,—If the powerful Mahadeva has been pleased with me, then let devotion to him be unchanged, O Ishana! This is the boon that I solicit.—The great God said me,—Be it so!—and disappeared there and then.

Jaigishavya said:—

37. O Yudhishthira, formerly in the city of Varanasi, the powerful Mahadeva, finding me out, conferred upon me the eight attributes of sovereignty!

Garga said:—

38. O son of Pandu, pleased with me, on account of a mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred river Saraswati, that wonderful science, *viz.*, the knowledge of Time, with its sixty-four branches.

39. He also conferred upon me a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his favour their periods of life as also mine have become extended to ten millions of years.

Parashara said:—

41—42. Formerly I pleased Sarva, O king. I then cherished the desire of getting a son who would be endued with great ascetic merit, and superior energy, and addressed to high Yoga, that would acquire world-wide fame, arrange the Vedas and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas, and be famous for mercy. Such a son was desired by me from Maheshwara.

42. Knowing that this was the wish of my heart, that foremost of gods said to me,—Through the fruition of that object of yours which you wish to get from me, you will have a son named Krishna.

43. In that creation which shall be known after the name of Savarni-Manu, that son of yours shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru's race.

44. He shall, besides, be the author of the ancient histories and do behoof to the world. Gifted with severe penances he shall, again, be the dear friend of Shakra.

45. Freed from all sorts diseases, that son of yours, O Parashara, shall, besides, be immortal!—Having said these words, the great god disappeared there and then. Such is the good, O Yudhishthira, that I have got from that indestructible and immutable God, gifted with the highest penances and supreme energy.

Mandavya said:—

46—47. Formerly, suspected wrongly of theft, I was impaled. I then worshipped the illustrious Mahadeva who said to me,—You shall soon be freed and live for millions of yours. The pangs due to imprisonment shall not be yours.

48—49. You will also be freed from all sorts of affliction and disease. And since, O ascetic, this body of yours has originated from the fourth foot of Dharma, (*viz.*, Truth), you will be peerless on Earth. Do you make your life fruitful. You will,

without any obstruction, be able to bathe in all the sacred waters of the Earth.

50—51. And after the dissolution of your body, I shall, O learned Brahmana, ordain that you will enjoy the pure felicity of heaven eternally. Having said these words to me, the worshipful god having the bull for his carriage, *viz.*, Maheshwara of peerless splendour and clad in animal skin, O king, disappeared there and then with all his companions.

Galava said:—

52—53. Formerly I studied from my preceptor Vishwamitra. Getting his permission I started for home with the object of seeing my father. My widowed mother stricken with sorrow and, weeping bitterly, said to *me*,—Alas, your father will never see his son who, endued with Vedic knowledge, has been allowed by his preceptor to come home and who, having all the graces of *youth*, is endued with *self-control*.

54—55. Hearing these words of my mother, I became stricken with despair about seeing again my father. I then paid my adorations with a rapt soul to Maheshwara who, pleased with me, appeared before me and said,—Your father, your mother and yourself, O son, shall all be freed from death, Go quickly and enter your abode; you shall see your father there.

56. Having got the permission of the illustrious god, I then went home, O Yudhishthira, and saw my father, O son, coming out after having finished his daily sacrifice.

57. And he came out, having his hands a quantity of sacrificial-fuel and Kusha grass ann some fallen fruits. And he appeared to have already taken his daily food for he had washed himself properly.

58. Throwing down those things from his hand, my father, with eyes bathed in tears, raised me, for I had prostrated myself at his feet, and embracing me smelt my head, O son of Pandu, and said,—By good luck, O son, are you seen by me. You have returned having acquired knowledge from your preceptor.

Vaishampayana said:—

59. Hearing these marvellous and most wonderful deeds of the great Mahadeva sung by the ascetics, the son of Pandu became amazed.

60. Then Krishna, that foremost of all intelligent persons, then spoke once more to Yudhishthira, that sea of virtue, like Vishnu speaking to Purahuta.

Vasudeva said:—

61—62. Upamanyu, who appeared to shine like the Sun, said to me,—Those sinful men who are sullied with impious deeds, do not suceeed in attaining to Ishana. Having their nature sullied by the qualities of Darkness and Ignorance they can never approach the Supreme Deity. It is only those twice-born persons who are of purified souls that succeed in attaining to the Supreme Deity.

63 Even if a person enjoys every pleasure and luxury, yet if he be devoted to the Supreme Deity he is considered equal to hermits of purified souls.

64. If Rudra be pleased with a person he can confer upon him the dignity of either Brahma or of Keshava or of Shakra with all the gods under him, or the sovereignty of the three worlds.

65. Those men, O sire, who adore Bhava even mentally, succeed in freeing themselves from all sins and live in the celestial region with all the gods.

66. A person who raises houses to their foundations and destroys tanks and lakes, indeed, who lays waste the entire universe, does not become stained with sin if he adores and worships the illustrious three-eyed god.

67. A person who is shorn of every auspicious mark and who is stained by every sin, destroys all his sins by meditating upon Shiva.

68 Even worms, insects and birds, O Keshava, that devote themselves to Mahadeva, are enabled to move about fearlessly.

69. This is my belief that those men who devote themselves to Mahadeva become, forsooth, freed from re-birth,

70. After this, Krishna again addressed Yudhisthira the son of Dharma in the folfowing words.

Vishnu said:—

71—78. The Sun, the Moon, Wind, Fire, Heaven, Earth, the Vasus, the Vishwedevas, Dhatri, Aryyaman, Shukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Gopa, Brahman, Shakra, Marutts, the Upanishats that teach a knowledge of Brahma, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the gods in sacrificial offerings, clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of piety, the wheel of Time, Strength,

Fame, Self-control, the Steadiness of all intelligent persons, all acts of goodness and otherwise, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all deeds, the various tribes of the celestials, those beings that drink heat, those that are drinkers of Soma, Likhas, Suyamas, Tushita, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that control their speech, those that restrain their minds, the pure, they who are capable of assuming diverse forms through Yoga-power, those celestials who live on touch, those celestials who live on vision and those who live upon the butter poured in sacrifices, those beings who can create by their will the objects they require, they who are regarded as the foremost ones among the celestials, and all the other celestials, O Ajamida, the Suparnas, the Gandharvas, the Pishachas, the Danavas, the Yakshas, the Charanas, the snakes, all that is gross and all that is subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrow that comes after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which is above all objects regarded as foremost and very superior,—all adorable things, all the celestials, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity,—have originated from that Creator of all creatures.

79. All that I have mentioned is grosser than what the wise think of with the help of Penances. Indeed, that subtile Brahma is the cause of life. I bow respectfully to it. Let that immutable and indestructible Lord, always worshipped by us, grant us desirable boons.

80. That person who, governing his senses and purifying himself, recites this hymn, continually for his vow, for one month, succeeds in acquiring the merit of a Horse-sacrifice.

81. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaishya, in acquiring riches and cleverness; and the Shudra, in acquiring happiness here and a good end hereafter.

82. By reciting the best of hymns that can cleanse every sin and that is highly sacred and purifying, highly illustrious persons set their hearts on Rudra.

83. A man by reciting this best of hymns succeeds in living in the celestial region for as many years as there are pores in his body.

CHAPTER XIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I ask, O foremost of Bharata's race, what is the origin of the declaration, about satisfying all duties jointly, which is made on the occasion of a person's marriage.

2. Is that declaration about satisfying all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of procreating children from religious motives, or has it reference to only the carnal pleasure that is expected from such an intercourse of the sexes?

3. Great is the doubt that fills my mind about. Indeed, I think that the declaration to which I refer is contray to the natural impulses which lead to a union of the sexes. The union in this world for performing duties together ceases with death and is not to be seen to exist hereafter.

4. This union for doing all duties together leads to heaven. But heaven, O grandfather, is attained to by persons that are dead. It is seen of a married couple that only one dies at a time. Where does the other then remain. Do tell me this.

5. Men obtain various kinds of fruits by performing various kinds of duties. The occupations, again, to which menfollow are of various kinds. Various, again, are the hells to which they go on account of such diversity of duties and acts.

6. The Rishis have said that women, in particular are false in behaviour. When human beings are such, and when women in particular are described in the Shastras to be false, how, O sire, can there be a union between the sexes for purposes of performing all duties together.

7. In the very Vedas one may read that women are false, The word '*Duty*,' as used in the Vedas, appears to have been coined first for general application. Therefore the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where it has no application.

8—9. The subject appears to me to be inexplicable although I think of it always. O grandfather, O you of great wisdom,

you should explain this to me fully, clearly and according to the Shruti. In fact, do you explain to me what it is, what its characteristics are, and the way in which it has come to pass.

Bhishma said :—

10. Regarding it is cited the old discourse between Ashtavakra and the lady known by the name of Disha.

11. Formerly Ashtavakra of austere penances, desirous of marriage, begged the great Rishi Vadanya of his daughter.

12. The name by which the lady was known was Suprabha. In beauty she was peerless on Earth. In virtues, dignity, conduct, and manners, she was superior to all girls.

13. By a look only that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, decked with flowers, robs the spectator of his heart.

14. The Rishi addressed Ashtavakra and said,—Yes, I shall give my daughter to you. Listen, however, to me. Make a journey to the sacred North. You will see many things there.

Ashtavakra said :—

15. You should tell me what I shall see in that region. Indeed, I am ready to carry out whatever command may be laid laid upon me by you.

Vadanya said :—

16. Passing over the dominions of the Lord of Treasures you will cross the Himavat mountains. You will then see the plateau on which Rudra lives. It is inhabited by Siddhas and Charanas.

17—18. It is full of the companions of Mahadeva, frolicsome and fond of dance and possessed of various faces. It is peopled with also many Pishachas, O lord, of various forms and all daubed with fragrant powders of various colors and dancing with joyous hearts in accompaniment with brazen instruments of different kinds. Encircled by these who dance with electric rapidity or refrain at times altogether from forward or backward or transverse motion of every sort, Mahadeva lives there.

19 That charming spot on the mountains, we have heard, is the favourite abode of the great god. It is said that that great god as also his companions are always present there.

20. It was there that the goddess Uma had practised the severest austerities for the sake of the three-eyed god. Hence, it is said, that spot is much liked by both Mahadeva and Uma.

21—22. Formerly there, on the summit of the Mahaparshwa mountains, which are situate to the north of the mountains sacred to Mahadeva, the Seasons, and the last Night, and many gods, and many human beings also, in their embodied forms, had worshipped Mahadeva. You will cross that region also in thy northward journey.

23. You will then see a beautiful and charming forest blue of color and resembling a mass of clouds. There, in that forest, you will see a beautiful female ascetic looking like the goddess of prosperity herself.

24. Venerable for age and highly blessed, she is going through the initiatory rite. Seeing her there you should duly adore her with reverence.

25. Returning to this place after having seen her, you will take the hand of my daughter in marriage. If you can make this agreement, proceed then on your journey and do what I order you.

Ashtavakra said :—

26. So be it! I shall do your bidding. Verily, I shall proceed to that region of which you mention, O you of righteous soul! On your side, you should make your words truthful.

Bhishma said :—

27. The illustrious Ashtavakra started on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains inhabited by Siddhas and Charanas.

28. Arrived at the Himavat mountains that foremost of Brahmanas then reached the sacred river Vahuda whose waters produce great merit.

29. He bathed in one of the charming Tirthas of that river, which was free from mud, and pleased the gods with oblations of water. His ablutions being over, he spread a quantity of Kusha grass and laid himself down upon it for taking rest for some time.

30. Passing the night in this way the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then lighted his homa fire and adored it with the help of many foremost of Vedic mantras.

31. He then adored with the due rites both Rudra and his wife Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores

he had reached. Refreshed by such rest, he started from that region and then proceeded towards Kailasa.

32. He then saw a golden gate that seemed to blaze with beauty. He saw also the Mandakini and the Nalini of the great Kuvera the Lord of Riches.

33. Seeing the Rishi arrived there, all the Rakshasas headed by Manibhadra who were engaged in protecting that lake full of beautiful lotuses, came out in a body for welcoming and honouring the illustrious traveller.

34. The Rishi adored in return those Rakshasas of terrible prowess and asked them to report, forthwith, his arrival to the Lord of Riches.

35. Requsted by him to do this, those Rakshasas, O king, said to him,—king Vaishravana, without waiting for the news, is coming of his own accord to your presence.

36. The illustrious Lord of Riches is well acquainted with the object of this your journey. See him,—that blessed Master, who blazes with his own energy.

37. Then king, Vaishravana, approaching the innocent Ashtavakra, duly enquired about his welfare. The usual polite enquiries being over, the Lord of Riches then addressed the twice-born Rishi, saying,—You are welcome. Do tell me what do you want from me. Inform me of it, I shall, O twice-born one, do whatever you may order me to accomplish.

39. Do you enter my house as pleases you. O foremost of Brahmanas. Duly entertained by me, and after your business is done, you may go without any obstacles being placed in your way.

40. Having said these words, Kuvera took the hand of that foremost of Brahmanas and conducted him into his palace. He offered him his own seat as also water to wash his feet and the present of the usual ingredients.

41. After the two had been seated the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them.

42. After all of them had taken their seats, the Lord of Riches said,—Understanding what your pleasure is, the various tribes of Apsaras will begin their dance.

43. It is proper that I should entertain you with hospitality and that you should be served with propriety.—Thus addressed the ascetic Ashtavakra said, in a sweet voice,—Let the dance go on.

44. Then Urvara, Mishrakeshi, Rambha, Urvashi, Alumvusha, Guritachi, Chitra, Chitrangada, Ruchi, Manohara, Sukeshi, Sumukhi, Hasini, Prabha, Vidyuta, Prashami, Danta, Vidyota and Rati,—these and many other beautiful Apsaras began to dance. The Gandharvas played on various kinds of musical instruments.

47. After such excellent music and dance had begun, the Rishi Ashtavakra of austere penances unconsciously passed a full celestial year there in the house of king Vaishravana.

48. Then king Vaishravana said to the Rishi,—O learned Brahmana, see a little more than a year has passed away since your arrival here.

49. This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time). Act as you like, or let this go on if that be your pleasure.

50. You are my guest and, therefore, worthy of worship. This is your house. Do you set your commands. We are all bound to you.

51. Thus addressed by king Vaishravana, the illustrious Ashtavakra, replied to him, with a pleased heart, saying,—I have been duly honored by you. I desire now, O Lord of Riches, to go hence.

52—53. Indeed, I am highly pleased. All this befits you, O Lord of Riches. Through your grace, O illustrious one, and according to the command of the great Rishi Vadanya, I shall now proceed to my journey's end. May you enjoy prosperity.—Having said these words, the illustrious Rishi left Kuvera's palace and proceeded northwards.

54. He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situate that excellent region where Mahadeva dressed as an humble ascetic was living.

55. He went round the spot, with a composed mind, bending his head in respect the while. Descending then on the Earth, he regarded himself purified for having seen that holy spot which is the residence of Mahadeva.

56. Having gone round that mountain thrice, the Rishi with face turned towards the north, went on with a joyous heart.

57. Then he saw another forest that was very delightful. It was adorned with the fruits and roots of every season, and it was filled with the music of birds,

58. There were many charming groves in the forest. The illustrious Rishi then saw a beautiful asylum.

59. The Rishi saw also many golden hills decked with gems and possessed of various forms. There he saw many lakes and tanks also.

60. And he saw various other highly beautiful objects. Seeing these things, the mind of that Rishi of purified soul became filled with joy.

61. He then saw a beautiful palace made of gold and adorned with all sorts of gems. Of wonderful structure, that palace surpassed the palace of Kuvera himself in every respect.

62. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and heaps of jewels also were seen there.

63. The Rishi saw there the river Mandakini whose waters were covered with numberless Mandara flowers. There also were seen many self-luminous gems, and the soil all around was decked with diamonds of various species.

64. The palace which the Rishi saw contained many chambers whose arches were set with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of various species.

65. Various sorts of beautiful objects, capable of stealing the heart and the eye surrounded that palace. That charming retreat was inhabited by numberless Rishis.

66. Seeing these beautiful sights all around, the Rishi began to think of where he would take shelter. Proceeding then to the gate of the palace, he uttered these words :—

67. Let those that live here know that a guest has come.—Hearing the voice of the Rishi, a number of maidens came out in a body from that palace.

68. They were seven in number, O king, Of different sorts of beauty, all of them were highly charming. Every one of those maidens the Rishi saw stole his heart.

69. The sage could not, with even his utmost struggles, control his mind. Indeed, seeing those maidens of very great beauty, his heart lost its balance. Seeing himself to give way to such influences, the Rishi made a vigorous effort, and greatly wise as he was, he at last succeeded in controlling himself.

70. Those ladies then addressed the Rishi, saying,—Let the illustrious one enter. —Stricken with curiosity about those highly beautiful ladies, as also of that palace, the twice-born Rishi entered as he was commanded. Entering the palace he saw an old lady, with marks of decrepitude, dressed in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,—Good be to you.—The old lady returned his good wishes in due form. Rising up, she offered a seat to the Rishi.

73. Having taken his seat, Ashtavakra said,—Let all the ladies go to their respective quarters. Only let one stay here. Let that one remain here who is endued with wisdom and who has tranquillity of heart. Indeed, let all the others go away as they like.

74. Thus addressed, all those damsels went round the Rishi and then left the chamber, only that aged lady remaining there.

75. The day quickly passed and night came. The Rishi, seated on a splendid bed addressed the old lady, saying,—O blessed lady, the night is growing deeper. Do you go to sleep.

76. Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great beauty.

77. Soon after, she rose from her bed and pretending to tremble with cold, left it for the bed of the Rishi.

77. The great Ashtavakra welcomed her courteously. The lady, however, stretching her arms, tenderly embraced the Rishi, O foremost of men.

79. Seeing the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him.

80. There is no pleasure, except that from desire, which women can derive from a person of the other sex ! I am now under the influence of lust I seek you for that reason. Do you seek me in return.

81. Be cheerful, O learned Rishi, and unite yourself with me ! Do you embrace me, O learned one, for I desire you greatly.

82. O you of righteous soul, this union with me is the best and desirable reward of those severe penances which you had practised. At the first sight I have become disposed to seek you. Do you also seek me.

83. All this riches and every other precious article that you see here, are mine. Do you, indeed, become the master of all this with my person and heart.

84. I shall satisfy every wish of yours ! Do you sport with me, therefore, in these

delightful forests, O Brahmana, which can grant every wish.

85. I shall obey you implicity in every thing, and you will sport with me according to your pleasure! All objects of desire that are human or that belong to heaven shall be enjoyed by us.

86. There is no other pleasure more agreeable to women. Indeed, union with a person of the opposite sex is the most desirable object of joy that we can get.

87. When moved by the god of love women become very whimsical. Then they do not feel any pain even if they walk over a desert of burning sand.

Ashtavakra said:—

88. O blessed lady, I never approach another's wife. One's union with another man's wife is condemned by persons conversant with the scriptures on morality.

89. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of marriage for getting children. I swear by truth itself.

90. Through the help of offspring righteously got, I shall proceed to those regions of happiness which cannot be attained without such help. O good lady, know what is consistent with morality, and knowing it, desist from your efforts.

The lady said:—

91. The very gods of wind and fire and water, or the other celestials, O twice-born one, are not so agreeable to women as the god of love. Indeed, women are greatly fond of sexual union.

92. Among a thousand women, or perhaps, among hundreds of thousands, sometimes only one may be found who is devoted to her husband.

93. Under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother.

94. Seeking what they consider happiness, they destroy the family even as many rivers wash away the banks that contain them. The Creator himself had said this, marking the faults of women.

Bhishma said:—

95. The Rishi, bent upon finding out the faults of women, addressed that lady, saying,—Cease to speak to me thus! Yearning originates from liking. Tell me what I am to do.

96. That lady then said in return.—O illustrious one, you will all see according to time and place. Do you only live here (for sometime), O highly blessed one. and I shall consider myself sufficiently rewarded!

97—98. Thus addressed by her, the twice-born Rishi, O Yudhishthira, expressed his resolution to satisfy her request, saying—I shall live with you in this place as long as I can venture to do so.—The Rishi then seeing that lady possessed by decrepitude, began to think seriously on the matter. He appeared to be even pained by his thoughts.

99. The eyes of that foremost of Brahmanas could not get any delight from those parts of that lady's person whereupon they were fixed. On the other hand, his looks appeared to be dispelled by the ugliness of those particular limbs.

100. This lady is, forsooth, the mistress of this palace. Has she been made ugly through some curse? It is not proper that I should quickly determine the cause of this.

101. Thinking thus in his heart, and curious to know the reason, the Rishi passed the rest of that day in anxiety.

102. The lady then addressed him, saying,—O illustrious one, look at the Sun reddened by the evening clouds! What service shall I do to you.

103. The Rishi addressed her, saying.—'Fetch water for my ablution! Having bathed, I shall recite my evening prayers, controlling my tongue and the senses.'

CHAPTER XX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus ordered, the lady said,—Be it so!—She then brought oil and a piece of cloth for his wear during the ablutions.

2. With the ascetic's permission she rubbed every part of his body with the fragrant oil she had brought for him.

3. The Rishi was rubbed, and when the process of rubbing was over, he went to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat.

4. After the Rishi had taken his seat upon it, the old lady began to wash his

body with her own soft hands whose touch was highly agreeable.

5—6. One after another in due course, the lady helped the Rishi in his ablutions. Between the lukewarm water with which he was washed, and the soft hands which were engaged in washing him, the Rishi of rigid vows could not understand that the whole night had passed away in the work. Rising from the bath, the Rishi became highly surprised.

7. He saw the Sun risen above the horizon on the East. He was surprised at this and asked himself,—Was it really so or was it a mistake of the understanding.

8. The Rishi then duly adored the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi sweet to the taste like ambrosia itself.

9. On account of the sweetness of that food the Rishi could not take much. In taking that little, however, the day passed away and evening set in.

10. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was given to the Rishi and another was taken by herself.

11. The Rishi and the old lady occupied different beds at first, but when it was midnight, the lady left her own bed for that of the Rishi.

Ashtavakra said:—

12. O blessed lady, I am not inclined for sexual union with one who is the wife of another. Leave my bed, O good lady. Blessed be you do, you desist from this of your own accord.

Bhishma said:—

13. Thus dissuaded by the Brahmana with the help of his self-control, the lady answered him, saying,—I am my own mistress! In accepting me you will commit no sin.

Ashtavakra said:—

14. Women can never be their own mistresses. This is the opinion of the Creator himself, *viz.*, that a woman should never be indepent.

The lady said:—

15. O learned Brahmana, I am pained by desire. Mark my devotion to you. You commit sin by refusing to accept me lovingly.

Ashtavakra said:—

16. Various shortcomings drag away the man who acts as he likes. As for myself, I am able to govern my inclinations by self-control. O good lady, return to your own bed.

The lady said:—

17. I bow to you. You should show me your favour. O sinless one, I prostrate myself before you, do you become my refuge.

18. If you see sin in knowing one who is not your wife, I yield myself to you. Do you, O twice-born one, accept my hand in marriage.

19. You will incur no sin. I tell you truly. Know that I am my own mistress. If there be any sin in this, let it visit me only. My heart is devoted to you. I am my own mistress. Do you accept me.

Ashtavakra said:—

20. How is it, O good lady, that you are your own mistress? Tell me the reason of this. There is not a single woman in the three worlds who can be considered as the mistress of her own self.

21. The father protects her while she is a maiden. The husband protects her while she is young. Sons protect her when she is aged. Woman can never be independent as long as they live.

The lady said:—

22. I have, since my maidenhood adopted the vow of celibacy. Do not doubt it. I am still a maid. Do you make me your wife. O Brahmana, do not kill this devotion of mine to you.

Ashtavakra said:—

23. As you are inclined to me so am I inclined to you. There is this question, however, that should be settled. It is true that by giving way to my inclinations I shall not be considered as acting contrary to what the Rishi (Vadanya) wishes.

24. This is very wonderful. Will this lead to what is good? Here is a maiden adorned with good ornaments and robes!

25. She is highly beautiful. Why did decrepitude hide her beauty so long? At present she looks like a beautiful maiden. I do not know what form she may assume hereafter.

26. I shall never swerve from that control which I have over desire and the other passions or from contentment with what I have already got. Such swerving is not good. I shall keep myself united with truth.

CHAPTER XXI.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was gifted with great energy? How also did Ashtavakra succeed in returning from that palace?"

Bhishma said:—

2. Ashtavakra asked her, saying,—How do you change your form so? You should not say anything false. I wish to know this. Do you speak truly before a Brahmana.

The lady said:—

3. O best of Brahmanas, wherever you may live, in the celestial region or on Earth, this desire of union between the sexes is to be observed. O you of infallible prowess, hear with rapt attention, what it all is.

4. This trial was converted by me, O sinless one, for examining you aright, O you of infallible prowess, you have conquered all the worlds by the strength of mind.

5. Know me as the embodiment of the Northern point of the compass. You have seen the lightness of the female character. Even old women are tortured by the desirs of sexual union.

6. The grandfather himself and all the gods with Indra have been pleased with you. I know the object for which your illustrious self has come here.

7. O foremost of twice-born persons, you have been sent here by the Rishi Vadanya —the father of your bride—in order that I may instruct you. According to the wishes of that Rishi I have already instructed you.

8. You will return home safely. Your journey back will not be toilsome. You will get for wife the girl you have chosen. She will bear you a son.

9. Through desire I had solicited you. You gave me the very best answer. People of the three worlds cannot get over the desire for sexual union.

10. Return to your quarters, having achieved such merit. What else is there which you wish to hear (from me)? I shall truly describe it to you, O Ashtavakra.

11. I was gratified by the Rishi Vadanya in the first instance for your sake, O twice-born ascetic! For the sake of honoring him, I have said all this to you.

Bhishma said:—

12. Hearing these words of hers, the twice-born Ashtavakra joined his hands respectfully. He then begged the lady for her permission to return. Getting the permission he sought, he returned to his own hermitage.

13. Resting himself for sometime at home and getting the permission of his kinsmen and friends, he then, in a proper way, went, O delighter of the Kurus, to the Brahmana Vadanya.

14. Welcomed with the usual enquiries by Vadanya the Rishi Ashtavakra, with a well-pleased heart, described all that he had seen.

15. He said,—ordered by you I proceeded to the mountains of Gandhamadana. In the quarter lying to the north of those mountains I saw a very superior goddess.

16. I was received by her with courtesy. She named you before me, and also instructed me in various matters. Having listened to her I have returned, O lord.

17. The learned Vadanya said to him,—take my daughter's hand according to due rites and under the proper constellations. You are the fittest bride-groom I can select for the girl.

Bhishma said:—

18. Ashtavakra said,—So be it!—and espoused the girl. Indeed, having married the girl, the highly pious Rishi, became filled with joy.

19. Having taken as his wife that beautiful lady, the Rishi continued to live in his own hermitage freed from every sort of mental trouble.

CHAPTER XXII.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. Whom have the eternal Brahmanas selected a proper object of gifts? Is a Brahmana who bears the marks of the order of life he follows to be considered as such, or is one divested of such marks to be so regarded.

Bhishma said:—

2. O king it has been said that gifts should be made a Brahmana who follows the duties of his own order, whether he

bears the marks of Brahmacharyya or not, for both are faultless, *viz.*, he who bears such marks and he who is divested of them.

Yudhishthira said:—

3. What sin does an impure person commit if he makes gifts of sacrificial butter or food or with great devotion, to persons of the twice-born order?

Bhishma said:—

4. He who has no self-control becomes, forsooth, cleansed by devotion. Such a man, becomes purified in respect of every act.

Yudhishthira said:—

5. It has been said that a Brahmana who is sought for the performance of a religious rite should never be examined. The learned, however, hold that while performorming rites for the Pitris, the Brahmana who is sought to be engaged, should be examined.

Bhishma said:—

6. As regards the religious rite for the deities, these do not yield fruits on account of the Brahmana who is engaged in doing them but through the grace of the deities themselves. Forsooth, those persons who perform sacrifices acquire the merit of those acts, through the favour of the deities.

7. The Brahmanas, O chief of the Bharatas, are always utterers of Brahma. The intelligent Rishi Markandeya, gave vent to these words in days of yore.

Yudhishthira said:—

8. Why, O grandfather, are these five *viz.*, he who is a stranger, he who is gifted with learning, he who is connected by marriage, he that is endued with penances, and he who is devoted to the performance of sacrifices, considered as proper persons?

Bhishma said:—

9. The first three, *viz.*, strangers, relatives, and ascetics, when endued with these attributes, *viz.*, purity of birth, devotion to religious acts, learning, mercy, modesty, sincerity, and truthfulness, are considered as proper persons. The other two, *viz.*, men of learning and those given to sacrifices when gifted with five of these attributes, *viz.*, purity of birth, mercy, modesty, sincerity, and truthfulness, are also considered as proper persons.

10. Listen now to me, O son of Pritha, as I recite to you the opinions of these four persons of great energy, *viz.*, the goddes, Earth, the Rishi Kashyapa, the god of fire, and the ascetic Markandeya.

The Earth said:—

11. As a clod of earth, when thrown into the great ocean, quickly dissolves away, so every sort of sin disappears by the three high qualifications of officiation at sacrifices, teaching, and receiving of gifts.

Kashyapa said:—

12. The Vedas with their six auxiliaries, the Sankhya phisosophy, the Puranas, and high birth, these cannot rescue a twice-born person if he falls away from good conduct.

Agni said:—

13. The Brahmana who, engaged in study and considering himself learned, seeks with the help of his learning to destroy the reputation of others, falls away from virtue and comes to be regarded as divorced from truth. Such persons of refractory spirit never acquire regions of happiness hereafter.

Markandeya said:—

14. If a thousand Hores-sacrifices and Truth were weighed in the balance, I do not know whether the former would equal even half of the latter in weight.

Bhishma said:—

15. Having spoken these words, those four persons, each of whom is gifted with immeasurable energy, *viz.*, the goddess Earth, Kashyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.

Yudhishthira said:—

16. If Brahmanas observing the vow of celibacy in this world eat, begging the same, the offerings one makes during funeral rites, I ask, can the Shraddha be considered well-performed if the performer actually makes over those offerings to such Brahmanas.

Bhishma said:—

17. If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself asks for the offerings made in Shraddhas and eats the same, he is considered to fall away from his vow. The Shraddha, however, is not considered as sullied in any way.

Yudhishthira said:—

18. The wise hold that duty or virtue

has many ends and numerous doors. Tell me, O grandfather, what, however, are the decisions in this matter.

Bhishma said :—

19. Abstention from injury to others, truthfulness, the absence of anger, mercy, self-control, and sincerity or candour, O king, are the marks of virtue.

20. There are persons who wander over the Earth, lauding virtue but without practising what they preach and engaged all the while in sin, O king.

21—22. He who gives such persons gold or gems or kine or horses has to sink in hell and there live for ten years, on the fæces of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others who live in the outskirts of cities and villages, and of men who give out under the influence of anger and folly, the acts and omissions of others.

23. Those foolish men who do not give a Brahmana observant of the vow of Brahmacharyya the offerings made in Shraddhas (unto one's deceased ancestors), have to proceed, O king, into regions of great misery.

Yudhishthira said :—

24. Tell me, O grand-father, what is superior to Brahmacharyya? What is the highest mark of virtue? What is the highest kind of purity?

Bhishma said :—

25. I tell you, O son, that abstention from honey and meat is even superior to Brahmacharyya. Virtue lies within boundaries. The best mark of virtue is Renunciation.

Yudhishthira said :—

26. In what time should one practise virtue? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandfather, do tell me this.

Bhishma said :—

27. One should acquire riches the first part of his life. Then should one acquire virtue, and then enjoy pleasure. One should not, however, be addicted to any of these.

28. One should respect the Brahmanas, worship his preceptor and seniors, show mercy to all creatures, be of mild disposition and sweet speech.

29. To utter untruth in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and elders, are considered as equivalent to Brahmanicide.

30. One should never do an act of violence to the king's body. Nor should one ever strike a cow. Both these offences are equal to the sin of fœticide.

31. One should never quit his (*homa*) fire. One should also renounce the study of the Vedas. One should never attack a Brahmana by words or deeds. All these offences are equal to Brahmanicide.

Yudhishthira said :—

32. What kind of Brahmanas should be considered as good? Who are those Brahmanas by making presents to whom one may win great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandfather.

Bhishma said :—

33. Those Brahmanas who are freed from anger, who are devoted to acts of virtue, who are firm in Truth, and who practise self-control, are considered as good. By making gifts to them one acquires great merit.

34. One acquires great merit by making presents to such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, gifted with mastery over their senses, devoted to the behoof of all creatures, and disposed to be friendly towards all.

35. One acquires great merit by making gifts to such Brahmanas as are free from avarice, as are pure of heart and conduct, gifted with learning and modesty, truthful in speech, and observant of their own duties as sanctioned in the scriptures.

36. The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their auxiliaries and is devoted to the six well-known duties. One acquires great merit by making gifts to Brahmanas endued with such qualifications.

37. The man who makes gifts to a worthy Brahmana multiplies his merit a thousand fold. A single pious Brahmana gifted with wisdom and Vedic lore, observant of the duties laid down in the scriptures, and marked out by purity of conduct is capable to rescue a whole family.

38. One should make gifts of kine and horses and riches and food and other kinds of articles to a Brahmana who is gifted with such qualifications. By making such gifts

to such persons one acquires great happiness in the next world.

39. As I have already told you, even one such Brahmana can save the entire family to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts to many Brahmanas of such qualifications? In making gifts, therefore, one should always select the object to whom the gift is to be made.

40. Hearing of a Brahmana gifted with proper qualifications and respected by all good people, one should invite him even if he lives at a distance and welcoming him when he arrives, one should adore him by all means in his power.

CHAPTER XXIII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishthira said:—

1. I wish you, O grandfather, to tell me what the ordinances about the rites for the deities and the departed manes on occasions of Shraddhas.

Bhishma said:—

2. Having purified oneself and then performed the well-known auspicious rites, one should carefully perform all acts relating to the Pitris in the afternoon.

3. What is given to men should be given in the midday with love and regard. That gift which is made untimely is taken by Rakshasas.

4. Gifts of articles that have been leapt over by any one, or been licked or sucked, or are not given peacefully, or have been seen by women who are impure for being in their season do not produce any merit. Such gifts are considered as the portions of Rakshasas.

5. Gifts of articles that have been announced before many people or from which a part has been eaten by a Shudra, or that have been seen or licked by a dog, form portions of Rakshasas.

6. Food which is mixed with hair or in which there are worms, or which has been spoiled with spittle or saliva or which has been looked at by a dog or into which tear-drops have fallen or which has been trodden upon, should be known as forming the part of Rakshasas.

7. Food that has been eaten by a person incompetent to utter the syllable OM, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person, should be known as due to Rakshasas.

8. The food that is eaten by a person from which a part has already been eaten by another, or which is eaten without a part thereof having been offered to gods and guests and children, is appropriated by Rakshasas. Such impure food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas.

9. The food that is offered by the three twice-born classes in Shraddhas in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not duly performed, if given to guests and other people, is appropriated by Rakshasas.

10. The food that is given to guests without having been previously dedicated to the deities or the Pitris with the help of libations on the sacred fire, or which has been sullied on account of a part thereof having been eaten by a person who is wicked or of irreligious conduct, should be known as being due to Rakshasas.

11. I have described to you the dues of the Rakshasas. Listen now to me as I put down the rules for determining the Brahmana who is worthy of gifts.

12. All Brahmanas that have been outcasted, as also Brahmanas who are idiots and insane, do not deserve to be invited to Shraddhas in which offerings are made to either the deities or the departed manes.

13. That Brahmanas who is afflicted with leucoderma, or he who is shorn of generative power, or he who has got leprosy, or he who has got phthisis, or he who suffers from epilepsy, or he who is blind, should not, O king, be invited.

14. Those Brahmanas who practise as physicians, those who get regular pay for adoring the images of gods established by the rich, or live upon the service of the gods, those who observe vows from pride or other false motives, and those who sell Soma wine, do not deserve to be invited.

15. Those Brahmanas who are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors, and athletes, should not, O king, be invited.

16. Those Brahmanas who pour libations on the sacred fire for Shudras, or who are preceptors of Shudras, or who are servant of Shudra masters, should not be invited.

17. That Brahmana who is paid for his services as a preceptor, or who attends as a pupil upon the lectures of some preceptor for an allowance paid to him, does not deserve to be invited; for both of them are considered as sellers of Vedic learning.

18. That Brahmana who has been once induced to accept the gift of food in a Shraddha at the very beginning, as also he who has married a Shudra wife, even if gifted with every sort of knowledge, should not be invited.

19. Those Brahmanas who have no domestic fire, and they who attend upon corpses, they who are thieves, and they who have otherwise degraded themselves, do not O king, deserve to be invited.

20. Those Brahmanas whose antecedents are not known or are vile, and they who are Putrika-putras, should not, O king, be invited on occasions of Shraddhas.

21. That Brahmana who gives loans of money, or he who lives upon the interest of the loans given by him, or he who lives by the sale of living creatures, should not, O king, be invited.

22. Persons who are henpecked or they who live by becoming the paramours of unchaste women, or they who do not perform their morning and evening prayers, should not, O king, be invited to Shraddhas.

23. Listen now to me as I say who the Brahmana is who has been ordained for acts done in honor of the gods and the departed manes. Indeed, I shall tell you what those merits are on account of which one may become a giver or a recipient of gifts in Shraddhas.

24. Those Brahmanas who perform the rites and ceremonies laid down in the scriptures, or they who are possessed of merit, or they who know well the Gayatri, or they who perform the ordinary duties of Brahmanas, even if they happen to take to agriculture for a living, are capable, O king, of being invited to Shraddhas.

25. If a Brahmana happens to be well-born, he should be invited to Shraddhas notwithstanding his taking up arms for fighting the battles of others. That Brahmana, however, O son, who happens to drive a trade for a living should be discarded.

26. That Brahmana who pours libations every day on the sacred fire, or who lives in a fixed habitation, who is not a thief and who performs the duties of hospitality to guests arrived at his house, should, O king, be invited to Shraddhas.

27. That Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who lives upon charity begging as much as is necessary, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, should, O king, be invited to Shraddhas.

28. That Brahmana who having acquired riches in the morning becomes poor in the afternoon, or who poor in the morning becomes rich in the evening, or who is shorn of malice, or is stained by a minor fault, should, O king, be invited to Shraddhas.

29. That Brahmana who is shorn of pride or sin, who is not given to dry disputation, or who lives upon alms got in his rounds of mendicancy from house to house; should, O king, be invited to sacrifices.

30. One who does not observe vows, or who is given to untruth, who is a thief, or who lives by the sale of living creatures or by trade in general, should be invited to Shraddhas, O king, if he happen to subsequently drink Soma in a sacrifice,

31. That man who having acquired riches by foul or cruel means subsequently spends it in worshipping the gods and performing the duties of hospitality, becomes worthy, O king, of being invited to Shraddhas.

32. The riches that one has acquired by the sale of Vedic learning, or which has been acquired by a woman, or which has been gained by meanness, should never be given to Brahmanas or spent in making offerings to the departed manes.

33. That Brahmana, O chief of Bharata's race, who upon the completion of a Shraddha that is performed with his help, refuses to utter the words yukta, commits the sin of swearing falsely in a suit for land.

34. The time for celebrating the Shraddha, O Yudhisthira, is that when one gets a good Brahmana and curds and clarified butter and the sacred day of the new moon and the meat of wild animals such as deer and others.

35. Upon the termination of a Shraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are—Let your departed manes be pleased.

36—38. Upon the completion of a Shraddha performed by a Vaishya, O Bharata, the words that should be uttered are,—Let everything become endless!—

Likewise upon the completion of a Shraddha performed by a Shudra, the word that should be uttered is *Swasti*—As regards a Brahmana, the *Punyaham* declaration should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of the syllable Om. In the acts performed by a Vaishya the words, instead of the syllable Om, should be—Let the gods be pleased. Listen now to me as I tell you the rites that should be performed, one after another, as given in the ordinances.

39. All the rites consequent upon birth, O Bharata, are necessary in the case of all the three castes. All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaishyas, are to be performed with the help of Mantras.

40. The girdle of Brahmana should be made of Munja grass. That of a Kshatriya should be a bowstring. The Vaishya's girdle should be made of the Valwaji grass. This has been laid down in the scriptures.

41. Listen now to me as I explain to you what forms the merits and demerits of both givers and recipients of gifts.

42. A Brahmana violates his duty by uttering an untruth. Such an act on his part is sinful. A Kshatriya perpetrates four-fold and a Vaishya eight-fold the sin that a Brahmana incurs by uttering an untruth.

43. A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person by whom he has been invited afterwards, he becomes inferior and even incurs the sin of the slaughter of an animal on occasions other than those of sacrifices.

44. So also, if he eats elsewhere after having been invited by a Kshatriya or a Vaishya, he falls away from his position and incurs half the sin of the slaughter of an animal on occasions other than those of sacrifices.

45. That Brahmana, O king, who eats on occasions of such acts as are performed in honor of the gods or the departed manes by Brahmanas and Kshatriyas and Vaishyas, without having performed his ablutions, commits the sin of uttering an untruth for a cow.

46. That Brahmana, O king, who eats on occasions of similar acts performed by persons belonging to three higher castes, at a time when he is impure on account of either a birth or a death among his cognates, and knowing that he is impure or through temptation, commits the same sin.

47. He who lives upon riches acquired under false pretences like that of sojourns to sacred places or who begs the giver for riches pretending that he would spend it in religious acts, commits, O king, the sin of uttering an untruth.

48. That person, belonging to any of the three higher castes, O Yudhishthira, who at Shraddhas and on other occasions distributes food with the help of Mantras, to such Brahmanas as do not study the Vedas or who do not observe vows or who have not purified their conduct, forsooth, commits sin.

Yudhishthira said:—

49. I wish, O grandfather, to know who those persons are by giving to whom the things dedicated to the gods and the departed manes, one may acquire sufficient rewards.

Bhishma said:—

50. Do you, O Yudhishthira, feed those Brahmanas whose wives respectfully wait for the residue of the dishes of their husbands like tillers of the soil waiting respectfully for timely showers of rain.

51. By making gifts to those Brahmanas who are always of pure conduct, O king, who are liberated by abstaining from all luxuries and even full meals, who are given to the observance of such vows as lead to the emaciation of the body, and who approach givers with the object of getting gifts, one acquires great merit.

52. By making gifts to Brahmanas who considers conduct in the light of food, who considers conduct in the light of wives and children, who considers conduct in the light of strength, who considers conduct in the light of their refuge for crossing this world and acquiring happines in the next, and who beg for riches only when wealth is absolutely needed, one acquires great merit.

53. By making gifts to those persons, O Yudhishthira, who having lost everything through theives or oppressors, approach the giver, one gains great merit.

54. By making gifts to such Brahmanas as beg food from the hands of even a poor person of their caste who has just got something from others, one acquires great merit.

55. By making gifts to such Brahmanas as have lost everything in times of universal distress and as have been deprived of their wives on such occasions, and as come to

givers with solicitations for alms, one acquires great merit.

56. By making gifts to such Brahmanas as observe vows, and as place themselves voluntarily under painful rules and regulations, according to the Vedic injunctions, and as come to s licit riches for spending it upon the rites necessary to complete their vows and other observances, one acquires great merit.

57. By making gifts to such Brahmanas as live at a great distance from the practices followed by the sinful and the wicked, as are shorn of strength for want of adequate support, and as are very poor in earthly possessions, one acquires great merit.

58. By making gifts to such Brahmanas as have been deprived of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs with any and every sort of food, one acquires great merit.

59. By making gifts to such Brahmanas as beg on behalf of others performing penances and devoted to them, and as are satisfied with even small gifts, one acquires great merit.

60. You have now, O foremost of Bharata's race, heard what the scriptural declarations are about the acquisition of great merit by the making of gifts. Hear from me now of those acts that lead to hell or heaven.

61. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is necessary for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink in hell.

62. They who ravish other people's wives, or have sexual intercourse with them, or assist at such sinful acts, sink in hell.

63. They who rob others of their riches or destroy the riches and properties of other people, or trumpet the shortcomings of other people, sink in hell.

64. They who spoil tanks used by cattle for satisfying thirst, who injure buildings used for public meetings, who break down bridges and causeways, and who pull down dwelling-houses, have to sink in hell.

65. They who lead astray and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink in hell.

66. They who destroy the means of other people's subsistence, they who root out the habitations of other people, they who rob others of their wives, they who sow dissensions among friends, and they who destroy the hopes of other people, sink in hell.

67. They who trumpet forth the faults of others, they who break down bridges or causeways, they who live by following other people's calling and they who are ungrateful to friends for services received, have to sink in hell.

68. They who have no faith in the Vedas and show no respect for them, they who break the vows made by themselves or make others to break them, and they who fall away from their status through sin, sink in hell.

69 They who follow improper conduct they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell.

70. They who are given to gambling, they who unhesitatingly perform wicked acts, and they who are given to killing living creatures, have to sink in hell.

71. They who make the masters dismiss the servants that are hoping for rewards or are in the enjoyment of wages or salaries or waiting for returns in respect of valuable services already done, have to sink in hell.

72. They who themselves eat without offering portions thereof to their wives or their sacred fires or their servants or their guests, and they who do not perform the rites laid down in the scriptures for honouring the departed manes and deities, have to sink in hell.

73. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell.

74. They who are out of the limit of the four well-known modes of life, they who follow to practices interdicted by the Shrutis and the scriptures, and they who perform wicked or sinful deeds or who do not belong to their order of birth, have to sink in hell.

75. They who live by selling hair, they who live by selling poisons, and they who live by selling milk, have to sink in hell.

76. They who put impediments in the path of Brahmanas and kine and maidens, O Yudhishthira, have to sink in hell.

77. They who sell weapons, they who forge weapons, they who make arrows, and they who make bows, have to sink in hell.

78. They who obstruct paths and roads with stones and thorns and holes have to sink in hell.

79. They who renounce preceptors and servants and loyal followers without any offence, O foremost of Bharata's race, have to sink in hell.

80. They who set bullocks to work when the animals have not come of age, they who bore the noses of bullocks and other animals for controlling them the better while engaged in work, and they who keep animals always tethered, have to sink in hell.

81. Those kings who do not protect their subjects while forcibly collect from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell.

82. They who renounce persons gifted with forgiveness, self-control and wisdom, or those with whom they have associated for many years, when these are no longer of service to them, have to sink in hell.

83. Those men who themselves eat without giving parts of the food to children, aged men and servants, have to sink in hell.

84. All these men numbered above have to go to hell. Listen now to me, O foremost of Bharata's race, as I tell you who those men are who ascend to heaven.

85. The man who transgresses against a Brahmana by obstructing the adoration of gods, suffer from the loss of all his children and animals.

86. Those men, O Yudhishthira, who perform the duties laid down in the scriptures for them, practising the virtues of charity, self control and truthfulness, go to the celestial region.

87. Those men who having acquired knowledge by making obedient services to their preceptors and performing austere penances, are unwilling to accept gifts, succeed in ascending to heaven.

88. Those men who save people from fear and sin and who remove the obstacles lying in the way of what they wish to accomplish and poverty and the sufferings of disease, succeed in ascending to heaven.

89. Those men who are gifted with a forgiving disposition, who are endued with patience, who are ready to perform all righteous rites, and who are of pure conduct, succeed in ascending to heaven.

90 Those men who astain from honey and meat, who abstain from sexual intercourse with the wives of other people, and who abstain from wines and spiritous liquors, succeed in ascending to heaven.

91. Those men who help in the establishment of asylumns for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of dwelling and implant towns and cities, succeed in ascending to heaven.

92. Those men who distribute cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.

93. Those men who have abstained from all sorts of injury or harm to all creatures, who can endure everything, and who have made themselves the refuge of all creatures succeed in ascending to heaven.

94. Those men who wait humbly upon their parents, who have controlled their senses, and who are affectionate towards their brothers, succeed in ascending to heaven.

95. Those men who master their senses though they are rich in worldly possessions, endued with robust constitution and gifted with youthful vigour, succeed in ascending to heaven.

96. Those men who are kind even towards the offenders who are of mild disposition, who have an affection for all who are of mild behaviour, and who contribute to the happiness of others by rendering them every kind of service in humitity, succeed in ascending to heaven.

97. Those men who protect thousands of people, who make gifts to thousands of people, and who rescue thousands of people from distress, succeed in ascending to heaven.

98. Those men who make gifts of gold and of kine, O foremost of Bharata's race, as also of conveyances and animals, succeed in ascending to heaven.

99. Those men who give away such articles as are necessary in marriages, as also servants and maids, and cloths and robes succeed in ascending to heaven.

100. Those men who make public pleasure-houses, gardens, wells, resting-houses, and buildings for public meetings, and tanks for enabling cattle and men to satisfy their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.

101. Those men who give houses and fields and populated villages to persons that want them, succeed in ascending to heaven.

102. Those men who having themselves manufactured drinks of sweet taste and seeds and paddy or rice, give them to others, succeed in ascending to heaven.

103. Those men who having been born in families high or low beget hundreds of

children and live long lives, practising mercy and keeping anger under complete control, succeed in ascending to heaven.

104. I have thus explained to you, O Bharata, what the rites are in honor of the deities and the departed manes which are performed by people for the sake of the other world, what the ordinances are about making gifts, and what the views are of the Rishis of former times about both the articles of gift and the manner of giving them.

CHAPTER XXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. O descendant of Bharata's race, you should answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually killing a Brahmana.

Bhishma said :—

2. Formerly, O king, I had one day requested Vyasa to explain to me this very subject. I shall now describe to you what Vyasa told me on that occasion. Do you listen to it with rapt attention.

3. Going to Vyasa, I addressed him saying,—You, O great ascetic, are the fourth in descent from Vaishishtha! Do you explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually killing a Brahmana?

4. Thus addressed by me, the own-begotten son of Parashara, O king, an adept in the science of morality, gave me the following answer at once excellent and fraught with certainty.

5. You should know that man as guilty of Brahmanicide who having of his own accord invited a Brahmana of pious conduct to his house for giving him alms then refuses to give anything on the pretence of there being nothing in the house.

6. You should, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana well-read in the Vedas, and all their branches, and who is shorn of attachments to worldly creatures and goods.

7. You should, O king, know that man to be guilty of Brahmanicide who puts impediments in the way of thirsty kine while engaged in satisfying that thirst.

8. You should take that man as guilty of Brahmanicide who, without studying them, finds fault with the Shrutis that have come down from preceptor to pupil for ages and ages together, or with those scriptures that have been composed by the Rishis.

9. You should know that man as guilty of Brahmanicide who does not confer upon a suitable bridegroom his daughter endued with beauty and other excellent qualities.

10. You should know that foolish and sinful wightought to be guilty of Brahmanicide who pains the Brahmanas to the very core of their hearts.

11. You should know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots.

12. You should know that man to be guilty of Brahmanicide who sets fire to the hermitages of ascetics or to forests or to a village or a town.

CHAPTER XXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. It has been said that sojourns to sacred waters is full of merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I wish to hear you expatiate on this subject, O grandfather.

2. You should, O chief of Bharata's race, mention to me the sacred waters existing on this Earth. I wish, O you of great power, to hear you describe to me this subject.

Bhishma said :—

2. O you of great splendour, Angiras thus enumerated the sacred waters on the Earth. Blessed be you, you should listen to it, for you will then acquire great merit.

4—5. Once on a time approaching the great and learned Rishi Angiras gifted with tranquillity of soul, while he was living in a forest, Gautama of rigid vows questioned him, saying,—O illustrious one, I have some doubts regarding the merits of sacred waters and shrines. I wish to hear you describe that subject. Do you, therefore, O ascetic, describe it to me.

6. What merits are acquired by a person regarding the next world, by bathing in the sacred waters on the Earth, O you of great wisdom? Do you explain to me this truly and according to the ordinance.

Angiras said:—

7. A person by bathing for seven days successively in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, fasting all the while, is sure to become purged of all his sins and endued with the merit of an ascetic.

8. There are many rivers in the country called Kashmira. All these fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become gifted with good character and to ascend to heaven after leaving this world.

9. By bathing in Pushkara, Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend where, seated on a celestial car, one is sure be filled with joy on being worshipped by the Apsaras.

10. By bathing in the waters of Hiranyavindu with a concentrated mind and respecting that sacred river, and bathing next at Kusheshaya and Devanta, one becomes purged of all one's sins.

11. Going to Indratoya near the Mountains of Gandhamadana and next to Karatoya, in the country called Kuranga, one should fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice.

12. Bathing in Gangadwara and Kushavarta and Vilwaka in the Blue mountains, as also in Kanakhala, one is sure to become purged of all one's sins and then ascend to heaven.

13. If one becomes a Brahmacharin and control his anger, devotes one-self to truth and practises mercy towards all creatures, and then bathes in the Lake of Waters, one is sure to acquire the merit of a Horse-sacrifice.

14. That part where Bhagirathi-Ganga flows northwards is known as the union of heaven, Earth, and the nether regions. Fasting for one month and bathing in that sacred Tirtha which is acceptable to Maheshwara, one can see the deities.

15. One who gives oblations of water to his departed manes at Saptaganga and Triganga and Indramarga, obtains ambrosia for food if one has still go to through re-birth.

16. The man who in a pure state of body and mind performs his daily Agnihotra and fasts for one month and then bathes in Mahashrama, is sure to acquire success in one month.

17. By bathing, after a fast of three days and purifying the mind of all evil propensities, in the large lake situate in Bhrigutunga, one becomes purged of even the sin of Brahminicide.

18. By bathing in Kanyakupa and performing one's ablutions in Valaka, one wins great fame among even the celestials and shines in glory.

19. Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Ashwini, one acquires, in next life, great personal beauty.

20. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes purged of all his sins and ascends to heaven.

21. Bathing in Vaimanika and Kinkinika, one acquires the power of going everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.

22. If a person, controlling his anger, and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the hermitage called Kalika, he is sure to get over re-birth.

23. Bathing in the asylum that is sacred to the Krittikas and offering oblations of water to the departed manes, and then pleasing Mahadeva, one becomes pure in body and mind and ascends to heaven.

24. If one, fasting for three days with a purified body and mind, bathes in Mahapura, one becomes freed from the fear of all mobile and immobile animals as also of all two-feeted animals.

25. By bathing in the Devadaru forest and offering oblations of water to the departed manes and living there for seven nights with a pure body and mind, one acquires the region of the celestials on departing from this world.

26. Bathing in the waterfalls at Sharastamva and Kushastamva and Dronasharmapada, one is sure to acquire the region of the Apsaras where one is dutifully served by those super-human beings.

27. If one, fasting bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be gifted with regal prosperity.

28. By going to the retreat of Shyama and living there for a fortnight and bathing in the sacred water that lies there, one acquires the power of disappearing at will.

29. Going to the tirtha Kaushiki and living there with a pure heart and abstaining from all food and drink for three days, one acquires the power of living in the happy region of the Gandharvas.

30. Bathing in the charming tirtha Gandhataraka and living there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then in twenty-one days of ascending to heaven,

31—32. He who bathes in the lake Matanga is sure to acquire success in one night. He who bathes in Analamva or the eternal, Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the departed manes, controlling his senses all the while, acquires the merit of a human sacrifice.

33. Bathing in Gangahrada and the tirtha Utplavana and daily offering oblations of water there for a full month to the departed manes, one acquires the merit of a Horse-sacrifice.

34. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the departed manes for a full month, one acquires the merit of ten Horse-sacrifices.

35—36. Bathing in the Shashthi lake one acquires merit much greater than what appertains to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayaga, O chief of Bharata's race, in the month of Magha. He who bathes in Prayaga, with a controlled mind and observing rigid vows all the while, the month of Magha, becomes purged of all his sins, O chief of Bharata's race, and attains to heaven.

37. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the departed manes, in and also in that which is known by the name of Vaivaswata, one becomes purged of all one's sins and as pure and sanctified as a tirtha.

38. Going to Brahmasaras as to the Bhagirathi and bathing there and offering oblations to the departed manes every day for a full month, abstaining from food all the while, one is sure to go to the region of Soma.

39. Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the departed manes every day for twelve days successively, abstaining all the while from food, one acquires the merits of a Horse-sacrifice.

40. Bathing in Ashmaprishtha and Niravinda mountains and Kraunchapadi,—all three in Gaya—one becomes purged of the sin of Brahmanicide. A bath in the first place purifies one of a single Brahmanicide; a bath in the second cleanses one of two similar offences; and a bath in the third cleanses one of three such offences.

41. Bathing in Kalavinga, one gets a large quantity of water. A man, by bathing in the city of Agni, acquires such merit as entitles him to live at his next birth in the city of Agni's daughter.

42. Bathing in Vishala in Karavirapura and offering oblations of waters to his departed manes, and performing his ablutions in Devahrada too, one becomes at one with Brahma and shines in glory as such.

43. Bathing in Punaravarta-Nanda as also Mahananda, a man of controlled senses and universal mercy goes to the celestial garden of Nandana and served there by the various tribes of Apsaras.

44. Bathing with concentrated soul in the tirtha of Urvashi which is situate in the river Lohitya, on the day of full moon of the month of Kartika, one acquires the merits of Pundarika sacrifice.

45. Bathing in Ramahrada and offering oblations of water to the departed manes in the river Vipasha (Beas), and fasting for twelve days, one becomes purged of all sins.

46. Bathing in the tirtha called Mahahrada with a purified heart and after fasting for one month, one is sure to acquire the status of the sage Jamadagni.

47. By exposing oneself to heat in the tirtha called Vindhya, a person given to truth and endued with compassion for all creatures should then practise austere penances, actuated by humility. By so doing, he is sure to acquire ascetic success in course of a single month.

48. Bathing in the Narmada as also the tirtha named Surparaka, fasting for a full fortnight, one is sure to become in one's next birth a prince of royal blood.

49. If one proceeds with controlled senses and a concentrated soul to the tirtha known as Jamvumarga, one is sure to acquire success in the course of a single day and night.

50. By going to Chandalikashrama and bathing in the tirtha called Kokamukha, having lived for sometime on potherbs alone and worn rags for raiments one is

sure to get ten beautiful maidens as his wives.

51. One who lives by the side of the tirtha known by the name of Kanyahrada has never to visit the regions of Yama. Such a person is sure to ascend to the regions of happiness belonging to the celestials.

52. One who bathes with controlled senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O you of mighty arms, of acquiring success and immortality simultaneously.

53. Bathing in the tirtha known by the name of Ujjanaka which is situate in the retreat of Arshtisena's son, and next in the tirtha which is situate in the retreat of Pinga, one is sure to be purged of all his sins.

54. Fasting for three days and bathing in the tirtha known as Kulya and reciting the sacred Mantras of Aghamarshana, one acquires the merit of a Horse-sacrifice.

55. Fasting for one night and bathing in Pindaraka, one becomes purified on the next day and acquires the merit of an Agnishtoma sacrifice.

56. One who goes to Brahmasara which is adorned by the woods called Dharmaranya one becomes purged of all one's sins and acquires the merit of the Pundarika sacrifice.

57. Bathing in the waters of the Mainaka mountain and reciting morning and evening prayers there and living at the spot for a month controlling desire, one acquires the merit of all the sacrifices.

58. Starting for Kalodaka and Nandikunda and Uttara-manasa, and reaching a spot that is a hundred Yojanas remote from any of them, one becomes purged of the sin of feeticide.

59. One who succeeds in seeing the image of Nandishwara, becomes purged of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman.

60. The celebrated Himavat is sacred. That king of mountains is the father-in-law of Shankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas.

61—62. That twice-born person who is as master of the Vedas and who, considering this life to be exceedingly unstable, renounces his body on those mountains, abstaining from all food and drink according to the rites laid down in the scriptures, after having worshipped the gods and bent his head in worship of the ascetics, is sure to acquire success and proceed to the eternal regions of Brahman.

63. There is nothing which one cannot get who lives in a tirtha, restraining lust and controlling anger on account of such residence.

64. For the purpose of going to *all* the tirthas in the world, one should mentally think of those amongst them which are almost inaccessible or sojourns to which are attended with great difficulties.

65. Sojourns to tirthas yields the merits of sacrifices. They are competent to purify everybody of sin. Fraught with great good, they are capable of leading to heaven. The subject is truly a great mystery. The very gods should bathe in tirthas. To them also they are sin-purifying.

66. This discourse on tirthas should be delivered to Brahmanas, and to such honest or pious persons as are bent upon gaining what is for their own behoof. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples.

67. Angiras endued with great ascetic merit, had delivered this discourse to Gautama. Angiras himself had got it from the the highly intelligent Kashyapa.

68. The great Rishis consider this discourse as deserving of constant repetition. It is the foremost of all purifying things. If one recites it regularly every day, he is sure to become purged of every sin and after this life to proceed to heaven.

69. One who listens to this discourse recited in his hearing,—this discourse, *viz.*, of Angiras, which is regarded as a mystery,—is sure to attain in one's next life to birth in a good family and, what is more, one would have the memory of the pristine existence.

CHAPTER XXVI.

(ANUSHASANIKA PARVA).

Continued.

Vaishampayana said:—

1—2. Equal to Vrihaspati in intelligence and Brahman himself in forgiveness, resembling Shakra in prowess and the Sun in energy, Bhishma the son of Ganga, of infinite might, had been defeated in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhishthira asked him these questions.

3. The old hero was lying on a bed coveted by heroes, in expectation of that sacred moment when he could take leave of his body. Many great Rishis had come there for seeing that foremost one of Bharata's race.

4.—6. Amongst them were Atri, Vashishtha, Bhrigu, Pulastya, Pulaha, and Kratu. There were also Angiras, Gotama, Agastya, Sumati of well-restrained soul, Vishwamitra, Sthulashiras, Samvarta, Pramati and Dama. There were also Vrihaspati, Ushanas, Vyasa, Chyavana, Kashyapa, Dhruva, Durvasas, Jamadagni, Markandeya, Galava, Bharadwaja, Raibhya Yavakrita and Trita.

7. There were Sthulaksha, Shavalaksha, Kanwa, Medhatithi, Krisha, Narada, Parvata, Sudhanwan, Ekata and Dwita.

8. There were also Nitambhu, Bhuvana, Dhaumya, Shatananda, Akritavrana, Rama the son of Jamadagni and Kacha.

9.—10. All these great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly adored those great Rishis who had come there, one after another in proper order. Receiving that adoration, those foremost of Rishis sat themselves down and began to converse with one another.

11. Their conversation related to Bhishma, and was highly sweet and agreeable. Hearing that talk of theirs about himself, Bhishma became filled with joy and considered himself to be already in heaven.

12. Having obtained the leave of Bhishma and of the Pandava princes, those Rishis then disappeared before the very sight of all the beholders.

13. The Pandavas bowed again and again and offered their adorations to those highly-blessed Rishis even after they had made themselves invisible.

14. They then cheerfully waited upon the son of Ganga even as Brahmanas versed in Mantras wait with respect upon the rising Sun.

15. The Pandavas saw that the points of the compass shining on account of the energy of their penances, and became filled with wonder at the spectacle.

16. Thinking of the high blessedness and power of those Rishis, the Pandava princes began to discourse on the subject with their grandfather Bhishma.

Vaishampayana said :—

17. After that conversation was over, the pious Yudhishthira, the son of Pandu, touched Bhishma's feet with his head and then resumed his questions about morality and virtue.

Yudhishthira said :—

18. Which countries, which provinces, which hermitages, which mountains, and which rivers, O grandfather, are the foremost in sanctity.

Bhishma said :—

19. Regarding it is cited the old conversation between a Brahmana in the observance of the Shila and the Uncha vows, O Yudhishthira, and a Rishi crowned with ascetic merits.

20—21. Once on a time, a foremost person, having travelled over this entire Earth adorned with mountains, arrived at last in the house of a foremost person living like a householder in accordance with the Shila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host.

22. The next morning the Brahmana in the observance of the Shila vow, having finished all his morning acts and rites and purified himself duly, gladly approached his guest crowned with ascetic success.

23. Meeting with each other and seated at their ease, the two began to take on agreeable subjects of the Vedas and the Upanishads.

24. Towards the conclusion of the discourse, the Brahmana in the observance of the Shila vow respectfully addressed the Rishi crowned with success. Gifted with intelligence, he put this very question which you, O Yudhishthira have put to me.

The poor Brahmana said :—

25. What are those countries, what are those provinces, what those hermitages, what those mountains, and what those rivers, that should be considered as the foremost in sanctity? Do you describe this to me.

The Rishi said :—

26. Those countries, those provinces, those retreats, and those mountains, should be considered as the foremost in sanctity through which or by the side of which that foremost of all rivers, *viz.*, Bhagirathi, flows.

27. The end which a creature can attain by penances, by Brahmacharyya, by sacrifices, or by practising Renunciation, one is sure to attain by only living by the

side of the Bhagirathi and bathing in its sacred waters.

28. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in that sacred stream, have not to fall away from heaven at any time.

29. Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely go to heaven after death.

30. Even those men who, having committed various sinful deeds in the first part of their lives, live in after years by the side of Ganga, succeed in attaining to a very superior end.

31. Hundreds of sacrifices cannot yield that merit which men of controlled souls are capable of acquiring by bathing in the sacred waters of Ganga.

32. A person is respected and adored in the celestial region for as long a period as his bones lie in the channel of Ganga.

33. Even as the Sun, when he rises at the dawn of day, shines, having removed the darkness of night, likewise the person who has bathed in the waters of Ganga is seen to shine, purged of all his sins.

34. The countries and the points of the compass which are destitute of the sacred waters of Ganga are like nights without the moon or trees without flowers.

35. Indeed, a world without Ganga is like the different castes and modes of life when they are shorn of virtue or like sacrifices without Soma.

36. Forsooth, countries and points of the compass which are without Ganga are like the sky without the Sun, or the Earth without mountains, or the etherial region without air.

37. All the creatures in the three worlds, if served with the sacred waters of Ganga, derive a pleasure the like of which they cannot derive from any other source.

38. He who drinks Ganga water which has been heated by the Sun's rays, derives merit much greater than that which belongs to the vow of living upon the wheat or grains of other corn picked up from cow-dung.

39. It cannot be said whether, he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga, are equal.

40. It cannot be said whether one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga are equal.

41. One who lives permanently by the side of Ganga is superior in merit to one who lives for ten thousand cycles with head hanging downwards.

42. As cotton, when it comes into contact with fire, is burnt off without a residue, so the sins of the person that has bathed in Ganga become perfectly consumed.

43. There is no end superior to Ganga for those creatures who, with hearts afflicted by sorrow, seek to attain to ends which may remove that sorrow of theirs.

44. As snakes become shorn of their poison as soon as they see Garuda, so one becomes purged of all his sins as soon as he sees the sacred river Ganga.

45. They who do not enjoy fame for virtue and they who are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of safety, their refuge or cover.

46. Many wretched men who commit various sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world.

47. They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities headed by Indra.

48. Those wretched men who are destitute of humility or modesty of behaviour and who are greatly sinful, become righteous and good, O Brahmana, by living by the side of Ganga.

49. As ambrosia is to the deities, as Swadha is to the Pitris, as Sudha is to the Nagas, so is Ganga-water to human beings.

50. As children stricken with hunger, solicit their mothers for food, similarly do people desirous of their highest good seek Ganga.

51. As the region of the self-create Brahman is said to be the foremost of all places, so is Ganga said to be foremost of all rivers for those who desire to bathe.

52. As the Earth and the cow are said to be the chief sustenance of the celestials, so is Ganga the chief sustenance of all living creatures.

53. As the celestials support themselves upon the ambrosia that is in the Sun and the Moon and that is offered in various sacrifices, so do human beings support themselves upon Ganga-water.

54. One besmeared with the sand taken from the shores of Ganga considers oneself as an inhabitant of heaven, adorned with celestial unguents.

55. He who bears on his head the mud taken from the banks of Ganga looks effulgent like the Sun himself bent on *removing the surrounding darkness.*

56. When the wind which is moistened with the particles of Ganga-water touches one's body, it cleanses him immediately of every sin.

57. A person afflicted by calamities and about to sink under their pressures, finds all his calamities removed by the joy which originates in his heart on seeing that sacred river.

58. By the sweet notes of the swans and Kokas and other aquatic fowl that play on her breast, Ganga challenges the very Gandharvas and by her high banks the very mountains on the Earth.

59. Seeing her surface teeming with swans and various other aquatic fowl, and having banks adorned with pasture lands with kine grazing on them, the celestial region herself loses her pride.

60. The high happiness which one enjoys by living on the banks of Ganga, can never be his who is living even in the celestial region.

61. I have no doubt in this that the person who is afflicted with sins perpetrated in words and thought and act, becomes cleansed on seeing Ganga.

62. By seeing that sacred river, touching it, and bathing in its waters, one rescues his ancestors to the seventh degree, and his descendants to the seventh degree, as also other ancestors and descendants.

63. By hearing of Ganga, by wishing to go to that river, by drinking its waters, by touching those waters, and by bathing in them, a person rescues both his paternal and maternal families.

64. By seeing, touching, and drinking the waters of Ganga, or by praising them, hundreds and thousands of sinful men become purged of all their sins.

65. They who wish to make their birth, life, and learning, successful, should go to Ganga and please the departed manes and the celestials by offering them oblations of water.

66. The merit that one acquires by bathing in Ganga is such that the like of it is incapable of being acquired through the acquisition of sons or riches or the performance of meritorious acts.

67. Those who, although physically able, do not seek to see the sacred Ganga, are, forsooth, comparable to persons suffering from congenital blindness or those who are dead or those who are benumbed through palsy or lameness.

68. What man is there who would not respect this sacred river that is adored by great Rishis knowing the Present, the Past, and the Future, as also by the very gods headed by Indra?

69. What man is there who would not seek the protection of Ganga whose protection is sought by hermits and householders, by Yatis and Brahmacharins alike?

70. The virtuous man with controlled mind, thinks of Ganga at the time when his vital airs are about to leave his body, succeeds in acquiring the highest end.

71. That man who lives by the side of Ganga up to the time of his death, worshipping her reverentially, becomes freed from all fear of sin and of kings.

72. When that highly sacred river dropped from the sky, Maheshwara held it on his head. It is that very river which is worshipped in heaven.

73. The three regions, are beautiful by the three courses of this sacred river. The man who uses the waters of that river becomes certainly successful.

74 As the solar ray is to the gods in the celestial region, as the moon is to the departed manes, as the king is to human beings, so is Ganga to all rivers.

75. One who becomes bereaved of mother or father or sons or wives or riches does not feel that grief which one feels when he becomes bereaved of Ganga.

76. One does not get that joy through acts that lead to the region of Brahman, or through such sacrifices and rites that lead to heaven, or through children or riches, which one get from seeing Ganga.

77. The pleasure that men derive from seeing Ganga is tantamount to what they derive from seeing the full moon.

78. That man becomes dear to Ganga who worship her with deep devotion, with mind wholly fixed upon her, with a respect that refuses to take in any other object within its sphere, with a feeling that there is nothing else in the universe worthy of similar adoration, and with a steadiness that knows no decrease.

79. Creatures who live on Earth, in the sky, or in the celestial region,—indeed, even beings who are very superior,—should always bathe in Ganga. Indeed, this is the foremost of all duties of the righteous.

80. The fame of Ganga for sanctity has spread over the entire universe, since she

carried all the sons of Sagara, who had been reduced to ashes, from here to the celestial region.

81. Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, become purged of all their sins and resemble in splendour the Sun with his thousand rays.

82. Those men of tranquil souls who have renounced their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of giving merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very gods.

83. Indeed, Ganga, having fame and vast extent and at one with the entire universe and respected by the deities headed by Indra, the Munis, and human beings, is competent to grant the fruition of all their wishes to them who are blind, to them who are idiots, and to them who are destitute of all things.

84. They who seek refuge with Ganga, that protectress of all the universe, that flows in three currents, that is filled with water at once highly sacred and sweet as honey and productive of every sort of good, have succeeded in acquiring the beatitude of Heaven.

85. That mortal who live by the side of Ganga and sees her every day, becomes purified by her sight and touch. To him the gods give every sort of happiness here and a high end hereafter.

86. Ganga is regarded as competent to rescue every creature from sin and lead him to the happiness of Heaven. She is held to be at one with Prishni the mother of Vishnu. She is identical with the Word or Speech. She is very remote and can not be easily attained. She is the embodiment of auspiciousness, and prosperity. She is capable granting the six well-known attributes beginning with lordship or power. She is always bent upon showing her grace. She is the displayer of all things in the universe, and she is the great resort of all creatures. Those who seek her protection in this life have surely acquired heaven.

87. The fame of Ganga has spread all over the sky, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. By using the waters of that foremost of rivers, mortal creatures always become crowned with high success.

88. That person who, himself seeing Ganga, points her out to others, finds that Ganga rescues him from re-birth and confers Liberation on him. Ganga held Guha, the commander-in-chief of the celestial army in her womb. She bears the most precious of all metals, *viz.*, gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the three-fold objects, *viz.*, Virtue and Worldy Profit and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrifical fire. Capable of purging one from every sin, she has descended from the celestial region and her current is held in high regard by every one.

89. Ganga is the daughter of Himavat, the wife of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to give the six well-known attributes beginning with lordship or power. Indeed, O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all.

90. Truly, O king, Ganga is Virtue in liquefied form. She is energy in a liquid form over the Earth. She is gifted with the splendour or power that belongs to the butter that is poured with Mantras on the sacrifical fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen making their ablutions in her waters. Falling from Heaven, she was held by Shiva on his head. The very mother of the heavens, she has originated from the highest mountain for running over the plains and conferring the most valuable benefits on all creatures of the Earth.

91. She is the highest cause of all things; she is perfectly pure. She is as subtile as Brahma. She is the best bed for the dying. She takes creatures speedily to the celestial region. She carries a large volume of water. She confers great fame on all. She is the protectress of the universe. She is at one with every form. She is very much coveted by persons crowned with success. Indeed, Ganga is the path to that celestial region of those who have bathed in her water.

92. The Brahmanas consider Ganga as being equal to the Earth in forgiveness, and in the protection and upholding of those who live by her; further, as equalling Fire and the Sun in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours to the true-born class.

93. Those men who, in this life, even in their minds seek that sacred river which is lauded by the Rishis, which has come out of the feet of Vishnu, which is very ancient,

and which is highly sacred, succeed in going to the regions of Brahman.

94. Fully convinced that children and other belongings, as also regions possessed of every kind of happiness, are transitory or frail, men of subdued souls, who are desirous of acquiring that everlasting station which is at one with Brahma, always pay their adorations to Ganga with that respect and love which are due from a son to a mother.

95. The man of purified soul who is desirous of acquiring success should seek the protection of Ganga who is like a cow that gives ambrosia instead of ordinary milk, who is prosperity's self, who is endued with omniscience, who exists for all creatures, who is the source of all sorts of food, who is the mother of all mountains, who is the refuge of all pious persons, who is immeasurable in power and energy, and who charms the heart of Brahman himself.

96. Having, with austere penances, pleased all the gods with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Going to her, men always succeed in freeing themselves from every sort of fear both here and hereafter.

97. Observing with the help of intelligence, I have mentioned to you only a small portion of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her power and sanctity.

98 One may, displaying his best powers, count the stones of the mountain Meru or measure the waters of the ocean. But one cannot count all the merits of the waters of Ganga.

99. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word, and deed, respect them with faith and devotion.

100. On account of your having listened to those merits which I have recounted, you are sure to fill all the three regions with fame and acquire a measure of success that is very large and that is difficult of being won by any other person. Indeed, you will, soon after that, sport in joy in many a region of great happiness created by Ganga herself for those that respect her.

101. Ganga always extends her favour to those who are devoted to her in humbleness of heart. She unites those who are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire your heart and mine with the attributes of virtue.

Bhishma said :—

102. The learned ascetic gifted with high soul and great splendour, and crowned with success, having in this manner described to that poor Brahmana observing the Shila vow, on the subject of the infinite merits of Ganga, then ascended the sky.

103, The poor Brahmana observing the Shila vow, awakened by the words of that ascetic crowned with success, duly sought refuge with Ganga and acquired great success.

104. Do thou also, O son of Kunti, seek Ganga with great devotion, for you will then, as the reward thereof, acquire great and excellent success.

Vaishampayana said :—

105. Hearing this discourse from Bhishma of the praise of Ganga, Yudhishthira with his brothers became filled with great joy.

106. That person who recites or hears recited this sacred topic of the praise of Ganga. becomes purged of every sin.

CHAPTER XXVII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. You, O grandfather, are endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with various kinds of excellent attributes, and also with years.

2. You are superior to others in intelligence, wisdom and penances. I shall, therefore, O you the foremost of all righteous men, wish to ask you questions about virtue.

3-4. There is not another man, O king, in all the worlds, who is worthier of being accosted on such topics. O best of kings, how may one, if he happens to be a Kshatriya or a Vaishya or a Shudra, succeed in acquiring the dignity of a Brahmana? You should tell me the means. Is it by the most austere penances or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior castes succeeds in acquiring the dignity of a Brahmana? Do tell me this, O grandfather.

Bhishma said :—

5. The dignity of a Brahmana, O Yudhishthira, cannot be acquired by a person

belonging to any of the three other castes. That dignity is the highest with respect to all creatures.

6. Passing through numberless orders of existence by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana.

7. Regarding it is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass.

8. Once on a time a Brahmana obtained a son who, though procerated by a person belonging to a different caste, had, however, the rites of infancy and youth performed according to the ordinances laid down for Brahmanas. The child passed by the name of Matanga and was endued with every accomplishment.

9. His father, wishing to celebrate a sacrifice, ordered him, O destroyer of enemies, to collect the articles required for the act. Having received the command of his father, he started for the purpose, riding on a quick-coursing car, drawn by an ass.

10. It so happened that the ass yoked to that car was very young. Instead, therefore of being reined, the animal bore away the car near its dam, *viz.*, the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike the animal with his goad on its nose.

11. Seeing those marks of violence on her child's nose, the she-ass, full of affection for him, said,—Do not grieve, O child, for this treatment! A Chandala is driving you.

12. There is no harshness in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he punish any creature so cruelly.

13. This fellow, however, is of sinful deeds. He has no mercy to show to even such a young creature. He is simply proving the order of his birth by behaving thus. The nature which he has derived from his father forbids the growth of the sentiments of pity and kindness which are natural to the Brahmana.

14. Hearing these harsh words of the she-ass, Matanga speedily came down from the car and addressing the she-ass, said,—Tell me, O blessed dame, by what fault is my mother stained?

15. How do you know that I am a Chandala? Do you answer me forthwith.

16. How, indeed, do you know that I am a Chandala? How have I lost the dignity of a Brahman? O you of great wisdom tell me all this fully, from beginning to end.

The she-ass said :—

17. You were begotten upon a Brahmana woman worked up with desire, by a Shudra following the calling of a barber. You are, therefore, a Chandala by birth. You have not the dignity of a Brahmana.

Bhishma said :—

18—19. Thus addressed by the she-ass Matanga returned home. Seeing him return, his father said,—I had engaged you in the difficult task of gathering the requisites of my intended sacrifice! Why have you returned without having accomplished your charge? Is it that you are not all right?

Matanga said :—

20. How can he who belongs to no definite order of birth, or to low caste be regarded as all right and happy? How, O father, can that person be happy whose mother is impure.

21. O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brahman woman by a Shudra. I shall, for this reason, practise the severest penances.

22. Having said these words to his father, and firmly resolved upon what he had said, he went to the great forest and began to practise the austerest of penances.

23. Beginning those penances for the purpose of happily acquiring the dignity of a Brahmana, Matanga began to scorch the very gods by the severity of his asceticism.

24. The king of the celestials, *viz.*, Indra, appeared to him thus practising penances and said,—Why, O Matanga, do you pass your time in such grief, abstaining from all sorts of human enjoyments.

25. I shall give you boons. Do you name the boons. Do not delay, but tell me what is in your mind. Even if it be unattainable, I shall yet bestow it on you.

Matanga said:—

26. Desirous of acquiring the dignity of a Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon I pray for.

Bhishma said :—

27. Hearing these words of his, Purandara said to him,—The dignity of a Brahmana, O Matanga, which you wish to acquire, cannot be won by you.

28. It is true, you wish to acquire it, but then it cannot be won by persons of impure souls. O you of foolish understanding, you are sure to meet with destruction if you persist in this pursuit. Desist, therefore, from this vain attempt forthwith.

29. This object of your desire, *viz.*, the dignity of a Brahmana, which is the foremost of everything, cannot be even acquired by penances. Therefore, by coveting that foremost dignity, you will surely meet with destruction.

30. One born as a Chandala can never acquire that dignity which is considered as the most sacred among the celestials and Asuras and human beings.

CHAPTER XXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. Thus addressed by Indra, Matanga of restrained vows and well-controlled soul, stood for a century of years on one foot, O you of unfading glory.

2. Highly illustrious Shakra once more appeared before him and addressing him, said,—The dignity of a Brahmana, O child, is unattainable. Although you covet it, it is impossible for you to obtain it.

3. O Matanga, by coveting that very great dignity you are sure to meet with destruction. Do not, O son, betray such rashness. This is not a righteous path for you to follow.

4. O you of foolish understanding, it is impossible for you to obtain it in this world. Verily, by coveting that which is unattainable, you are sure to meet with destruction forthwith.

5. I am repeatedly forbidding you. By trying, however, to attain that high dignity by the help of your penances, despite my repeated admonitions, you are sure to meet with destruction.

6. From a brute life one gains the status of humanity. If born as a human being, he is sure to be born as a Pukkasha or a Chandala.

7. Verily, one having taken birth in that sinful caste, *viz.*, Pukkasha, one, O Matanga, has to wander in it for a very long time.

8. Passing a period of one thousand years in that order, one is next born as a Shudra. In the Shudra order, again, one has to wander for a long time.

9. After thirty thousand years one is born as a Vaishya. There, in that order, one has to pass a very long time.

10. After a time that is sixty times longer than what has been stated as the period of Shudra birth, one becomes a Kshatriya. In the Kshatriya order one has to pass a very long time.

11. After a time that is measured by multiplying the period last referred to by sixty, one is born as a fallen Brahmana. In this order one has to wander for a long period.

12. After a time measured by multiplying the period last named by two hundred, one is born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period.

13. After a time measured by multiplying the period last named by three hundred, one is born in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras.

14. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one is born in the race of such a Brahmana who knows the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period.

15. While wandering in that existence, joy and grief, desire and hatred, vanity and evil speech, seek to enter into him and make a wretch of him.

16. If he succeeds in subjugating those foes, he then acquires a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high position like a person falling down on the ground from the high top of a palmyra tree.

17. Knowing this for certain, O Matanga, that I say to you, do you name some other boon, for the status of a Brahmana is incapable of being acquired by you.

CHAPTER XXIX.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. Thus addressed by Indra, Matanga refused to hear what he was commanded. On the other hand, with regulated vows and purified soul, he practised austerer penances by standing on one foot for a thousand years, being deeply engaged in Yoga-meditation.

2. After a thousand years had passed away, Shakra once more came to see him. Indeed, the destroyer of Vala and Vritra said to him the same words.

Matanga said :—

3. I have passed these thousand years, standing on one foot, with soul engaged in meditation, and in the observance of the vow of celibacy. Why is it that I have not yet succeeded in acquiring the dignity of a Brahmana?

Shakra said :—

4—5. One born as a Chandala cannot, by any means, acquire the dignity of a Brahmana. Do you, therefore, name some other boon so that all this labour of yours may not prove futile! Thus addressed by the king of the celestials, Matanga became filled with grief. He went to Gaya, and passed there a century of years, standing all the while on one foot.

6. On account of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. We have heard that that righteous person, while practising those austerities at Gaya, dropped down on the ground from sheer exhaustion.

7. Seeing him falling down, the lord and giver of boons, engaged in the behoof of all creatures, *viz*, Vasava, speedily came to that spot and held him fast.

Shakra said :—

8. It seems, O Matanga, that the dignity of a Brahmana which you seek is ill-suited to you. That dignity is incapable of being acquired by you. Indeed, in your case, it is beset with many dangers.

9. A person by adoring a Brahmana acquires happiness; while, by abstaining from such worship, he gets grief and misery. The Brahmana is, as regards all creatures, the giver of what they prize or covet and the protector of what they already have.

10. It is through the Brahmanas that the departed manes and the deities become pleased. The Brahmana, O Matanga, is said to be the foremost of all created Beings. The Brahmana grants all objects which are desired and in the way they are desired.

11. Passing through numberless orders of Being and undergoing repeated re-births, one succeeds in some subsequent birth in acquiring the dignity of a Brahmana.

12. That dignity is really incapable of being obtained by persons of impure souls. Do you, therefore, relinquish the idea. Do you name some other boon. The particular boon which you seek is incapable of being granted to you.

Matanga said :—

13. Stricken as I am with grief, why, O Shakra, do you afflict me further? You are striking one that is already dead, by this conduct. I do not pity you who having acquired the dignity of a Brahmana fail to retain it.

14. If, O you of a hundred sacrifices, the dignity of a Brahmana be really unattainable by any of the three other castes, alas, men do not adhere to it who have succeeded in acquiring that high status?

15. Those who having won the dignity of a Brahmana that, like wealth, is so difficult to acquire, do not seek to keep it up, must be considered as the most wretched in this world. Indeed, they are the most sinful of all creatures.

16. Forsooth, the dignity of a Brahmana is highly difficult to attain, and being attained, is difficult to maintain. It is capable of removing every sort of grief. Alas, having got it, men do not always seek to keep it up.

17. When even such persons are considered as Brahmanas, why is it that I, who am pleased with my own self, who am superior to all pairs of opposites, who am dissociated from all worldly objects, who am observant of the duty of mercy towards all creatures and of self-control of conduct, should not be considered worthy of that dignity?

18. How unfortunate I am, O Purandara, that through the sin of my mother I have been reduced to this plight, although I am not unrighteous in my conduct?

19. Forsooth, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, despite these persistent attempts

of mine, the object for the acquisition of which I am trying.

20. When such is the case, O righteous one, you should grant me some other boon if, indeed, I have become worthy of your favour or if I have a little of merit!

Bhishma said:—

21. The destroyer of Vala and Vritra then said to him,—Do you name the boon! Thus urged by the great Indra, Matanga said the following words:—

Matanga said:—

22. Gifted with the power of assuming any form at will, let me be able to journey through the skies and let me enjoy whatever pleasures I may wish for. And let me also have the willing worship of both Brahmanas and Kshatriyas.

23. I bow to you by bending my head, O god! You should do that also by which my fame, O Purandra, may live eternally in the world!

Shakra said:—

24. You will be celebrated as the deity of a particular measure of verse and you will get the worship of all women. Your fame, O son, shall become peerless in the three worlds.

25. Having granted him these boons, Vasava disappeared there and then. Matanga also, renouncing his life-breaths, acquired a high place.

26. You may thus see, O Bharata, that the dignity of a Brahmana is very high. That dignity is incapable of being acquired here as said by the great Indra himself.

CHAPTER XXX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard this great description, O perpetuater of Kuru's race. You, O foremost of eloquent men, have said that the dignity of a Brahmana is greatly difficult of acquisition.

2. It is heard, however, that in former times the dignity of a Brahmana had been acquired by Vishwamitra. You, however, O best of men, tell us that that dignity is incapable of being won.

3. I have also heard that formerly king Vitahavya had succeeded in acquiring the dignity of a Brahmana. O powerful one, I wish to hear, O son of Ganga, the story of king Vitahavya's promotion.

4. By what acts did that best of kings succeed in acquiring the dignity of a Brahmana? Was it through some boon or was it through the virtue of penances? You should tell me everything.

Bhishma said:—

5. Hear, O king, how the highly illustrious royal sage Vitahavya succeeded formerly in acquiring the dignity of a Brahmana that is so difficult to attain and that is held in such high esteem by all the world.

6. While the great Manu in days yore was employed in ruling righteously his subjects, he obtained a son of righteous soul who become celebrated under the name of Sharyati.

7. In Sharyati's family, O monarch, two kings were born, *viz.*, Haihaya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings.

8. Haihaya, O monarch, had ten wives. Upon them he begat, O Bharata, hundred sons all of whom were heroes who never returned from the battle-field.

9. All of them resembled one another in features and prowess. All of them were gifted with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly.

10. In Kashi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he passed by the name of Haryyashwa.

11. The sons of king Haihaya, O chief of men, invaded the kingdom of Kashi, and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyashwa and killed him in it.

12. Having killed king Haryyashwa thus, the sons of Haihaya, those great car-warriors, fearlessly returned to their own charming city in the country of the Vatsas.

13. Meanwhile Haryyashwa's son Sudeva, who looked like a celestial in splendour and who was a second god of virtue, was installed on the throne of Kashi as its king.

14. The delighter of Kashi, the righteous-souled prince ruled his kingdom for some time when the hundred sons of Vitihavya once more attacked his territories and defeated him in battle.

15. Having defeated king Sudeva thus, the victors returned to their own city. After this, Divodasa, the son of Sudeva, became installed on the throne of Kashi as its king.

16. Understanding the prowess of those great princes, *viz.*, the sons of Vitihavya, king Divodasa, gifted with great energy, rebuilt and fotified the city of Baranasi at the command of Indra.

17—18. The territories of Divodasa were full of Brahmanas, Kshatriyas, Vaishyas and Shudras. And they teemed with all sorts of articles and provisions, and were adorned with prosperous shops and marts. Those territories, O best of kings, extended northwards from the banks of Ganga to the southern Banks of Gomati, and resembled a second Amaravati (the city of Indra).

19. The Haihayas once again, O Bharata, attacked that foremost of kings as he ruled his kingdom.

20. The powerful king Divodasa gifted with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties terrible like the encounter in days of old between the celestials and the Asuras.

21. King Divodasa fought the enemy for a thousand days at the end of which, having lost a large number of followers and animals, he became greatly distressed.

22. King Divodasa, O king, having lost his army and seeing his treasury exhausted, left his capital and fled away.

23. Going to the charming hermitage of the wise Bharadwaja, the king, O chastiser of foes, joining his hands in respect, sought the Rishi's protection.

24—25. Seeing king Divodasa before him, the eldest son of Vrihaspati, *viz*, Bharadwaja of excellent conduct, who was the monarch's priest, said to him,—What is the reason of your coming here? Tell me everything, O king! I shall do that which is agreeable to you, without any scruple.

The king said:—

26. O holy one, the sons of Vitahavya have killed all the children and men of my house. I only have escaped with life, totally discomfited by the enemy. I seek refuge with you.

27. You should, O holy one, protect me with such affection as you have for a disciple! Those princes of sinful deeds have killed my whole family, leaving myself only alive.

Bhishma said:—

28. Bharadwaja of great energy said to him who pleaded so piteously,—Do not fear! Do not fear! O son of Sudeva, let your fears be gone.

29. I shall perform a sacrifice, O monarch, in order that you may have a son through whom you will be able to smite thousands upon thousands of Vitahavya's party.

30. After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa. As the result thereof, to Divodasa was born a son named Pratarddana.

31. As soon as he was born, he grew into a child of full three and ten years, and quickly mastered the entire Vedas and the whole science of arms.

32. Helped by his Yoga powers, the highly intelligent Bharadwaja had entered into the prince. Indeed, collecting all the energy of the objects of the universe, Bharadwaja caused it to enter the body of prince Pratarddana.

33. Casing his person in shining mail and armed with the bow, Pratarddana, his praises lauded by bards and the celestial Rishis, shone resplendent like the Sun.

34. Mounted on his car and with the scimitar tied to his belt, he shone like a burning fire. With scimitar and shield and whirling his shield, as he went, he proceeded to the presence of his father.

35. Seeing the prince, the son of Sudeva, *viz.*, king Divodasa, become filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already killed.

36. Divodasa then installed his son Pratarddana as the heir-apparent, and considering himself crowned with success became highly happy.

37. After this, the old king commanded that chastiser of foes, *viz.*, prince Pradarddana, to march against the sons of Vitahavya and kill them in battle.

38. Gifted with great prowess, Pratarddana, that subjugator of hostile cities, speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas.

39 Hearing the clatter of the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city.

40. Coming out of their capital, those foremost of men, *viz.*, the sons of Vitahavya, who were all skilful warriors cased

in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows.

41. Surrounding him with numberless cars, O Yudhishthira, the Vitahavyas poured upon Pratarddana showers of weapons of various sorts like the clouds pouring torrents of rain on the breast of Himavat.

42. Baffling their weapons with his own, prince Pratarddana gifted with great energy killed them all with arrows that resembled the thunder-bolt of Indra.

43. Their heads cut off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya dropped down with blood-dyed bodies like Kinshuka trees felled on every side by woodmen with their axes.

44. After all his warriors and sons had been killed in battle, king Vitahavya fled away from his capital to the hermitage of Bhrigu.

45. Indeed, arrived there, the royal fugitive sought refuge with Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection.

46—47. Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's hermitage, the son of Divodasa said in a loud voice, Ho, listen, ye disciples of the great Bhrigu that may happen to be present! I wish to see the sage. Go and inform him of this.

48. Knowing that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his hermitage and adored that best of kings according to due rites.

49. Addressing him then, the Rishi said,—Tell me, O king, what is your business! The king, at this, informed the Rishi of the reason of his arrival.

The king said :—

50. King Vitahavya has come here, O Brahmana! Do you surrender him. His sons, O Brahmana, had destroyed my family.

51. They had devastated the territories and the wealth of the Kashis. Those hundred sons, however, of this king proud of his power, have all been killed by me.

52.—55. By killing that king himself I shall to-day satisfy the debt I owe to my father!—To him that foremost of righteous men, *viz.*, the Rishi Bhrigu, stricken with mercy, replied by saying,—There is no Kshatriya in this hermitage. They who are here, are all Brahmanas!—Hearing these words of Bhrigu, that must, he thought, be consonant with truth, Pratarddana touched the Rishi's feet slowly and, filled with joy, said,—By this, O holy one, I am, forsooth crowned with success, since this king becomes divested of the very order of his birth on account of my prowess! Give me your permission, O Brahmana, to leave you, and let me solicit you to pray for my well-being.

56—57. This king, O founder of the family that goes by your name, becomes divested of the very order of his birth, on account of my might! Dismissed by the Rishi Bhrigu, king Pratarddana then left that hermitage, and went to the place he had come from, having, in the way I have described, vomited forth the poison of speech even as a snake vomits forth its real poison. Meanwhile, king Vitahavya, acquired the dignity of a twice-born sage by virtue of the worth only of Bhrigu.

58. And he acquired also a complete mastery of all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra.

59—60. Once on a time the Daityas afflicted him much, taking him for none else than Indra. With regard to that great Rishi, there is this foremost of Shrutis in the Richs, *viz.*, There where Gritsamada is, O Brahmana, he is held in high respect by all twice-born persons! Gifted with great intelligence, Gritsamada became a twice-born Rishi in the observance of Brahmacharyya.

61. Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya.

62. Vihavya had a own-begotten son who was named Vitatya, and Vitatya had a son of name Satya. Satya had a son of name Santa.

63. Santa had a son, *viz.*, the Rishi Shravas. Shravas begot a son named Tama. Tama begot a son named Prakasha who was a very great Brahmana.

64. Prakasha had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a perfect master of all the Vedas and their auxiliaries. Pramati begot upon the Apsara Ghritachi a son who was named Ruru.

65. Ruru begot a son upon his wife Pramadvara. That son was the regenerate Rishi Shunaka. Shunaka begot a son who is named Shaunaka.

66. It was thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, acquired the dignity of a Brahmana, O chief of Kshatriyas, through the grace of Bhrigu.

67. I have also told you the genealogy of the race that originated from his son Gritsamada. What else would you ask?

CHAPTER XXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. What men, O chief of Bharata's race, are worthy of homage in the three worlds? Tell me this in detail, I am never satiated with hearing you describe these topics.

Bhishma said:—

2. Regarding it is cited the old discourse between Narada and Vasudeva.

3—4. Seeing Narada on one occasion adoring many foremost of Brahmanas with joined hands, Keshava addressed him, saying,—Whom do you worship? Whom amongst these Brahmanas, O holy one, do you worship with so great respect? If it is capable of being heard by me, I wish then to hear it. Do, O foremost of righteous men, tell me this.

Narada said:—

5. Hear, O Govinda, as to who those are whom I am adoring, O grinder of enemies. What other person is there in the world who is worthier than you to hear this?

6. I adore them, O powerful one, who constantly worship Varuna and Vayu and Aditya, and Prajanya and the deity of Fire and Sthanu and Skanda and Lakshmi and Vishnu, and the Brahmanas, and the lord of speech, and the Moon, and the Waters, and the Earth, and the goddess Saraswati.

8. O foremost of Vrishni's race, I always adore those Brahmanas who are endued with penances, who are conversant with the Vedas, who are always given to Vedic study, and who are possessed of great worth.

9. O powerful one, I bow down my head to those persons who are freed from boastfulness, who perform with an empty stomach, the rites in honor of the deities, who are always contended with what they have, and who are gifted with forgiveness.

10. I adore them, O Yadava, who are performers of sacrifices, who are forgiving in nature, and self-controlled, who are masters of their own senses, who worship truth and virtue, and who give away land and kine to good Brahmanas.

11. I bow to them, O Yadava, who are devoted to the observance of penances, who live in forests, who live upon fruits and roots who never store anything for the morrow, and who perform all the acts and rites laid down in the scriptures.

12. I bow to them, O Yadava, who feed and cherish their servants who are always hospitable to guests, and who eat only the residue of what is offered to the deities.

13. I worship them who have become irresistible by studying the Vedas, who are eloquent in discoursing on the scriptures, who are observant of the vow of Brahmacharyya, and who are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples.

14. I adore them that ars endued with mercy towards all creatures, and who study the Vedas till their backs are heated by the Sun.

15. I bow to them, O Yadava, who try to acquire the grace of their preceptors, who labour in the acquisition of their Vedas, who are firm in the observance of vows, who wait, with dutiful obedience, upon their preceptors and seniors, and who are free from malice and envy.

16. I bow to them, O Yadava, who are observant of excellent vows, who practise silence, who have knowledge of Brahma, who are firm in truth, who are givers of libations of clarified butter and oblations of meat.

17. I bow to them, O Yadava, who live upon eleemosynary alms, who are emaciated for want of adequate food and drink, who have lived in the houses of their preceptors, who are averse to and destitute of all enjoyments, and who are poor in Earthly possessions.

18. I bow to them, O Yadava, who have no affection for things of this Earth, who do not quarrel with others, who do not clothe themselves, who have no wants, who have become irresistible through the acquisition of the Vedas, eloquent in the exposition of virtue, and that are utterers of Brahma.

19. I bow to them who are given to the practice of the duty of mercy towards all creatures, who are firm in the observance of truth, who are self-controlled, and who are peaceful in their conduct.

20. I bow to them, O Yadava, who are devoted to the worship of gods and guests, who are observant of the domestic mode of life, and that follow the practice of pigeons about collecting their food.

21. I always bow to those persons, who while doing all their works have an eye on the three-fold objects of life, and who are observant of truth and righteous behaviour.

22. I bow to them, O Keshava, who are conversant with Brahma, who are gifted with knowledge of the Vedas, who are attentive to the three-fold objects of life, who are free from cupidity, and who are righteous in their behaviour.

23. I bow to them, O Madhava, who live upon water only, or upon air alone, or upon the residue of the food that is offered to deities and guests, and who practise all sorts of excellent vows.

24. I always adore them who have no wives, who have wives and the domestic fire, who are the refuge of the Vedas, and who are the refuge of all creatures in the universe.

25. I always bow to those Rishis, O Krishna, who are the creators of the universe, who are the elders of the universe, who are the eldest members of the race or the family, who are dispellers of the darknes of ignorance, and who are the best of all persons in the universe.

26. For these reasons, do you also, O scion of Vrishni's race, adore every day those twice-born persons of whom I speak. Worthy as they are of reverent worship, they will, when adored, confer happiness on you, O sinless one.

27. Those persons of whom I speak are always givers of happiness in this world as well as in the next. Respected by all, they move about in this world, and, if adored by you, are sure to grant you happiness.

28. They who are hospitable to all persons who come to them as guests, and who are always devoted to Brahmanas and kine as also to truth, succeed in crossing all calamities and impediments.

29. They who are always devoted to peacefulness of conduct, as also they who are shorn of malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and impediments.

30. They who bow to all the deities, they who follow one Veda as their refuge, they who are possessed of faith and are self-controlled, succeed in crossing all calamities and impediments.

31. They who adore the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and impediments.

32. They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been purified by penances, succeed in crossing all calamities and impediments.

33. The who are devoted to the worship of the gods and guests and dependants as also of the departed manes, and they who eat the residue of the food that is offered to deities, departed manes, guests and dependants, succeed in crossing all calamities and impediments.

34. They who, having lighted the domestic fire, duly keep it burning and adore it with reverence, and they who have duly poured libations in Soma-sacrifices, succeed in crossing all calamities and impediments.

35. They who behave properly towards their mothers and fathers and preceptors and other elders even as you, O foremost of the Vrishnis, do behave, (succeed in crossing all calamities and impediments !)—Having said these words, the celestial Rishi ceased speaking.

Bhishma continued :—

36. For these reasons, do you also, O son of Kunti, always adore with reverence the deities, the departed manes, the Brahmanas, and guests arrived at your palace, and as the outcome of such conduct you are sure to acquire a desirable end !

CHAPTER XXXII.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said :—

1. O grandfather, O you of great wisdom, O you who are conversant with all branches of knowledge, I wish to hear you discourse on topics connected with duty and Virtue.

2. Tell me truly, O chief of Bharata's race, what the merits are of those persons who grant protection to living creatures, of the four castes when these pray for protection.

Bhishma said :—

3. O Dharma's son of great wisdom

and wide-spread fame, listen to this old history regarding the great merit of granting protection to others when protection is humbly sought.

4. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha.

5. The pure-souled, king beholding the pigeon take refuge in his lap from fear, comforted him, saying,—Be comforted, O bird! You have no fear!

6. Whence have you taken such great fright? What and where have you done it in consequence of which you have lost your senses in fear and are more dead than alive?

7. Your color, O beautiful bird, resembles that of a fresh-blown blue lotus. Your eyes are of the hue of the pomegranate or the Ashoka flower! Do not fear. I command you, be comforted!

8. When you have sought my protection, know that no one will have the courage to even think of catching you, who have such a protector to take care of your body.

9. I shall, for your sake, give up to-day the very kingdom of the Kashis and, if necessary my life too! Be comforted, therefore, do no fear, O pigeon.

The hawk said:—

10. This bird has been ordained to be my food. You should not, O king, protect him from me! I have pursued this bird and have got him. Indeed, with great exertion have I got at him at last.

11. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of pleasing me greatly. Do not, O king, place yourself between him and me in this way.

12. I have been possessed by a terrible thirst, and hunger is knawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer.

13. I pursued him as my prey. See, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. You should not, O king, protect him from me!

14. In the exercise of that power which properly belongs to you, you are, indeed, competent to interfere in protecting human beings when sought to be destroyed by human beings. But you have no power over a sky-ranging bird, stricken with thirst.

15. Your power may extend over your enemies, your servants, your relatives, the disputes that take place between your subjects. Indeed, it may extend over every part of your dominions and over also your own senses. Your power, however, does not extend over the sky.

16. Displaying your prowess over such enemies as act against your wishes, you may establish your rule over them. Your rule, however, does not extend over the sky-ranging birds. Indeed, if you have been desirous of acquiring merit (by protecting this pigeon), it is your duty to look at me also!

Bhishma said:—

17. Hearing these words of the hawk, the royal sage became stricken with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied to him, saying the following words.

The king said:—

18. Let a bovine bull or boar or deer or bufflao be dressed to-day for your sake! Do you satisfy your hunger on such food to-day.

19. Never to leave one who has sought my protection is my firm vow. See, O bird, this bird does not leave my lap!

The hawk said:—

20—21. I do not, O king, eat the flesh of the boar or the ox or of any of the various kinds of fowl. What need have I of food of this or that kind? My business is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,—this is the eternal ordinance.

22. O sinless Ushinara, if you feel such affection for this pigeon, do you then give me flesh from your own body, of weight equal to that of this pigeon.

The king said:—

23—25. Great is the favor you show me to-day by speaking to me thus. Yes, I shall do what you bid.—Having said this, that best of kings, began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the queen, adorned with jewels and gems, hearing what was taking place, uttered exclamations of woe and came out, stricken with grief.

26. On account of those cries of the ladies as also of the ministers and servants, a noise deep as the muttering of the clouds arose in the palace. The sky that had

been very clear became covered with thick clouds on all sides.

27—28. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his sides, from his arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon. For all that, the pigeon continued to weigh heavier.

29. When at last the king became a skeleton of bones, without any flesh, and covered with blood, he wished to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off.

30. At that time, the three worlds, headed by Indra, came to that spot for seeing him. Celestial kettle-drums and various other drums were struck and played upon by invisible beings belonging to the sky.

31. King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of sweet fragrance and touch, were also showered upon him copiously again and again.

32. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandfather Brahman.

33. The king then ascended a celestial car that excelled a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli.

34. Through the merit of his act, the royal sage Shivi proceeded to eternal Heaven. Do you also, O Yudhishthira, act thus towards those who seek your protection.

35. He who protects those who are devoted to him, those who are attached to him from love and affection, and those who depend upon him, and who has mercy for all creatures, succeeds in acquiring great happiness hereafter.

36. That king who is of righteous conduct and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward.

37. The royal sage Shivi, of pure soul and gifted with great wisdom and unbaffled prowess, that king of the Kashis, became celebrated over the three worlds for his virtuous deeds.

38. Anybody who would protect in the same way a seeker for protection, would certainly acquire the same happy end, O best of the Bharatas.

39. He who recites this history of the royal sage Vrishadarbha is sure to become purged of every sin, and the person who hears this history recited by another is sure to acquire the same result.

CHAPTER XXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which act, O grandfather, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next.

Bhishma said:—

2. Even this, *viz.*, the worship of the Brahmanas, is the foremost of all those deeds, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of acquiring great happiness.

3. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always adore with reverence all righteous Brahmanas possessed of Vedic learning.

4. The king should, with bows, sweet speeches and gifts of all articles of enjoyment, adore all Brahmanas endued with great learning who may live in his city or provinces.

5. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children.

6. The king should adore with greater reverence those amongst the Brahmanas who may be worthy of it. When such men are freed from all anxiety, the whole kingdom shines in beauty.

7. Such individuals are worthy of adoration. The king should bow his head to such individuals. Indeed, they should be honored, even as one honors his father and grandfather. The course of conduct followed by men, depends upon them as the existence of all creatures depends upon Vasava.

8. Having prowess incapable of being baffled and gifted with great energy, such men, if enraged, are capable of reducing the entire kingdom to ashes by only their

will, or by acts of incantation, or by other means.

9. I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the last end of the universe. When angry, their looks fall upon men and things like a burning flame of fire upon a forest.

10. The most courageous men are struck with fear at their name. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the sky shorn of clouds and darkness.

11. Some amongst them are of dreadful dispositions. Some are as mild and soft in disposition as cotton. Some amongst them are very cunning. Some amongst them are given to the practice of penances.

12. Some amongst them are employed in agricultural pursuits. Some amongst them are engaged in the keep of kine. Some amongst them live upon eleemosynary alms. Some amongst them are even theives. Some amongst them are fond of creating quarrels and disputes. Some, again, amongst them are actors and dancers.

13. Some amongst them are competent to perform all feats, ordinary and extraordinary. The Brahmanas, O chief of Bharata's race, are of various aspects and conduct.

14. One should always sing the praises of the Brahmanas who are conversant with all duties, who are righteous of conduct, who are given to various kinds of acts, and who are seen to derive their sustenance from various callings.

15. The Brahmanas, O king, who are highly blessed, are older in respect of their origin than the departed manes, the deities, human beings, the Snakes, and the Rakshasas.

16. These twice-born persons are incapable of being defeated by the deities or the departed manes, or the Gandharvas or the Rakshasas, or the Asuras or the Pishachas.

17. The Brahmanas are competent to make him a god, that is not a god. They can, again, divest one who is a deity of his status as such. He becomes a king, whom they wish to make a king. He, on the other hand, is crushed whom they do not love or like.

18. I tell you truly, O king, that those foolish persons, forsooth, meet with destruction who calumniate the Brahmanas and utter their dispraise.

19. Expert in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy, the Brahmanas, O king, always become angry with those who seek to injure others.

20. That man whom the Brahmanas praise succeeds in becoming prosperous. That man who is censured and renounced by the Brahmanas soon meets with discomfiture.

21. It is on account of the absence of Brahmanas from among them that the Shakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into Shudras.

22—23. The Dravidas, the Kalingas, the Pulindas, the Ushinaras, the Kolisarpas, the Mahishakas, and other Kshatriyas, have, on account of the absence of Brahmanas from among their midst, become degraded into Shudras. Defeat from them is preferable to victory, O foremost of victorious persons.

24. One killing all other living creatures in this world does not commit a sin so heinous as that of killing a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin.

25. One should never utter the dispraise or calumny of the Brahmanas. Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that place.

26. That man has not as yet been born in this world or will not take birth here who has been or will be able to pass his life happily after quarreling with the Brahmanas.

27. One cannot seize the wind with his hands. One cannot touch the moon with his hand. One cannot support the Earth on his arms. Similarly, O king, one is not able to defeat the Brahmanas in this world.

CHAPTER XXXIV.

(ANUSHASANA PARVA).—*Continued.*

Bhishma said:—

1. One should always offer the most respectful adoration to the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others.

2. They, O king, should always be cherished and protected as one cherishes and protects his own father and grandfather, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment as also with such things as they may wish for. The peace and happiness of the kingdom originate from such respect shown to the Brahmanas even as the peace and happiness of all living creatures come from Vasava the king of the gods.

3. Let Brahmanas of pure conduct and Brahma-effulgence be born in a kingdom. Kshatriyas also who are splendid car-warriors and that are capable of defeating all enemies, should be desired.

4. This was said to me by Narada. There is nothing higher, O king, than this, *viz*, the act of making a Brahmana of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, live in his mansion. Such an act yields every sort of blessing.

5. The sacrificial offerings given to Brahmanas reach the very gods who accept them. Brahmanas are the fathers of all creatures. There is nothing higher than a Brahmana.

6. The Sun, the Moon, the Wind, the Water, the Earth, the Sky, and the points of the compass, all enter the body of the Brahmana and take what the Brahmana eats.

7. In that house where Brahmanas do not eat, the departed manes refuse to eat.

8. The gods also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are pleased, the departed manes are also pleased.

9. The deities also become pleased when the Brahmanas are pleased. There is no doubt in this. They who give away the sacrificial Havi to the Brahmanas become themselves pleased.

10—11. Such men never meet with destruction. Indeed, they succeed in acquiring great ends. Those particular offerings in sacrifices with which one pleases the Brahmanas, go to please both the departed manes and the deities. The Brahmana is the cause of that Sacrifice whence all created things have originated.

12. The Brahamana is acquainted with that from which this universe has originated and to which, when apparently destroyed, it returns. Indeed, the Brahmana knows the path that leads to the celestial region, and the other path which leads to the opposite place.

13. The Brahmana is conversant with that which has taken place and that which will take place. The Brahmana is the foremost of all two-legged beings. The Brahmana, O chief of the Bharatas, is fully conversant with those duties which have been laid down for his order.

14. Those persons who follow the Brahmanas are never defeated. They never meet with destruction even after death. Indeed, victory is always theirs.

15. Those great persons,—indeed, those persons who have subdued their souls,—who accept the words that fall from the lips of the Brahmanas, are never defeated. Victory always becomes theirs.

16. The energy and power of those Kshatriyas who scorch everything with their energy and might, when they encounter the Brahmanas, become neutralised.

17. The Bhrigus conquered the Talajanghas. The sons of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race.

18. Although all these Kshatriyas were capable of using various arms, yet the Brahmanas named, owning only black deer-skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the brilliance of such an act, one should accomplish acts through which one may suceed in acquiring the end of all things.

19. Like fire concealed within wood, everything that is said or heard or read in this world, lies in the Brahmana.

20. Regarding it is cited the old history of the conversation between Vasudeva and the Earth, O chief of Bharata's race.

Vasudeva said :—

21. O mother, of all creatures, O auspicious goddess, I wish to ask you for a solution of this doubt of mine! By what act does a man living like a house-holder succeed in cleansing all his sins?

The Earth said :—

22. One should serve the Brahmanas. This conduct is purifying and excellent. All the impurities are destroyed of that man who serves the Brahmanas with respect.

23. From this (conduct) arises prosperity. From this arises fame. From this originates intelligence or knowledge of the soul. A Kshatriya, by this conduct, becomes a

powerful car-warrior and a destroyer of foes and succeeds in winning great fame.

24. Even this is what Narada said to me, *viz.*, that one should always respect a Brahmana that is well born, of rigid vows, and conversant with the scriptures, if one wishes every kind of prosperity.

25. That man really grows in prosperity who is praised by the Brahmanas who are higher than those who are regarded superior to all men high or low.

26. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth, meets with destruction when thrown into the sea.

27. Similarly, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin. Look at the dark spots on the Moon and the salt waters of the ocean.

28. The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brahmanas that those marks were metamorphosed into as many eyes.

29. See, O Madhava, how all these things took place. Desiring fame and prosperity and various regions of beatitude in the next world, a person of pure conduct and soul should, O destroyer of Madhu, live in obedience to the dictates of the Brahmanas.

Bhishma said :—

30. Hearing those words of the goddess Earth, the destroyer of Madhu, O you of Kuru's race, said,—Excellent, Excellent!—and honoured the goddess in due form.

31. Having heard this discourse between the goddess Earth and Madhava, do you, O son of Pritha, always, with rapt soul, adore all superior Brahmanas. Doing this, you will surely obtain what is highly beneficial for you.

CHAPTER XXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. O blessed king, a Brahmana, by birth alone, becomes an object of worship with all creatures and entitled, as guests, to eat the first portion of all cooked food.

2. From them come all the great objects of life. They are the friends of all creatures in the universe. They are again the mouths of all the gods (for food poured into their mouths is eaten by the deities). Adored with respect, they wish us prosperity by uttering words fraught with auspiciousness.

3. Disregarded by our enemies, let them be engaged with these, and let them wish evil to those detractors of theirs, imprecating them with severe curses.

4. About it, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, laid down their duties.

5. A Brahmana should never do anything else than what has been laid down for him. Protected, they should protect others. By acting thus, they are sure to acquire what is for their behoof.

6. By doing those acts that are laid down for them, they are sure to acquire Brahma prosperity. Ye shall become the exemplars of all creatures, and reins for controlling them.

7. A Brahmana endued with learning should never do that which is laid down for the Shudras. By doing such acts, a Brahmana loses his merit.

8. By Vedic study he is sure to acquire prosperity, intelligence, energy and power competent to scorch all things, as also glory of the most superior kind.

9. By offering oblations of clarified butter to the deities, the Brahmanas acquire high blessedness, become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and gifted with Brahma-prosperity.

10. Endued with faith that is fraught with mercy towards all creatures, and devoted to self-control and the study of the Vedas, you shall acquire the fruition of all your desires.

11. Whatever things exist in the world of men, whatever things exist in the region of the celestials, can all be achieved and acquired with the help of penances and knowledge and the observance of vows and restraints.

12. I have thus recited to you, O sinless one, the verses that were sung by Brahmana himself. Gifted with supreme intelligence and wisdom, the Creator himself ordained this, through mercy for the Brahmanas.

13. The power of those amongst them who are devoted to penances is equal to the power of kings. They are, indeed, irresistible, fierce, fleet like lightning, and exceedingly quick in what they do.

14. There are amongst them those who are possessed of the might of lions and those who are possessed of the might of tigers. Some of them are gifted with the might of boars, some of the deer and some of crocodiles.

15. Some there are amongst them whose touch resembles that of snakes of dreadful poison, and some whose bite resembles that of sharks. Some amongst them are capable of bringing about by words only the destruction of those that are opposed to them; and some are competent to destroy by a look only of their eyes.

16. Some amongst them, as already said, are like snakes of dreadful poison, and some that are gifted with very mild dispositions. The dispositions, O Yudhishthira, of the Brahmanas, are of various kinds.

17. The Mekalas, the Dravidas, the Lathas, the Paundras, the Knowashiras, the Shaundikas, the Daradas, the Darvas, the Chauras, Shavaras, the Varvaras, the Kiratas, the Yavanas and numerous other tribes of Kshatriyas, have degenerated into the status of Shudras through the anger of the Brahmanas.

19. On account of their having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the favour of the Brahmanas, the celestials have become denizens of the happy regions of Heaven.

20. The element of other is incapable of being touched. The Himavat mountains are incapable of being moved from their root. The current of Ganga is incapable of being resisted by a dam. The Brahmanas are incapable of being governed.

21. Kshatriyas are incapable of ruling the Earth without securing the good will of the Brahmanas. The Brahmanas are great. They are the deities of the very deities.

22. Do you always adore them with gifts and obedient services, if, indeed, you desire to enjoy the sovereignty of the whole Earth encircled by seas.

23. The energy and power of Brahmanas, O sinless one, become abated by the acceptance of gifts. You should protect your family, O king, from those Brahmanas who do not desire to accept gifts.

CHAPTER XXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it is cited the old history of the discourse between Shakra and Shamvara. Do you listen to it, O Yudhishthira.

2. Once upon a time Shakra, assuming the guise of an ascetic with matted locks on his head and body covered with ashes all over, rode on an ugly car and went to the Asura Shamvara.

Shakra said:—

3. Through what conduct, O Shamvara, you have been able to become the head of your family? Why do all people consider you as superior? Do you tell me this truly and fully.

Shamvara said:—

4. I never entertain any ill feelings towards the Brahmanas. Whatever instructions they give I accept with unqualified reverence. When the Brahmanas are engaged in explaining the scriptures, I listen to them with great happiness.

5. Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way. I always adore intelligent Brahmanas. I always seek information from them. I always adore their feet.

6. Approaching me with confidence, they always address me with affection and enquire after my well-being. If they ever happen to be careless, I am always careful. If they happen to sleep, I always remain awake.

7. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—who am always devoted to the path pointed out by the scriptures, who am devoted to the Brahmanas, and who am perfectly shorn of malice or evil passion.

8. I always accept with cheerful hearts whatever they say. Helped by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them.

9. I always lick the nectar that is at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my family like the Moon transcending all the stars.

10. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, form nectar on Earth and may, also be likened to most excellent.

11. Seeing the battle between the celestials and the Asuras in days of old, and understanding the power of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.

12. Seeing the power of great Brahmanas, my father asked the Moon the question,—How do the Brahmrnas acquire success?

Soma said:—

13. The Brahmanas become crowned with success by virtue of their penances. Their strength consists in speech. The power of Kshatriyas is in their arms. The Brahmanas, however, have words for their weapons.

14. Undergoing the discomforts of a residence in the house of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Freeing himself of anger and renouncing earthly attachments, he should become a Yati, regarding all things and all creatures with equal eyes.

15. If remaining in the house of his father he masters all the Vedas and acquiring great knowledge acquires a position that should command respect, people still condemn him as untravelled or home-keeping.

16. Like a snake swallowing mice, the Earth swallows up these two, *viz.*, a king that is unwilling to fight and a Brahmana who is reluctant to leave home for acquiring knowledge.

17. Pride destroys the prosperity of persons of little wit. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by remaining at home.

18. This is what my father heard from the revered Soma. My father, on account of this, began to adore and respect the Brahmanas. Like him, I also worship and adore all Brahmanas of high vows!

Bhishma said:—

19. Hearing these words that fell from the mouth of that prince of Danavas, Shakra began to adore the Brahmanas, and as a result thereof he succeeded in acquiring the kingship of the celestials.

CHAPTER XXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which amongst these three persons, O grandfather should be regarded as the best for making gifts, *viz.*, one who is a through stranger, or one who is living with and known to the giver for a long time, or one who comes to the giver, from a long distance?

Bhishma said:—

2. All these are equal. The fitness of some consists in their soliciting alms for celebrating sacrifices or for paying the preceptor's fee or for maintaining their wives and children. The fitness of some, for receiving gifts, consists in their following the vow of wandering over the Earth, never soliciting anything but receiving when given. We should also give to one what one seeks.

3. We should, however, make gifts without afflicting those who depend upon us. This is what we have heard. By afflicting one's dependants, one afflicts his own self.

4. The stranger,—one, that is, who has come for the first time,—should be considered as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should also be considered in the same light. The learned know that he too who comes from a distant place should be considered in an equal light.

Yudhishthira said:—

5. It is true that we should make gifts to others without afflicting any one and without going against the ordinances of scriptures. One should, however, correctly determine who the person is that should be considered as a proper object for making gifts. He should be such that the gift itself, when made over to him, may not grieve.

Bhishma said:—

6. If the Ritwij, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be endued with learning and free from malice, then should they be considered worthy of respect and adoration.

7. Those persons who do not possess such qualifications cannot be considered as worthy of gifts or hospitality. Hence, one should with deliberation examine persons whom one meets.

8—9. Absence of anger, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-control, and tranquillity or contentment of soul,—he in whom these are by nature, and in whom there are no wicked acts, should be considered as a proper object. Such a person deserves honors.

10. Whether the person be one who is well-known and familiar, or one who has come newly, whether he has or has not been seen before, if he happens to possess these qualifications, he should be considered as worthy of honors and hospitality.

11. He who denies the authority of the Vedas, or tries to show that the scriptures should be disregarded, or approves of all breaches of control in society,—simply brings about his own ruin.

12—14. That Brahmana who is proud of his learning, who speaks ill of the Vedas, or who is given to the science of useless disputation, or who is desirous of acquiring victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and attributing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog.

15. As a dog meets others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and tries to destroy the authority of all the scriptures.

16. Those practices that support society, the duties of virtue, and all those acts which yield benefit to one's own self, should be attended to. A person that lives, attending to these, becomes prosperous for good.

17-18. By satisfying the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the departed manes by procreating children, that to the Brahmanas by making presents to them, and that to guests by feeding them, in due order, and with purity of motive, and properly attending to the ordinances of the scriptures, a householder does not fall away from virtue.

CHAPTER XXXVIII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said:—

1. O best of the Bharatas, I wish to hear you describe the disposition of women. Women are said to be the root of all evil. They are all considered as highly frail.

Bhishma said:—

2. Regarding it is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda.

3. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her residence in the region of Brahman.

4. Seeing the Apsara every limb of whose body was highly beautiful, the ascetic addressed her, saying,—O you of slender waist, I have a doubt in my mind. Do you explain it!—

Bhishma said:—

5. Thus addressed by the Rishi, the Apsara said to him,—If the subject is one which is known to me and if you consider me competent to speak on it, I shall certainly say what is in my mind.

Narada said:—

6. O amiable one, I shall not certainly ask you for any task that is beyond your power. O you of beautiful face, I wish to hear from you of the disposition of women.

Bhishma said:—

7. Hearing these words of the celestial Rishi, that foremost of Apsaras replied to him, saying,—I am unable, being myself a woman, to speak ill of women.

8. You know what women are and with what nature they are gifted. You should not, O celestial Rishi, set me to such a task.

9. To her the celestial Rishi said,—It is very true, O you of slender waist! One commits sin by speaking what is untrue. In saying, however, what is true, there can be no sin.

10. Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal shortcomings are of women.

Panchachuda said:—

11. Even if high-born and gifted with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly attaches them, O Narada.

12. There is nothing else that is more sinful than women. Verily, women are the root of all evils. That is certainly known to you, O Narada.

13. Women, even when having husbands of fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity.

14. This, O powerful one, is a sinful disposition with us women, casting off modesty, we seek the companionship of men of sinful habits and intentions.

15. Women show a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent.

16. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all control, do not transgress those that have been ordained for them, and remain by the side of their husbands.

17. There is none whom they cannot admit to their favours. They never consider about the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship.

18. That women remain faithful to their husbands is due not to their fear of sin, nor to mercy, nor to riches nor to the affection that originates in their hearts for kinsmen and children.

19. Women living in the respectable families envy the condition of those members of ther sex who are young and well-adorned with jewels and gems and that lead a free life.

20. Even those women who are loved by their husbands and treated with great respect, are seen to confer their favours upon men who are hump-backed, who are blind, who are idiots, or who are dwarfs.

21. Women may be seen to like the companionship of even those men who are inert or those men who are ugly to look at, O great Rishi, there is no man in this world whom women may consider as unfit for companionship.

22—23. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, under control.

24. They are highly fickle, for they always hanker after new companions. On account of their nature being unintelligible, they are incapable of being kept in obedience by loving treatment. Their nature is such that they are incapable of being controlled when bent upon transgression. Indeed, women are like the words uttered by the wise.

25. Fire is never satiated with fuel. Ocean can never be filled with the waters that the rivers bring to him. The Destroyer is never satiated with killing even all living creatures. Likewise, women are never satiated with men.

26. This, O celestial Rishi, is another mystery about women. As soon as they see a man of beautiful and charming features, unfailing signs of desire appear on their body.

27. They never show sufficient regard for even such husbands as satisfy all their wishes, as always do what is agreeable to them, and as protect them from want and danger.

28. Women never prize even profuse articles of enjoyment or ornaments or other delightful things, so much as they do the companionship of persons of the opposite sex.

29. The destroyer, the god of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, dreadful poison, the snake and Fire,—all these exist in a state of union in woman.

30. Indeed from that eternal Brahma whence the five great elements have originated whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have described were planted in them.

CHAPTER XXXIX.

(ANUSHASANA PARVA).—
Continued.

Yudhishthira said:—

1. Overcome by the illusion of the divine Being, all men, O king, in this world, are seen to attach themselves to women.

2. Likewise, women, too, are seen to attach themselves to men. All this is seen taking place everywhere in the world. I have a doubt on this subject.

3. Why, O delighter of the Kurus, do men still attach themselves to women? Who, again, are those men with whom are women highly pleased, and who are they with whom they are displeased?

4. You should, O chief of men, explain to me how men are capable of protecting women?

5. While men take pleasure in women and sport with them, women, it seems, are engaged in imposing upon men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever liking pastures new, women like new men one after another.

6. The women have in them the sum-total of that illusion which the Asura Shamvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasi had.

7. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man who is disagreeable to them with sweet words.

8. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, *viz.*, Vrihaspati, knew, is not deeper or more subtile than what woman's intelligence. Indeed, how can women, therefore, be restrained by men?

9. They make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero,—how can they be governed by persons of the opposite sex?

10. It appears to me that Vrihaspati and other great thinkers, O destroyer of enemies, evolved the science of Policy from observation of the understandings of women.

11. Whether treated by men, with respect or with hatred, women are seen, to turn the heads and agitate the hearts of men.

12. Living creatures, O you of mighty arms, are virtuous. Even this is what we have heard. Treated with love and respect or otherwise, women are seen to deserve censure for their conduct towards men.

13. This great doubt fills my mind, *viz.*, when their conduct is such, what man is there that can restrain them within the limits of virtue? Do you explain this to me, O highly blessed scion of Kuru's race.

14. You should tell me, O chief of Kuru's race, whether women are truly capable of being governed within the limits prescribed by the scriptures or whether any one before our time did really succeeded in so controlling them.

CHAPTER XL.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. It is true what you say, O you of mighty arms. There is nothing untrue in all this that you say, O you of Kuru's race, on the subject of women, O monarch!

2. About it I shall recite to you the old history of how in days of yore the great Vipula had succeeded in restraining women within the limits laid down for them.

3. I shall also tell you, O king, how women were created by the Grandfather Brahman and the object for which they were created by Him.

4. There is no creature more sinful, O son, than woman. Woman is a burning fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these in a body.

5. We have heard that all human beings are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the dignity of god. This circumstance alarmed the celestials.

6. They, therefore, O chastiser of foes, assembled together and went to the Grandfather. Informing Him of what was in their minds, they stood silent before him with downcast eyes.

7. Having learnt what was in the hearts of the celestials, the powerful Grandfather created women with the help of an Atharvan rite.

8. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the help of an illusion, became sinful. The Grandfather bestowed upon them the desire of enjoying all kinds of carnal pleasure.

9. Tempted by the desire of enjoyment, they began to pursue persons of the other

sex. The powerful lord of the deities created Anger as the companion of Lust.

10. Persons of the male sex, yielding to the power of Lust and Anger, sought the companionship of women. Women have no especial acts laid down for them. This is the ordinance that was laid down.

11—12. The Shruti declares that women are gifted with the most powerful senses that they have no scriptures to follow, and that they are living lies. Beds, seats, ornaments, food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within limits.

13. The Creator himself is incapable of keeping them within proper limits, what need then be said of men?

14. This, O chief of men, I heard in former days, *viz.*, how Vipula had succeeded in protecting his preceptor's wife in ancient times.

15. There was in days of yore a highly blessed Rishi of the name of Devasharman of great fame. He had a wife, of name Ruchi, who was peerless on Earth in beauty.

16. Her loveliness intoxicated every one among the celestials and Gandharvas and Danavas. The chastiser of Paka, *viz.*, Indra, the destroyer of Vritra, O king, was in particular enamoured of her and coveted her body.

17. The great ascetic Devasharman fully knew the disposition of women. He, therefore, to the best of his power and energy, protected her.

18. The Rishi knew that Indra had no scruples in seeking the companionship of other people's wives. It was, therefore, that he used to protect his wife, putting forth all his power.

19. Once on a time, O son, the Rishi became desirous of celebrating a sacrifice. He began to think of how (during his own absence from home) his wife could be protected.

20. Gifted with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's family, he said as follows.

Devasharman said:—

21. I shall leave home in order to celebrate a sacrifice. The king of the celestials always covets this Ruchi of mine. Do you, during my absence, protect her, displaying all your power.

22. You shall pass your time carefully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various forms.

Bhishma said:—

23—24. Thus addressed by his preceptor, the ascetic Vipula, with senses restrained, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun, conversant with all the duties of virtue, and ever truthful in speech, answered him, saying,—So be it!—Once more, however, as his preceptor was about to start, Vipula asked him in these words.

Vipula said:—

25. Tell me, O Muni, what forms does Shakra assume when he comes. Of what kind is his body and what is his energy? You should tell me all this.

Bhishma said:—

26. The illustrious Rishi then truly described to the great Vipula all the illusions of Shakra, O Bharata.

Devasharman said:—

27. The powerful chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses.

28. Sometimes he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with earrings. In a moment he changes himself into the shape and aspect of Chandala.

29. Sometimes he appears with coronal locks on his head; soon again, O son, he shows himself with matted locks, his person being clad in rags. Sometimes he assumes a goodly and huge frame. The next moment he changes himself into one of emaciated limbs, and clad in rags.

30. Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes beautiful. Sometimes he appears as young and sometimes as old.

31. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaishya, and sometimes as a Shudra. Indeed, he of a hundred sacrifices appears at times as a person born of impure caste, that is, as the son of a superior father by an inferior mother or of an inferior father by a superior mother.

32. Sometimes he appears as a parrot sometimes as a crow, sometimes as a swan

and sometimes as a coel. He assumes the forms also of a lion, a tiger, or an elephant.

33. Sometimes he appears as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump, sometimes as one whose limbs have been broken by the disordered wind in the system, sometimes as a bird, and sometimes as one of an exceedingly ugly form.

34. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot shorn of all intelligence. He assumes also the forms of flies and gnats.

35. O Vipula, no one can make him out on account of these numberless disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat.

36. He makes himself invisible when he likes. He is incapable of being seen except with the eye of knowledge. The king of the celestials sometimes changes himself into the wind.

37. The chastiser of Paka always assumes these disguises. Do you, therefore, O Vipula, protect this slender-waisted wife of mine with great care.

38. O foremost one of Bhrigu's race, do you take every care for seeing that the king of the celestials may not defile this wife of mine like a wretched dog licking the Havi kept in view of a sacrifice.

39. Having said these words, the highly-blessed ascetic, *viz.*, Devasharman, intent upon celebrating a sacrifice, started from his abode, O chief of the Bharatas.

40. Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the powerful king of the celestials.

41. But what should be the means? What can I do for protecting the wife of my preceptor? The king of the celestials is endued with large powers of illusion. Gifted with great energy, he is difficult of being resisted.

42. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming numberless forms.

43. Assuming the form of the wind, the king of the celestials may assault the wife of *my preceptor*. The best course, therefore, for *me*, would be to enter the body of this lady and remain there.

44. By displaying my prowess I shall not be able to protect the lady, for the powerful chastiser of Paka, it has been heard by me, is capable of assuming any form he likes.

45. I shall, therefore, protect this one from Indra by my Yoga-power. For satisfying my object I shall with my body enter the body of this lady.

46. If my preceptor on return, sees his wife defiled, he will, forsooth, curse me through anger, for endued with great ascetic merit, he is gifted with spiritual vision.

47. This lady is incapable of being protected in the way in which other women are protected by men, since the king of the celestials is gifted with large powers of illusion. Alas, the situation is very critical.

48. The command of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be considered by all as a wonderful one.

49. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall live within her and yet not touch her body like a drop of water on a lotus leaf which lies on it yet does not drench it at all.

50—51. If I be free from the touch of passion, I cannot incur any sin by doing what I wish to do. As a traveller, in course of his sojourn, takes up his quarters (for a while) in any empty house he finds, I shall, similarly live, this day within the body of my preceptor's lady. Indeed, with mind rapt up in Yoga, I shall live to-day in this lady's body.

52—53. Giving his best consideration to these points of virtue, thinking of all the Vedas and their branches, and with eye directed to the penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her body by Yoga-power, Vipula of Bhrigu's race took great care (for accomplishing his object. Listen now to me, O king, as I recite to you what he did.

54. Gifted with great penances, Vipula sat himself down by the side of his preceptor's wife as she of faultless features was sitting in her cottage. Vipula then began to discourse to her for bringing her over to the cause of virtue and truth.

55. Directing his eyes then to hers and uniting the rays of light that came out from her organs of vision with those that issued from his, Vipula entered the lady's body even as the element of wind enters that of ether or space.

56. Penetrating her eyes with his eyes and her face with his face, Vipula lived,

without moving, within her invisibly, like her shadow.

57. Restraining every part of the lady's body, Vipula continued to live within her, intent on protecting her from Indra. The lady herself knew nothing of this.

58. It was in this way, O king, that Vipula continued to protect the lady till the time of his great preceptor's return after accomplishing the sacrifice which he had gone out to perform.

CHAPTER XLI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. One day the king of the celestials assuming a form of divine beauty, came to the hermitage of the Rishi, thinking that the opportunity he had been expecting had at last come.

2. Indeed, O king, having assumed a form peerlers in beauty and highly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum.

3. He beheld the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes shorn of vision, like a picture drawn on the canvas.

4. And he beheld also Ruchi, seated there, adorned with eyes whose ends were highly beautiful, possessed of full and round hips, and having a deep and swelling bosom. Her eyes were large and expansive like lotus petals and her face was as beautiful and sweet as the full moon.

5. Seeing Indra come in that guise, the lady wished to rise up and welcome him. Her wonder having been excited at the peerlers beauty of form which the person possessed, she very much wished to ask him as to who he was.

6. Although, however, she wished to rise up and welcome him, yet her limbs having been restrained by Vipula who was living within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat.

7. The king of the celestials then addressed her in sweet words uttered with a sweet voice.

8. Indeed, he said,—O you of sweet smiles, know that I am Indra, arrived here for your sake! Know, O sweet lady, that I am afflicted by the god of love provoked by your thoughts. O you of beautiful brows, I have come to you. Time passes away.

9. These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that took place.

10. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring the king of the celestials. Her senses restrained by Vipula, she could make no reply.

11. Judging from the marks afforded by the body of his preceptor's wife that she was not reluctant to receive Indra with kindness, that scion of Bhrigu's race, of mighty energy restrained her limbs and senses all the more effectually, O king, by his Yoga-powers.

12—13. With Yoga-fetters he bound up all her senses. Seeing her seated without any mark of agitation on her body, the husband of Shachi, abashed a little, once more addressed that lady who was stupified by the Yoga-powers of her husband's disciple, in these words,—Come, come, O sweet lady!—Then the lady tried to answer him. Vipula, however, restrained the words that she intended to utter.

14. The words, therefore, that actually dropped from her lips were,—What is the reason of your coming here?—These words adorned with grammatical refinements, came out of her mouth that was as beautiful like the moon.

15. Subject to the influence of another, she gave vent to these words, but became rather ashamed for uttering them. Hearing her, Purandara became highly dispirited.

16. Observing that awkward result, the king of the celestials, O monarch, having a thousand eyes, saw everything with his spiritual eye.

17. He then saw the ascetic living within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror.

18. Seeing the ascetic gifted with the terrible power of penances, Purandara, O king, fearing the Rishi's curse, trembled in fear.

19. Vipula then, gifted with great ascetic power, left the body of his preceptor's wife and returned to his own body that was lying near. Then he addressed the terrified Indra in the following words.

Vipula said :—

20. O wicked Purandara, O you of sinful mind, O wretch who have no control over your senses, neither the deities nor human beings will worship you for any length of time.

21. Have you forgotten it, O Shakra,—does it not still dwell in your remembrance,—that Gautama had cursed you on account of which your body became disfigured with a thousand sex-marks, which owing to the Rishi's mercy, were afterwords changed into so many eyes.

22. I know that you are of an exceedingly foolish understanding, that your soul is impure and that you are of an exceedingly fickle mind. O fool, know that this lady is being protected by me. O sinful wretch, return whence you came.

23. O you of foolish soul, I do not reduce you to-day into ashes with my energy. Indeed, I am filled with mercy for you. It is for this that I do not, O Vasava, wish to burn you.

24. My preceptor gifted with great intelligence, is possessed of terrible power. With eyes blazing with anger, he would, if he saw you, have burnt your sinful self to-day.

25. You should not, O Shakra, do its like again. The Brahmanas should be respected by you. See that you do not, with your sons and counsellors, meet with destruction, afflicted by the power of the Brahmanas.

26. You think that you are an immortal and that, therefore, are at liberty to act thus. Do not, however, dishonor the Brahmanas. Know that there is nothing unattainable by penance.

Bhishma said :—

27. Hearing these words of the great Vipula, Shakra without saying anything, and covered with shame, disappeared.

28. A moment after he had gone away, Devasharman of great ascetic merit, having accomplished the sacrifice he had intended to perform, returned to his own hermitage.

29. When his preceptor returned, Vipula, who had done a good deed, gave to him his wife of faultless beauty whom he had successfully protected against the machination of Indra.

30. Of tranquil soul and full of respect for his preceptor, Vipula respectfully saluted him and stood before him with a fearless heart.

31. After his preceptor had rested awhile and when he was seated with his wife on the same seat, Vipula told him everything that Shakra had done.

52. Hearing these words of Vipula, that foremost of Munis, gifted with great prowess, became highly pleased with him for his conduct and desposition, his penances, and his observances.

33. Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and marking his steadiness in virtue, the powerful Devasharman exclaimed,—Excellent, excellent.

34. The pious Devasharman receiving his virtuous disciple with a sincere welcome, honored him with a boon.

35. Indeed, Vipula, steady in virtue, obtained from his preceptor the boon that he would never swerve or fall away from virtue. Dismissed by his preceptor he left his house and practised the most severe austerities.

36. Devasharman also, of severe penances, with his wife, began from that day to live in those solitary woods, perfectly fearless of him who had killed Vala and Vritra.

CHAPTER XLII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. Having satisfied his preceptor's command, Vipula practised the most severe penances. Gifted with great energy, he at last regarded himself as endued with sufficient ascetic merit.

2. Priding himself upon the feat he had performed, he wandered fearlessly and contentedly over the Earth, O monarch, honored by all as one possessed of great fame for what he had done.

3. The powerful Bhargava thought that he had conquered both the worlds by that feat of his as also by his severe penances.

4. After sometime, O delighter of the Kurus, the time came for a ceremony of gifts to take place with respect to the sister of Ruchi. Profuse wealth and corn were to be given away in it.

5. Meanwhile, a certain celestial damsel, gifted with great beauty, was passing through the skies.

6. From her body, as she passed through the sky, some flowers dropped down on the

Earth. Those flowers of celestial fragrance fell on a spot not far from the hermitage of Ruchi's husband.

7. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas.

8. The sister, referred to above, of Ruchi, named Prabhavati, was the wife of Chitraratha the king of the Angas.

9. Ruchi, of great beauty, having attached those flowers to her hair, went to the palace of the king of the Angas to answer the invitation she had received.

10. Seeing those flowers on her hair, the queen of the Angas, having beautiful eyes, urged her sister to obtain some for her.

11. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law.

12. Summoning Vipula into his presence, Devasharman of severe penances commanded his disciple to bring him some flowers of the same sort, saying,—Go, go.

13. Accepting unhesitatingly the order of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were wanted by her sister.

14. Arrived at that place where the flowers had fallen from the sky, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants. None of them had faded away.

15. He took up those exquisitely beautiful celestial flowers. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances.

16. The accomplisher of his preceptor's command, having obtained them, he felt great delight and started quickly for the city of Champa adorned with festoons of Champaka flowers.

17. As he went on, he saw on his way a human couple moving in a circle hand in hand.

18. One of them made a rapid step and thereby destroyed the cadence of the movement. Therefore, O king, a dispute arose between them.

19 Indeed, one of them charged the other, saying,—You have taken a quicker step!—The other answered,—No.—Indeed, as each held his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted.

20. While thus quarrelling with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered.

21. Their oath was this:—That one amongst us two who speaks falsely, shall, in the next world, meet with the end which will be the twice-born Vipula's.

22—23. Hearing these words of theirs, Vipula's face became very sad. He began to commune with himself,—I have practised severe penances. The dispute between this couple is hot. To me, again, it is painful. What sin have I committed that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?

24. Thinking thus, Vipula, O best of kings, hung down his head, and with a dispirited mind began to recollect what sin he had done.

25—26. Proceeding a little way he saw six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hairs on their bodies stood erect. They also were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.

27. He, amongst us who, led by cupidity, will act in an unfair way, shall meet with that end which is reserved for Vipula in the next world.

28. Hearing these words, however, Vipula, although he tried earnestly to recollect, could not remember any sin of his from even his earliest years, O you of Kuru's race.

29. Indeed, he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief.

30. In this state of anxiety a long time was passed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.

31. I had entered the body of that lady, placing limb within limb, face within face. Although I had acted in this way, I did not yet tell my preceptor the truth.

32. This was the sin, O you of Kuru's race, which Vipula recollected in himself. Indeed, O blessed king, forsooth, that was the sin which he had actually committed.

33. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he adored his preceptor in due form."

CHAPTER XLIII.

(ANUSHASANIKA PARVA).—
Continued.

Bhishma said:—

1. Seeing his disciple returned from his mission, Devasharman of great energy addressed him in words which I shall recite to you, O king.

Devasharman said:—

2. What have you seen, O Vipula, in course of your journey, O disciple, through the great forest? Then whom you have seen knew you, O Vipula. I, as also my wife Ruchi, know how you had acted in the matter of protecting Ruchi.

Vipula said:—

3. O twice-born Rishi, who are those two whom I first saw? Who also are those other six whom I saw afterwards? All of them know me. Who, indeed, are they to whom youprefer in your speech to me?—

Devasharman said:—

4. The first couple, O twice-born one, whom you saw, are Day and Night. They are ceaselessly moving like a circle. Both of them know the sin you have committed.

5. Those other men (six in number) whom, O learned Brahmana, you saw playing cheerfully at dice, are the six Seasons. They also are acquainted with your sins.

6. Having committed a sin secretly, no sinful man should cherish the assuring thought that his sin is known only to himself and not to any one else.

7. When a man commits a sinful deed in secret, the Seasons as also Day and Night see it always.

8. Those regions that are reserved for the sinful shall be yours. What you had done, you did not tell me. That your sin was not known to any one, was your belief, and this conviction had filled you with joy.

9. You did not inform your preceptor of the whole truth, choosing to hide from him a substantial portion. The Seasons, and Day and Night, whom you have heard speak thus, thought it proper to remind you of your sin.

10. Day and Night and the Seasons, do know all the good and the bad deeds, that are in a man.

11. They spoke to you in that way, O twice-born one, because they have full knowledge of what you had done but which you had not the courage to inform me of, fearing you had done wrong.

12. For this reason you will visit the regions that are reserved for the sinful. You did not tell me what you had done.

13. You were fully capable, O twice-born one, of protecting my wife whose disposition, by nature, is sinful. In doing what you did, you did not commit any sin. I was, for this, pleased with you.

14. O best of Brahmanas, if I had known you to have acted wickedly, I would, without hesitation, have cursed you entirely.

15. Women become united with men. Such union, is very desirable with men. You had, however, protected my wife in a different spirit. If you had acted otherwise, I would have cursed. Even this is what I think.

16. You had, O son, protected my wife I have known the manner in which you had done it as if you had yourself informed me of it. I have, O son, become pleased with you. Relieved of all anxiety, you shall go to heaven.

17. Having said these words to Vipula, the great Rishi Devasharman, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness.

18. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had described to me this history on the banks of Ganga.

19 I, therefore, recite it to you. Women should always be protected by you. Amongst them both kinds are to be seen, that is those who are virtuous and those who are not so.

20. The virtuous women are highly blessed. They are the mothers of the universe. They, it is, O king, that keep up the Earth with all her waters and forests.

21. Those women who are sinful, who are of wicked conduct, who are the destroyer of their race, and who are wedded to sinful purposes, are capable of being ascertained by marks, expressive of the evil that is in them, which appear, O king, on their persons.

22. It is thus that great persons are capable of protecting women. They cannot,

O foremost of kings, be protected in any other way.

23. Women, O king are fierce. They are gifted with fierce prowess. They have none whom they love or like, so much as them that have sexual intercourse with them.

24. Women are like those (Atharvan) Mantrams which destroy life. Even after they have consented to live with one, they are prepared to leave him joining others. They are never satisfied with one person of the opposite sex, O son of Pandu.

25. Men should not love them. Nor should they cherish any jealousy on account of them, O king! Only for the sake of virtue, men should enjoy their society, not with enthusiasm and attachment but with unwillingness and absence of attachment.

26. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. O foremost of kings, reason is respected at all times and under all circumstances.

27. Only one man, *viz.*, Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who can protect women.

CHAPTER XLIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me of that, O grandfather, which is the root of all duties, which is the root of kinsmen, of home, of the departed manes and of guests.

2. I think this should be considered as the foremost of all duties. Tell me, however, O king, to what sort of a person should one give his daughter.

3. Having enquired into the conduct and nature of the person, his learning and acquirements, his birth, and his acts, good people should then confer their daughter upon accomplished bridegrooms.

4. All righteous Brahmanas, O Yudhishthira, act thus. This is known as the Brahma marriage, O Yudhishthira.

5. Selecting a befitting bridegroom, the father of the girl should make him marry his daughter, having, by various presents, induced the bridegroom to that act. This form of marriage, forms the eternal practice of all good Kshatriyas.

6. When the father of the girl, without consulting his own wishes, confers his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those versed in the Vedas.

7. The wise have declared, O king, to be the practice of the Asuras, *viz.*, marrying a girl after buying her at a high cost and after gratifying the cupidity of her kinsmen.

8. Killing and chopping off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he marries. Such marriage, O son, passes by the name of Rakshasa.

9. Of these five, (*viz.*, the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paishacha and the Asura forms should, never be followed.

10. The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should forsooth be followed.

11. The Brahmana can take three wives. The Kshatriya can take two wives. The Vaishya should take a wife from only his own caste. The children born of these wives should all be considered as equal.

12. Of the three wives of a Brahmana, she taken from his own caste should be considered as the foremost. Likewise, of the two wives permitted to the Kshatriya, she taken from his own caste should be considered as superior. Some say that persons belonging to the three higher castes may take, only for purposes of enjoyment, wives from the lowest or the Shudra caste. Others, however, forbid the practice.

13. The righteous condemn the practice of begetting children upon Shudra women. A Brahmana, by begetting children upon a Shudra women, becomes subject to the liability of performing an expiation.

14. A person of thirty years of age should marry a girl of ten years of age wearing a single piece of cloth. Or, a person of one and twenty years of age should marry a girl of seven years of age.

15. That girl who has no brother nor father should not be married, O chief of Bharata's race, for she may be intended for giving birth to the heir of her father.

16. After puberty, it in, the girl (if not married) should wait for three years.

On the fourth year, she should look for a husband herself.

17. The children of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she gets the reproach of Prajapati herself.

18. One should marry that girl who is not a Sapinda of his mother or of the same family with his father. This is the usage which Manu has declared.

Yudhishthira said:—

19. Desirous of marriage some one actually gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting, promises to give a present; some one says, —I shall carry away the girl by force;— some one simply shows his riches; some one, again, actually takes the hand of the girl with rites of marrriage. I ask you, O grandfather, whose wife does the girl actually become? You are the eye to those who wish to know the truth.

Bhishma said:—

21. The deeds of men approved by the wise, are seen to yield good. False speech, however, is always sinful.

22. The girl herself who becomes wife, the sons born of her, the Ritwijas and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl gives her hand to a person other than he whom she had promised to marry. Some are of opinion that no expiation is necessary for such conduct.

23. Manu does not speak highly of the practice of a girl living with a person whom she does not like. Living as wife with a person whom she does not like, produces disgrace and sin. No one commits sin in any of the following cases.

24. In forcibly carrying away for marriage a girl that is bestowed upon the abductor by the girl's relatives with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin.

25. Upon the girl's kinsmen having given their consent, Mantras and Homa should be restored to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl who has not been given away by her kinsmen, do not accomplish their purpose.

26. The engagement made by the relatives of a girl is, no doubt, binding and sacred. But the engagement that is made by the bride and bride-groom, with the help of Mantras, is very much more so.

27. According to the injunctions of the scriptures, the husband should regard his wife as an acquisition due to his own pristine deeds or to what has been ordained by God. One, therefore, commits no sin by accepting for wife a girl who had been promised to another by her kinsmen or for whom dower had been accepted by them from another.

Yudhishthira said:—

28. When after the receipt of dower for a girl, the girl's father sees a more eligible bride-groom,—one, who is endued with the three-fold objects, does the girl's father commit sin by rejecting the person from whom dower had been received in favor of him who is more eligible?

29. In such a case either alternative appears to be sinful, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person who is more eligible can never be good. I ask, how should the father act so that he might be said to do that which is beneficial? To us, of all duties this seems to deserve utmost deliberation.

30. We are desirous of determining the truth. You, indeed, are our eyes. Do you explain this to us. I am never satiated with listening to you.

Bhishma said:—

31. The gift of the dower does not make the girl wife. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again the good never bestow their daughters, induced by the dowers that others may offer.

32—33. When the person desirous of marrying happens to be gifted with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. The person, however, who won over by another's accomplishments, says,—Do you marry my girl, adorning her with proper ornaments of gold and gems,— and that person who satisfies this request, cannot be said to demand dower or give it, for such a transaction is not a sale. The bestowal of a daughter upon acceptance of what may properly be considered as gifts is the eternal practice.

34. In matters of marriage, some fathers say—I shall bestow my daughter upon such and such a person; some say—I shall not bestow my daughter uppn such a one.— Some, again, say forcibly—I must bestow my daughter upon such an individual.

35. These declarations are not tantamount to actualmarriage. People are seen to solicit one another for the hands of maidens. Till the hand is actually taken with due rites, marriage does not happen. We have heard that even this was the boon granted to men formerly by the Maruts about maidens.

36. The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the father are eligible. The daughter is the root of desire and of descendants of the collateral line. This is what I think.

37. The practice of sale and purchase of the daughter, has been known to human beings for a long time. On account of such familiarity with the practice, you may be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be considered as creating the relation of husband and wife. Listen to what I say on this head.

38. Formerly, having defeated all the Magadhas, the Kashis, and the Koshalas, I brought away by force two maidens for Vichitraviryya.

39. One of those two maidens was married with due rites. The other maiden was not formally married on the ground that she was one for whom dower had been paid in the shape of chivalry My uncle of Kuru's race, *viz*., king Valhika, said that the maiden so brought away and not married with due rites should be liberated. That maiden, therefore, was recommended to Vichitraviryya for being married by him according to due rites.

40. Doubting my father's words I went to others for asking their opinion. I thought that my father was exceedingly punctilious in matters of morality.

41. I then went to my father himself, O king, and addressed him these words from desire of knowing something about the practices of pious people in respect of marriage:—I wish, O sire, to know what in truth the practices are of righteous people!—I repeatedly expressed my wish. Such was my eagerness and curiosity, that I expressed my desire several times.

42—43. After I had uttered those words that foremost of pious men, *viz*., my father Valhika, answered me, saying,—If in your opinion the relation of husband and wife belongs to the gift and acceptance of dower and not to the actual taking of the maiden's hand with due rites, the father of the maiden would show himself to be the follower of a creed other than that which comes from the ordinary scriptures. This is what the accepted scriptures say.

44. Persons conversant with morality and duty do not hold that their words are at all authoritative who say that the relation of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites.

45. The saying is well known that the relation of husband and wife is created by actual bestowal of the daughter by the father. The relation of wife is not formed through sale and purchase. They who consider such status to be due to sale and the gift of dower are persons who are certainly unacquainted with the scriptures.

46. No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter.

47. Only those sinful persons who are possessed, besides, by cupidity, and who sell and purchase female slaves for making them servants, consider the relation of wife as capable of originating from the gift and acceptance of dower.

48—49. On this subject some people on one occasion had asked prince Satyavat the following question:—If the giver of a dower to the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do you remove these doubts of ours for you are gifted with great wisdom and are honored by the wise.

50—51. Be you the eyes to ourselves who are desirous of learning the truth.—Prince Satyavat answered, saying,—The kinsmen of the maiden should bestow her upon him whom they consider proper. There need be no scruples in this. The righteous act thus without caring for the giver of the dower even if he be alive; while, about the giver who is dead, there is not the slightest doubt.

52. Some say that the virgin wife or widow,—one, whose, marriage has not been consummated with her husband by actual sexual intercourse on account of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or practise penances.

53. In the opinion of some, the younger brother of the husband or such other relation may thus use the virgin wife or widow, though others hold that such practice, though it is frequent, originates from desire instead of being a scriptural ordinance. They who say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself.

54. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be given to a person other than the one to whom she had been promised. Only the giver commits the sin of falsehood; so far, however, as the relation of wife is concerned, no injury can occur thereto.

55. The Mantras of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him to whom the gift is actually made with water.

56. The gift of maidens should be made in the following way. The wise know it forsooth. A superior Brahmana should marry a maiden who is not unwilling, who belongs to a family equal to his own in purity or dignity, and who is given away by her brother. Such a girl should be married in the presence of fire, with due rites, causing her, amongst other things, to go round the bridegroom for the usual number of times.

CHAPTER XLV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who can bestow her, act? Do tell me this, O grandfather?

Bhishma said:—

2. Such a maiden, if she be the daughter of a sonless and rich father, should be maintained by the father. Indeed, if the father does not return the dower to the kinsmen of the giver, the maiden should be considered as belonging to the giver of the dower.

3. She may even raise children for the giver by any of those means that are laid down in the scriptures. No person, however, can marry her according to due rites.

4. Commanded by her father, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is praised by some; but others, conversant with the scriptures, condemn it.

5. Others who are righteous have not acted thus. Others maintain that the conduct of the righteous should ever be considered as the foremost evidence of duty or morality.

6. Upon this subject, Sukratu, the grand son of the great Janaka, the king of the Videhas, has declared the following opinion.

7. There is the well-known injunction of the scriptures that women can enjoy freedom at any period of their life. If this were not the path of the virtuous, how could this scriptural saying exist? As regards the pious, therefore, how can there be any question or doubt about it? How can people condemn that saying by choosing to conduct themselves otherwise?

8. The impious violation of eternal practice is considered as the practice of the Asuras. We never hear of such practice in the conduct of the ancients.

9. The relationship of husband and wife is very subtile. It is different from the natural relationship of male and female which consists only in the desire for sexual intercourse. This also was said by the king of Janaka's race.

Yudhishthira said:—

10. Under what authority is the property of men inherited (by others when they happen to have daughters)? As for her father the daughter should be considered the same as the son.

Bhishma said:—

11. The son is even as one's own self, and the daughter is like the son. How, therefore, can another take the riches when one lives in his ownself in the form of his daughter?

12. Whatever is the own property of the mother, is due to the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it.

13. The daughter's son offers funeral cakes to his own father and the father of his mother. Hence, for the ends of justice, there is no difference between the son and the daughter's son.

14. When a person has got only a daughter and she has been invested by him with the position of a son, if he then happens to have a son, such son shares the

inheritance with the daughter. When, again, a person has got a daughter and she has been invested by him with the position of a son, if he then happens to take a son by adoption or purchase, then the daughter is considered superior to such son.

15. In the following case I do not see any reason why the daughter's son should be considered as the proper heir. The case is that of the daughter who has been sold by her father. The sons born of a daughter who has been sold by her sire for actual price, belong exclusively to their father. Such sons can never belong, even as daughter's sons, to their maternal grandfather on account of his having sold their mother for price and lost all his rights in or to her by that deed.

16. Such sons, again, become full of malice, impious in conduct, the misappropriators of other people's riches, and full of deceit and cunning. Having originated from that sinful form of marriage called Asura, the offspring becomes wicked in conduct.

17. Persons acquainted with ancient history, conversant with duties, devoted to the scriptures and firm in maintaining the restrictions therein laid down, recite in this connection some verses sung in days of yore by Yama.

19. This is what Yama had sung. That man who acquires riches by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven dreadful hells one after another, known by the name of Kalas. There that wretch has to feed upon sweat and urine and stools during that period.

20 In that form of marriage which is called Arsha, the person who marries has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dower (or price), while some are of opinion that it should not be considered in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be considered as dower or price, and the bestowal of the daughter under such circumstances should be considered as a sale.

21. Despite the fact of its having been practised by a few persons it can never be taken as the eternal practice. Other forms of marriage are seen, practised by men, such as marrying girls after carrying them away by force from amidst their kinsmen.

22. Those persons who have sexual intercourse with a maiden, by force are considered as perpetrators of sin. They have to sink in darkest hell.

23. Even a human being who is not a relation of blood should not be sold. What need then be said of one's own child? With the riches that is acquired by doing sinful deeds, no meritorious deed can be performed.

CHAPTER XLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. They who know the ancient history recite the following verse of Daksha the son of Prachetas, *viz.*,—That maiden, for whom nothing is taken by her kinsmen in the form of dower, cannot be said to be sold.

2. Honor good treatment, and everything else which is agreeable, should all be given to the maiden whose hand is taken in marriage.

3. Her father and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always produces considerable happiness and advantage.

4. If the wife does not like her husband or fails to please him, from such dislike and absence of joy, the husband can never have children for increasing his family.

5. Women, O king, should always be adored and treated with love. There where women are treated with honor, the very gods are said to be propitiated.

6. There where women are not adored, all acts become fruitless. If the women of a family, on account of the treatment they receive, indulge in grief and tears, that family soon becomes extinct.

7. Those houses which are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king.

8. Manu, on the eve of his departure from this world, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seduction of men, disposed to accept the love which is offered them, and devoted to truth.

9. There are others among them who are full of malice, covetous of honors, fierce in nature, unlovable, and impervious to reason. Women, however, deserve to be respected. Do ye men show them honor.

10. The virtue of men depends upon women. All pleasures and enjoyments also entirely depend upon them. Do ye serve them and adore them. Do ye bend your wills before them.

11. The begetting of children, the nursing of children already born, and the accomplishment of all deeds necessary for the needs of society, see, all these have women for their cause.

12. By respecting women, ye are sure to acquire the fruition of all objects. Regarding it a princess of the house of Janaka the king of the Videhas, sang a verse. It is this :—

13. Women have no sacrifices ordained for them. There are no Shraddhas which they are called upon to perform. They are not required to oberve any fasts. To serve their husbands wish respect and willing obedience form their only duty. Through the satisfaction of that duty they succeed in conquering Heaven.

14. In childhood, the father protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life is woman free.

15. Women are deities of prosperity. The person that desires affluence and prosperity should honor them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to pain the goddess of prosperity.

CHAPTER XLVII.

(ANUSHASANIKA PARVA).—
Continued,

Yudhishthira said :—

1. You know fully well the ordinances of all the scriptures. You are the foremost of those who are acquainted with the duties of kings. You are celebrated over the whole world as a great remover of doubts.

2. I have a doubt, do you explain it to me, O grandfather. As regards this doubt that has originated in my mind, I shall not ask any other person for its solution.

3. You should, O you of mighty arms, expound as to how a man should act who is desirous of treading along the path of duty and virtue.

4. It has been laid down, O grandfather that a Brahmana can take four wives, *viz.*, one who belongs to his own caste, one who is a Kshatriya, one who is a Vaishya, and one who is a Shudra, if the Brahmana wishes to satisfy the desire of sexual intercourse.

5. Tell me, O best of the Kurus, which amongst those sons should inherit the father's riches one after another.

6 Who amongst them, O grandfather shall take what share of the paternal wealth? I wish to hear this, *viz.*, how the distribution has been ordained amongst them of the paternal property.

Bhishma said :—

7. The Brahmana, the Kshatriya, and the Vaishya are considered the three twice-born castes. To marry in these three castes has been ordained to be the duty of the Brahmana, O Yudhishthira.

8. Through erroneous judgment or cupidity or lust, O destroyer of enemies, a Brahmana takes a Shudra wife. He is not competent to take, according to the scriptures, such wife.

9. A Brahmana, by knowing a Shudra woman comes by a low end in the next world. He should, having done such an act, perform expiation according to the rites laid down in the scriptures.

10. That expiation must be twice heavier or severer if on account of such an act, O Yudhishthira, the Brahmana gets children. I shall now tell you, O Bharata, how the(paternal) wealth is to be distributed.

11. The son born of the Brahmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle.

12. What remains of the Brahmana's property, O Yudhishthira, after this, should be divided into ten equal parts. The son by the Brahmani wife shall take four of such parts of the paternal property.

13. The son that is born of the Kshatriya wife is, forsooth, possessed of the status of a Brahmana. On account, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided.

14. The son who has been born of the wife belonging to the third caste, *viz.*, the woman of the Vaishya caste, by the Brahmana father, shall take, O Yudhishthira, two of the three remaining shares of the father's property.

15. It has been said that the son who has been begotten by the Brahmana father upon the Shudra wife should not take any portion of the father's property, for he is not to be considered an heir. A little, however, of the paternal property should be given to the son of the Shudra wife, hence the one remaining share should be given to him out of compassion.

16. Even this should be the order of the ten shares into which the Brahmana's wealth is to be distributed. All the sons that are born of the same mother or of mothers of the same caste, shall share equally the portion that is theirs.

17. The son born of the Shudra wife should not be considered as invested with the dignity of a Brahmana on account of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children who are born of wives belonging to the three higher castes should be considered as invested with the dignity of Brahmanas.

18. It has been said that there are only four castes and there is no fifth. The son by the Shudra wife shall take the tenth part of his father's wealth.

19. That share, however, he is to take only when his father has given it to him. He shall not take it if his father does not give it to him. Some portion of the father's riches should, forsooth, be given, O Bharata, to the son of the Shudra wife.

20. Compassion is one of the greatest virtues. It is through compassion that something is given to the son of the Shudra wife. Whatever be the object about which compassion arises, as a cardinal virtue it is always productive of merit.

21. Whether the father happens to have children (by his wives belonging to the other castes) or to have no children, to the son by the Shudra wife, O Bharata, nothing more than a tenth part of the father's wealth should be given.

22. If a Brahmana happens to have more riches than what is necessary for maintaining himself and his family for three years, he should with that riches celebrate sacrifices. A Brahmana should never acquire riches for nothing.

23. The highest sum that the husband should give the wife is three thousand coins. This wealth that the husband gives to the wife, the latter may spend or dispose of as she likes.

24. Upon the death of the childless husband, the wife shall enjoy all his riches. The wife should never take any portion of her husband's riches.

25. Whatever riches, O Yudhishthira, the Brahmani wife may acquire by gift from her father, should be taken by her daughter, for the daughter is like the son.

26. The daughter, O king, has been ordained in the scriptures to be equal to the son, O delighter of the Kurus. Thus has the law of inheritance been ordained, O foremost of Bharata's family. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire riches uselessly.

Yudhishthira said:—

27. If the son born of a Shudra woman by a Brahmana father has been made in the scriptures to be disentitled to any property, by what exception of the rule then is a tenth part of the paternal property to be given to him?

28. A son born of a Brahmani wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaishya wife, by a Brahmana husband, is likewise a Brahmana.

29. Why then, O best of kings, are such sons to share the paternal property unequally? All of them, you have said, are Brahmanas, having been born of mothers that belong to the three higher castes equally entitled to the name of the twice-born.

Bhishma said:—

30. O destroyer of enemies, all wives in this world are called by the name of Dara. Although that name is applied to all, yet there is this great difference to be observed.

31. If having married three wives belonging to the three other castes, a Brahmana takes a Brahmani wife the very last of all, yet shall she be considered as the first in rank among all the wives, and as being worthy of the greatest respect. Indeed, among all the co-wives, she shall be the foremost.

32. In her apartments should be kept all necessary articles for the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may need for the performance of his religious acts.

33. If the Brahmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmani wife, O Yudhishthira, should help the husband in these acts.

34. The husband's food and drink and garlands and dresses and ornaments,—all these should be given by the Brahmani wife to the husband, for she is the foremost in rank among all the wives of the husband.

35. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! This, O king, is seen to be the course of eternal practice.

36. If a Brahmana, O Yudhishthira, actuated by lust, acts in a different way, he shall come to be considered as a Chandala among Brahmanas.

37. The son born of the Kshatriya wife has been said to be equal in dignity to the son born of the Brahmani wife. For all that, a distinction attaches to the son of the Brahmani wife on account of the superiority of the Brahmana-wife to the Kshatriya wife in respect of the order of caste.

38. The Kshatriya wife cannot be considered as equal to the Brahmana wife in point of birth. Hence, O best of kings, the son born of the Brahmani wife must be considered as the first in rank and superior to the son born of the Kshatriya wife.

39. Because, again, the Kshatriya wife, is not equal in point of birth to the Brahmani wife, hence the son of the Brahmani wife takes, one after another, all the best things, O Yudhisthira, among his father's property.

40. Likewise, the Vaishya wife cannot be considered as the equal of the Kshatriya wife in point of birth. Prosperity, kingdom and treasury, O Yudhisthira, belong to the Kshatriyas.

41. All these have been ordained for the Kshatriya. The whole Earth, O king, encircled by seas, is seen to belong to him. By following the duties of his own caste, the Kshatriya acquires immense riches.

42. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the gods of the very deities.

43. Following the ordinances laid down by the Rishis, the Kshatriyas should adore the Brahmanas according to due rites. This is the eternal usage.

44. Coveted by thieves and others, the properties of all men are protected by Kshatriyas following the duties of their order. Indeed, riches and wives and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas give.

45. The Kshatriya, as the king, becomes the protector or rescuer of all the castes. Hence, the son of the Kshatriya wife shall, forsooth, be held to be superior to him that is born of the Vaishya wife. The son of Kshatriya wife for this, takes a larger share of the paternal property than the son of the Vaishya mother.

Yudhishthira said :—

46. You have duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?

Bhishma said :—

47. The Kshatriya, O delighter of the Kurus can take two wives. The Kshatriya may take a third wife from the Shudra caste. Such practice prevails, it is true, but it is not sanctioned by the scriptures.

48. This should be the order, O Yudhishthira, of the wives of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares.

49. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaishya wife shall take three of such shares.

50. The remaining one or the eighth share shall be taken by the son of the Shudra wife. The son of the Shudra wife, however, shall take only when the father gives but not otherwise.

51. The Vaishya can take only one wife. He can take a second wife from the Shudra caste. Such is the practice, no doubt, but it is not sanctioned by the scriptures.

52. If a Vaishya has two wives one of whom is a Vaishya and the other a Shudra, there is a difference between them in respect of position.

53. The riches of a Vaishya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaishya by a wife of his own caste and by one belonging to the inferior caste, as also of the manner in which, O king, his property is to be distributed among those children.

54. The son born of the Vaishya wife shall take four of such shares of his paternal property. The fifth share, O Bharata, has been said to belong to the son born of the Shudra wife.

55. Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son who is begotten on a Shudra wife by persons of the three higher castes should always be considered as disentitled to any share of the father's wealth.

56. The Shudra should take only one wife from his own caste. He can, under no circumstances, take any other wife. Even if he happens to have a hundred sons by this wife, all of them share equally the property that he may leave behind.

57. As for all the castes, the children born of the wife taken from the husband's own caste shall, it has been laid down, share equally the father's wealth.

58. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, comprising the best things of this father. This is the law of inheritance, O son of Pritha, as declared by the Self-create himself.

59. Amongst children all born of the wife taken from the husband's own caste there is another difference, O king! In marrying, the elder ones should always precede the younger ones.

60. The wives being all equal in respect of their order of birth, and the children also being all equal in respect of the position of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son who is next in point of age shall take a share that is next in value, while the son who is youngest shall take the share which belongs to the youngest.

61. Thus among wives of all castes, they who belong to the same caste with the husband are considered as the first. This is what was declared by the great Rishi Kashyapa the son of Marichi.

CHAPTER XLVIII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. The intermixture of castes is brought about through inducements offered by riches, or through mere lust, or through ignorance of the true order of birth.

2. What, O grandfather, are the duties of persons who are born in the mixed classes and what are the acts laid down for them? Do you describe them to me.

Bhishma said:—

3. In the beginning, the Lord of all creatures created the four castes and laid down their respective duties, for the sake of sacrifice.

4. The Brahmana may take four wives, one from each of the four castes. In two of them, he takes birth himself. Those sons, however, who are begotten by him on the two other inferior, (*viz.*, Vaishya and Shudra), are inferior, their position being settled not by that of their father but by that of their mothers.

5. The son begotten by a Brahmana upon a Shudra wife is called Parashava, meaning one born of a dead body for the Shudra woman's body is as inauspicious as a dead body. He should serve the persons of his (father's) race. Indeed, it is not proper for him to renounce the duty of service that has been laid down for him.

6. With all means in his power, he should maintain his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father, who in age may be younger to him, and give them whatever he may succeed in acquiring.

7. A Kshatriya may take three wives. In two of them, he takes birth himself. His third wife being of the Shudra caste, is considered as very inferior. The son that he begets upon her is called an Ugra.

8. The Vaishya may take two wives. In both of them, he takes birth himself. The Shudra can take only one wife, from his own caste. The son begotten by him upon her becomes a Shudra.

9. A son who takes birth under circumstances other than those mentioned above, is considered as a very inferior one. If a person of a lower caste begets a son upon a woman of a superior caste, such son is regarded as outside the pale of the four pure castes. Indeed, such son becomes an object of derision with the four principal castes.

10. If a Kshatriya begets a son upon a Brahmani woman, such son, without being included in any of the four pure castes, comes to be considered as a Suta. The duties of a Suta consist in reciting eulogies and encomiums of kings and other great men. The son begotten by a Vaishya upon a woman of the Brahmana order, is known as a Vaidehaka. Their duties consist in taking charge of bars and bolts for protecting the privacy of women of respectable families. Such sons have no purifying rites laid down for them.

11. If a Shudra knows a woman belonging to the foremost of the four castes, the son that is begotten is called a Chandala. Endued with a dreadful disposition, he must live in the outskirts of cities and towns and his duty is that of the public

executioner. Such sons are always considered as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed castes.

12. The son begotten by a Vaishya upon a Kshatriya woman becomes a Vandi or Magadha. His duties are eloquent recitations of praise. The son begotten through transgression, by a Shudra upon a Kshatriya woman, becomes a Nishada and his duties consist in the catching of fish.

13. If a Shudra happens to know a Vaishya woman, the son begotten upon her comes to be called Ayogava. The duties of such a person are those of a carpenter. The Brahmana should never accept gifts from such a person. They are not entitled to possess any kind of riches.

14. Persons belonging to the mixed castes beget upon wives taken from their own castes children invested with their position. When they procreate children in women taken from other inferior castes, such children become inferior to their fathers, for they become invested with the position of their mothers.

15. Thus as regards the four pure castes, persons beget children invested with their own position upon wives taken from their own castes as also upon them that are taken from the castes immediately below their own. When, however, offspring is begotten upon other wives, they are regarded as invested with a position that is, principally, outside the pale of the four pure castes.

16. When such children beget sons in women, taken from their own classes, those sons take the position of their fathers. It is only when they take wives from castes other than their own, that the children they beget, become invested with inferior position.

17. As an example of this it may be said that a Shudra begets upon a woman belonging to the most superior caste a son that is outside the pale of the four castes. The son that is outside the pale of the four castes, by uniting with women belonging to the four principal castes, begets offspring that is further degraded in point of position.

18. From those outside the pale of the four castes and those again that are further outside that limit, children multiply on account of the union of persons with women of classes superior to their own. Thus, from persons of inferior position classes spring up, altogether fifteen in number, that are equally low or still lower in dignity.

19. It is only from sexual union with women of persons who should not have such union with them that mixed castes originate. Among the classes that are thus outside the limit of the four principal or pure castes, children are begotten upon woman belonging to the class called Sairindhri by men of the class called Magadha.

20. The occupation of such children is the adornement of the bodies of kings and others. They are well acquainted with the preparation of unguents, the making of garlands, and the manufacture of articles used for the decoration of the body. Though free by the position that belongs to them by birth, they should live like servants. From the union of Magadhas of a certain class with women of the caste called Sairindhri, another caste originates, called Ayogava. Their business consists in the making of nets. Vaidehas, by knowing Sairindhri women, beget children called Maireyakas whose business is the manufacture of wines and spirits.

21. From the Nishadas originate a caste called Madgura and another known by the name of Dasas whose business is plying boats. From the Chandalas originates a race called Shwapaka whose business lies in keeping guard over the dead.

22. The women of the Magadhi caste, by union with these four castes of wicked nature, produce four others who live by deceitful means. These are Mangsa, Swadukara, Kshaudra, and Sougandha.

23. From the Vaideha originates cruel and sinful caste that lives by practising deception. From the Nishadas again originates the Madranabha caste whose members are seen to ride on cars drawn by asses.

24. From the Chandalas originates the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These are clad in clothes, procured by stripping human corpses. They are again seen to eat off broken earthenware.

25. These three castes of very low origin, are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra originates from the Vaidehaka. The caste called Andhra which lives in the outskirts of towns and cities, also originates (from the Vaidehakas).

26. Then, again, the Charmakara, knowing woman of the Nishada caste, begets the class called Karavara. From the Chandala, again, originates the caste known by the name of Pandusaupaka

whose business is to make baskets and other things with cleft bamboos.

27. From the union of the Nishada with a woman of the Vaidehi caste, originates one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka women a son who does not differ from the Chandala in position or occupation.

28. A Nishadi woman, by union with a Chandala, produces a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are considered by the very lowest orders as incapable of being classed among them.

29. Thus do these mixed castes originate from improper and sinful union of fathers and mothers belonging to different castes. Whether they live hidden or openly, they should be known by their occupations.

30. The duties have been laid down in the scriptures of only the four principal castes. About others, the scriptures are entirely silent. Among all the castes, the members of those castes that have no duties assigned to them by the scriptures, need entertain no fears as to what they do.

31. Persons unaccustomed to the performance of sacrifices or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the pious, whether classed among the four principal castes or out of their limit, by uniting themselves with women of other castes, led not by considerations of virtue but by uncontrolled lust, cause numerous mixed castes to originate whose occupations and houses depend on the circumstances connected with the irregular unions from which they spring.

32. Having recourse to such places where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their houses. The ornaments they wear are made of iron.

33. Living in such places, openly, following their own occupations for acquiring livelihood. They may be seen to live thus, adorning their persons with ornaments and engaged in the work of manufacturing various domestic and other utensils.

34. Forsooth, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if it is necessary, protecting others by sacrificing their own lives, persons of the mixed castes, may acquire success. I have no doubt, O king that these virtues become the causes of their success.

36. He who is gifted with intelligence, should, taking everything into consideration, beget children according to the scriptural injunctions, upon women that have been declared as proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the father, brings him to grief even as a heavy burden brings to grief a swimmer desirous of crossing a pool of water.

37. Whether a man is learned or otherwise, lust and anger are natural tendencies of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path.

38. The disposition of women is such that man's contact with her produces misery. Hence, wise men do not allow themselves to be excessively attached to women.

Yudhishthira said:—

39. There are men who belong to the mixed castes, and who are of very impure birth. Putting a respectable appearance, they are, in sooth, disrespectable. On account of those external signs we may not be able to know the truth about their birth. Are there any signs, O grandfather, by which the truth may be known about the origin of such men?

Bhishma said:—

40. A person who is born of an irregular union shows various features of disposition. One's purity of birth, again, is to be determined from one's acts which must resemble the acts of those who are admittedly good and pious.

41. A disrespectable conduct, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other scriptural acts that lead to merit, show one's impurity of birth.

42. A son inherits the disposition of either the father or the mother. Sometimes he inherits the dispositions of both. A person of impure birth can never succeed in concealing his true nature.

43. As the cub of a tiger resembles its father and dam in form and in stripes or spots, so a person cannot but show the circumstande of his origin.

44. However secret may one's birth be, if that birth happens to be impure, its character or nature is sure to show itself slightly or largely.

45. A person may for purposes of his own, choose to follow an insincere path, practising such conduct as seems to be pious. His own nature, however, in the

matter of those acts that he does, always announces whether he belongs to a good caste or to a different one.

46. Creatures in the world are gifted with various kinds of disposition. They are, again, seen to be employed in various kinds of acts. Amongst creatures thus engaged, there is nothing that is so good or valuable as pure birth and righteous conduct.

47. If a person be born in a low caste, good understanding originating from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding is of different degrees. It may be high, middling, and low. Even if it appears in a person of low birth, it disappears like autumnal clouds without producing any result. On the other hand, goodness of understanding which, according to its measure, has ordained the position in which the person is born, shows itself in his deeds.

48. If a person happens to belong to a superior caste but still if he happens to be divested of good conduct, he should receive no respect or worship. One may adore even a Shudra if he knows his duties and is of good conduct.

49. A person proclaims himself by his own good and bad deeds and by his good or bad nature and race of birth. If ones' race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by his deeds.

50. For these reasons the wise should avoid those women among these various castes mixed, upon whom they should not beget children.

CHAPTER XLIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Describe to us, O sire, the orders and classes separately, what kind of son is begotten on what women, who is entitled to have whom for sons, and what kinds of sons are there.

2. It is known that disputes frequently take place about sons. You should, O king, remove the doubts of our mind. Indeed, we are stupefied about this subject.

Bhishma said:—

3. One's own begotten son considered as his own self. The son that is begotten upon one's wife by a person whom he has invited for it, is called Niruktaja. The son that is begotten upon one's wife by somebody without his permission, is Prasritaja.

4. The son begotten upon his own wife by a person degraded from his position is called Paritaja. There are two other, sons, *viz.*, the son given, and the son made. There is another called Adhyuda.

5. The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are called Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bharata.

Yudhishthira said:—

6. Who are the six that are called Apadhwansaja? Who also are the Apasadas? You should fully explain all this to me.

Bhishma said:—

7—8. The sons that a Brahmana begets upon wives taken from the three inferior castes, those begotten by a Kshatriya upon wives taken from the two castes inferior to his own, O Bharata, and the sons that a Vaishya begets upon a wife taken from the one caste that is inferior to his,—are all called Apadhwansas. They are, as thus explained, of six kinds. Listen now to me as I tell you who the Apasadas are.

9. The son that a Shudra begets upon a Brahmani woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Shudra order, the son is called a Vratya. He who is born of a Vaishya woman by a Shudra father is called a Vaidya. These three kinds of sons are called Apasada.

10. The Vaishya, by knowing a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he begets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior caste.

11. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.

Yudhishthira said:—

12. Some say that one's son is he who is born in his soil. Some, on the other hand, say that one's son is he who has been begotten from his seed. Are both

these kinds of sons equal? Whose, again, is the son to be? Do you tell me this, O grandfather.

Bhishma said:—

13. His is the son from whose seed he has sprung. If, however, the owner of the seed discards the son born of it, such son then becomes his upon whose wife he has been begotten. The same rule applies to the son called Adhyuda. He belongs to the person from whose seed he has sprung. If, however, the owner of the seed forsakes him, he becomes the son of the husband of his mother. Know this is what the law declares.

Yudhishthira said:—

14. We know that the son becomes his from whose seed he has taken birth Whence does the husband of the woman who gives birth to the son derive his right to the latter? Likewise the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be the sons of others on account of the engagement about owning and rearing them having been broken?

Bhishma said:—

15. He who, having begotten a son of his own loins, forsakes him for some reason or other, cannot be considered as the father of such son, for vital seed only cannot create sonship. Such son must be held to belong to the person who is the master of the soil.

16. When a man, desiring to have a son, marries a girl quick with child, the son born of his wife must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung, can have no right to such son.

17. The son who is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the father that has actually begotten him. The son thus born is incapable of concealing the evidences of physiognomy. He is at once known by eyesight.

18. As regards the son made, he is sometimes considered as the child of the person who has made him a son and who brings him up. In his case, neither the vital seed of which he has been born nor the soil in which he has been born, becomes the cause of sonship.

Yudhishthira said:—

19. What kind of son is that who is said to be a made son and whose sonship originates from the fact of his being taken and reared, and in whose case neither the vital seed nor the soil of birth, O Bharata, is caused as the cause of sonship.

Bhishma said:—

20. When one takes up and rears a son who has been cast off on the road by his father and mother, and when the person thus taking and rearing him cannot find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son.

11. Not having anybody to own him, he becomes his who rears him. Such son, again, comes to be considered as belonging to that castes to which his owner or rearer belongs.

Yudhishithra said:—

22. How should the purifactory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be married? Tell me all this, O grandfather.

Bhishma said:—

23, The rites of purification for such a son should be performed according to the usage of the person himself who rears him, for, renounced by his parents, such son gets the caste of the person who takes him and rears him.

24. Indeed, O you of unfading glory, the rearer should perform all the purificatory rites for such son according to the practices of his own family and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, she should belong to the caste of the rearer himself.

25. All this is to be done only when the caste of the son's true mother cannot be learnt. Among sons, he who is born of a maiden and he who is born of a mother who had conceived before her marriage but brought him forth subsequent to that act, are considered as very disgraceful and degraded.

26—27. Even these two, however, should receive the same rites of purification that are sanctioned for the sons begotten by the father in lawful marriage. In respect of the son who becomes his fathers on account of his birth in the father's soil, and of those sons who are called Apsadas, and those conceived by the wife in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that are in vogue in their own castes. These are the conclusions that are seen in the scriptures about the different

castes. I have thus told you everything of your questions. What else do you wish to hear?

CHAPTER L.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. What is the nature of the compassion or pity that is felt at seeing the misery of another? What is the nature of that compassion or sympathy that one feels for another on account of his living in the companionship of that other? What is the nature of the supreme blessedness of kine? You should, O grandfather explain all this to me.

Bhishma said:—

2. I shall, O you of great effulgence, recite to you in this connection an ancient narrative of a conversation between Nahusha and the Rishi Chyavana.

3. Formerly, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always practising high vows, became desirous of leading for sometime the mode of life called *Udavasa*, and sed himself to commence it.

4. Renouncing pride, anger, joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years, according to the rules of *Udavasa*.

5. The Rishi inspired all creatures with trust. And he inspired similar confidence in all creatures living in water. The powerful ascetic resembled the Moon himself in his conduct to all.

6. Bowing to all the deities and having purged himself of all sins, he entered the water at the confluence of Ganga and Yamuna, and stood there like an inanimate post of wood.

7. Placing his head against it, he bore the fierce and roaring current of the two rivers united together,—the current whose speed resembled that of the wind itself.

8. Ganga and Yamuna, however, and the other rivers and lakes, whose waters unite together at the confluence at Preyaga, instead of afflicting the Rishi, went beyond him.

9. Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood erect.

10. He became quite agreeable to all creatures living in water. Without the least fear, all these used to smell the Rishi's lips.

11. In this way, the Rishi passed a long time at that grand confluence of waters. One day, some fishermen came there.

12. With nets in their hands, O you of great effulgence, those men came where the Rishi was. They were many in number and all of them were bent upon catching fish.

13. Well-formed and broad-chested, gifted with great strength and courage, and never returning in fear from water, those men who lived upon the earning by their nets, came there, resolved to catch fish.

14. Arrived at that water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together.

15. Desirous of fish, those innumerable Kaivartas, united together and surrounded a portion of the waters of Ganga and Yamuna with their nets.

16. Indeed, they threw upon the water their net which was made of new strings, capable of covering a large space, and having sufficient length and breadth.

17. Getting down into the water, all of them began to drag with great force that net which was very large and had been well-spread over a large space.

18. All of them were free from fear, cheerful and fully determined to do one another's bidding. They had succeeded in catching a large number of fish and other aquatic animals.

19. And as they dragged their net, O king, they easily draggad up Chyavana the son of Bhrigu, along with a large number of fish.

20. His body was overgrown with the river-moss. His beard and matted locks had become green. And all over his body could be seen conchs and other mollusca attached with their heads.

21. Seeing that Rishi who was a master of the Vedas dragged up by them from the water, all the fishermen stood with joined hands and then laid themselves low on the ground and repeatedly bent their heads.

22. Through fear and pain caused by the dragging of the net, and on account of their being brought upon the land, the fishes caught in the net died.

23. Seeing that great onslaught of fishes, the ascetic became filled with compassion and sighed repeatedly.

The fishermen said:—

24. We have perpetrated this sin unwillingly. Be pleased with us! What wish of yours shall we fulfill? Command us, O great ascetic.

Bhishma said:—

25. Thus addressed by them, Chyavana, from among that mass of fishes around him, said,—Do ye with rapt attention hear what my most cherished wish is.

26. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to leave them at such a time!

27. When he said these words to them, the fishermen became greatly terrified. With pale faces they went to king Nahusha and informed him of all that had occurred.

CHAPTER LI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Hearing the strait into which Chyavana was reduced, King Nahusha speedily went there, accompanied by his ministers and priest.

2. Having purified himself duly, the king, with joined hands and rapt attention, introduced himself to the great Chyavana.

3. The king's priest then adored with due ceremonies that Rishi, O king, who was observant of the vow of truth and gifted with a great soul, and who resembled a god himself.

Nahusha said:—

4. Tell me, O best of twice-born ones, what act shall we do that may be pleasing to you? However difficult that deed may be, there is nothing, O holy one, that I shall not be able to do at your command.

Chyavana said:—

5. These men who live by catching fish, have all been exhausted with fatigue. Do you pay them the price that may be fixed upon me along with the value of these fish.

Nahusha said:—

6. Let my priest give to these Nishadas a thousand coins as price for buying this sacred one as he himself has ordered.

Chyavana said:

7. A thousand coins is not my price. The question depends upon your discretion. Give them a fair price, settling with your discretion. Give them a fair price, settling with your own intelligence what it should be.

Nahusha said:—

8. Let, O learned Brahmana, a hundred thousand coins be given to these Nishadas. Shall this be your price, O holy one, or do you think otherwise.

Chyavana said:—

9. I should not be bought with a hundred thousand coins, O best of kings! Let a proper price be given to these! Do you consult with your ministers.

Nahusha said:—

10. Let my priest give to these Nishadas a crore of coins. If even this does not cover your value, let more be paid to them.

Chyavana said:—

11. O king, I am not with a crore of coins or even more. Let that price be given to these men which would be fair or proper. Do you consult with the Brahmanas.

Nahusha said:—

12. Let half my kingdom or even the whole be given away to these Nishadas. I think that would be your price. What, however, do you think, O twice-born one?

Chyavana said:—

13. I do not deserve to be purchased with half your kingdom or even the whole of it, O king! Let that price which is proper be given to these men. Do you consult with the Rishis!

Bhishma continued:—

14. Hearing these words of the great Rishi, Nahusha became stricken with great sorrow. With his ministers and priest he began to think on the matter.

15. There then came to king Nahusha an ascetic living in the forest and subsisting upon fruit and roots and born of a cow.

16. That best of twice-born persons, addressing the king, O monarch, said these words:—I shall soon satisfy you. The Rishi also will be satisfied.

17. I shall never speak a falsehood,—no, not even in jest, what then need I say of other occasions? You should unhesitatingly do what I bid you.

Nahusha said :—

18. Do you, O illustrious one, say what the value is of that great Rishi of Bhrigu's race. O, save me from this terrible difficulty, save my kingdom, and save my family.

19. If the holy Chyavana become angry, he would destroy the three worlds; what need I say then of my poor self who is destitute of penances and who depends upon the power only of his arms?

20. O great Rishi, do you become the raft to us who have all fallen into a fathomless deep with all our counsellors and our priest! Do you settle what the value should be of the Rishi!

Bhishma said :—

21. Hearing these words of Nahusha, the ascetic born of a cow and gifted with great energy spoke thus, gladdening the monarch with all his counsellers :—

22. Brahmanas, O king, belong to the foremost of the four castes. No value, however great, can be fixed upon them. Kine also are invaluable. Therefore, O king, do you regard a cow as the value of the Rishi!

23. Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellers and priest.

24. Proceeding then to Bhrigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for satisfying him to the best of his power.

Nahusha said :—

25. Rise, rise, O twice-born Rishi, you have been purchased, O son of Bhrigu, with a cow as your price! O foremost of righteous persons, even this, I think, is your price!

Chyavana said :—

26. Yes, O king of kings, I do rise up. I have been properly purchased by you, O sinless one. I do not, O you of unfading glory, see any riches that is equal to kine.

27. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts, that are all praised, O hero, and that are highly auspicious and purifying.

28. Kine are always the root of prosperity. There is no fault in kine. Kine always give the best food, in the form of Havi, to the deities.

29. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of Sacrifices. They form the mouth of Sacrifice.

30. They bear and yield excellent and strength-giving ambrosia. They receive the adoration of all the worlds and are considered as the source of nectar.

31. On Earth, kine resemble fire in energy and form. Indeed, kine represent high energy, and are conferrers of great happiness upon all creatures.

32. That country where kine placed by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all removed.

33. Kine form the stairs leading to Heaven. Kine are worshipped in Heaven itself. Kine are goddesses that can give everything and grant every wish. There is nothing else in the world that is so high or so superior.

Bhishma said :—

34. This is what I say to you on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to describe a part only of the merits of the kine. I have not the ability to exhaust the subject.

The Nishadas said :—

35. O ascetic, you have seen us and have also spoken with us, It has been said that friendship, with the good, depends upon only seven words. Do you then, O lord, show us your favour.

36. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of pious soul, and gifted with great energy, you are among men, a blazing fire in energy.

37. We propitiate you, O you of great learning. We surrender ourselves to you. Do you, for showing us favor, take back from us this cow.

Chyavana said :—

38. The eye of a poor or distressed person, the eye of an ascetic, or the eye of a snake of dreadful poison, consume a man with his very roots even as a fire, that burning with the aid of the wind and consumes a stack of dry grass or straw.

39. I shall accept the cow that you wish to present me.—Ye fishermen, freed from every sin, go ye to heaven forthwith, with

these fishes also that ye have caught with your nets.

Bishma said :—

40. After this, on account of the energy of that great Rishi of purified soul, those fishermen along with all those fish, through virtue of those words that he had uttered, went to heaven.

41. Seeing the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race.

42. After this, the two Rishis, *viz.*, the one born of a cow and the other who was Chyavana of Bhrigu's race, pleased king Nahusha by granting him many boons.

43. Then the highly energetic king Nahusha that lord of all the Earth, filled with joy, O best of the Bharatas, said,—Sufficient.

44. Like a second Indra the king of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king adored them both with great respect.

45. As regards Chyavana, his vow having been completed, he returned to his own hermitage. The Rishi who had taken his birth from the cow, and who was gifted with great energy, also proceeded to his own hermitage.

46. The Nishadas all ascended to heaven as also the fishes they had caught, O king, king Nahusha too, having got those valuable boons, entered his own city.

47—48. I have thus, O son, told you everything about what you had asked me. The affection that is caught by the sight alone of others as also by the fact of living with them, O Yudhishthira, and the high blessedness of kine too, and the ascertainment of true virtue, are the subject I have described. Tell me, O hero what else is in your mind.

CHAPTER LII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said :—

1. O you of great wisdom, I have a doubt which is very great and which is as vast as the ocean itself. Listen to it, O mighty-armed one, and having learnt what it is, you should explain it to me.

2. I have a great curiosity about Jamadagni's son, O lord, *viz.*, Rama, that foremost of all pious persons. You should satisfy that curiosity.

3. How was Rama born who was gifted with prowess incapable of being baffled? He belonged by birth to a family of twice-born Rishis. How did he become a follower of Kshatriya practices?

4. Do you then, O king, recite to me in full the circumstances of Rama's birth. How also did a son of the race of Kushika, who was Kshatriya become a Brahmana?

5. Great, indeed, was the power of the high-souled Rama, O chief of men, as also of Vishwamitra.

6. Why did the grandson of Richika instead of his son become a Kshatriya? Why also did the grandson of Kushika and not his son become a Brahmana? Why did such untoward incidents befall the grandsons of both, instead of their sons? You should explain the truth of these circumstances.

Bhishma said :—

7. Regarding it is cited an old history of the discourse between Chyavana and Kushika, O Bharata!

8. Gifted with great intelligence,—Chyavana of Bhrigu's race, that best of ascetics, saw (with his spiritual eye) the stain that would affect his own race.

9. Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana having asceticism for his wealth, became desirous of consuming the race of the Kushikas.

10. Going then to the presence of king Kushika, Chyavana said to him,—O sinless one, the desire has arisen in my heart of living with you for sometime.

Kushika said :—

11. O holy one, to live together is a deed which the learned ordain for girls when these are given away. The wise always speak of the practice in such connection only.

12. O Rishi having asceticism for your wealth, the residence which you seek with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and virtue, I shall do what you may be pleased to order.

Bhishma said :—

13. Ordering a seat to be placed for the great ascetic Chyavana, king Kushika, accompanied by his wife, stood before him.

14. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honor of his illustrious guest.

15. The illustrious Kushika, who was observant of restraints and vows, then cheerfully presented, in due forms, the ingredients consisting of honey and the other things, to the great Rishi and asked him to accept the same.

16. Having welcomed and honored the learned Brahmana thus, the king once more addressed him and said,—We two await your orders! Command us what we are to do for you, O holy one.

17. If it is our kingdom or riches or kine, O you of rigid vows, or all articles that are given away in sacrifices, which you want, tell us the word and we shall bestow all upon you.

18. This palace, this kingdom, this seat of justice, are at your disposal. You are the master of all these! Do you rule the Earth! As regards myself, I depend entirely upon you.

19. Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great joy, said to Kushika these words in reply.

Chyavana said:—

20. I do not, O king, covet your kingdom, nor your riches, nor the damsels you have nor your kine, nor your provinces, nor articles needed for sacrifice! Do you listen to me.

21. If it pleases you and your wife, I shall begin to observe a certain vow. I wish you and your consort to serve me during that period unhesitatingly.

22. Thus addressed by the Rishi, the king and the queen became filled with delight, O Bharata, and answered him, saying,—Be it so, O Rishi.

23. Pleased with the Rishi's words, the king led him to an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room.

The king said:—

24. This, O holy one, is your bed. Do you live here as you please! O you having asceticism for your wealth, myself and my queen shall try our best to give you every comfort and every pleasure.

25. While they were thus conversing with each other, the sun was over the meridian. The Rishi ordered the king to bring him food and drink.

26. Bowing to the Rishi, King Kushika asked him, saying,—What kind of food is liked by you? What food, indeed, shall be brought for you.

27. Filled with joy, the Rishi answered that king, O Bharata, saying,—Let food that is proper be given to me.

28. Receiving these words with respect, the king said,—So be it!—and then offered to the Rishi food of the proper kind.

29. Having finished his meals, the holy Chyavana, knowing every duty, addressed the king and the queen, saying,—I wish to sleep, O powerful one, sleep hinders me now.

30. Proceeding thence to a room that had been got ready for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat down.

31. The Rishi told them,—Do not, while I sleep, awake me! Do ye keep yourself awake and continually press my feet as long as I sleep.

32—33. Kushika, conversant with every duty, unhesitatingly, said,—So be it! Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal pair, O king, accomplished the Rishi's order with earnestness and attention.

34. Meanwhile the holy Brahmana, having thus commanded the king, slept soundly, without changing his posture or turning even once, for one and twenty days.

35. The king, O delighter of the Kurus, abstaining from food, along with his wife, sat joyfully the whole time, engaged in tending and serving the Rishi.

36. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without speaking to them at all.

37. Famished and toil-worn, the king and the queen followed him, but that foremost of Rishis did not please to cast a single look upon any of them.

38. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal pair. At this, the king, struck with grief, dropped down on the Earth.

39. Comforted, he rose up soon, and accompanied by his queen, the king possessed of great splendour, began to search everywhere for the Rishi.

CHAPTER LIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. After the Rishi had disappeared, what did the king do and what also his highly-blessed wife? Tell me this, O grandfather.

Bhishma said:—

2. Not seeing the Rishi, the king, stricken with shame, toil-worn, and losing his senses, returned to his palace, accompanied by his queen.

3. Entering his mansion in a dejected spirit, he spoke not a word with any one. He thought only of that conduct of Chyavana.

4. With a despairing heart he then went to his room. There he beheld the son of Bhrigu stretched as before on his bed.

5. Seeing the Rishi there, they wondered much. Indeed, they began to think upon that very strange incident. The sight of the Rishi removed their fatigue.

6. Seated once more by his side, they again began to gently press his feet as before. Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side.

7. Gifted with great energy, he thus passed another twenty-one days. Moved by fear, the royal pair showed no change in their attitude or sentiment towards the Rishi.

8. Awaking then from his sleep the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil, I wish to have a bath.

9. Famishing and toil-worn though they were, forthwith they volunteered their services and soon approached the Rishi with a rich oil that had been prepared by boiling it a hundred times.

10. While the Rishi was seated at his ease, the king and the queen, silently, continued to rub him. Gifted with great ascetic merit, the son of Bhrigu did not once utter the word Sufficient.

11. Bhrigu's son however saw that the royal pair were totally unmoved. Rising up all on a sudden, he entered the bath room.

12—13. The various articles necessary for a bath and such as were fit for a king's use, were ready there. Without using, any of those articles, the Rishi once more disappeared there and then by his Yoga-power, before king Kushika (and his wife). This, however, O chief of Bharatas, failed to disturb the equanimity of the royal pair.

14. The next time the powerful Rishi was seen seated, after a bath, on the throne. It was from that place that he then showed himself to the king and the queen, O delighter of the Kurus.

15. With a cheerful face, king Kushika, together with his wife, then offered the Rishi cooked food with great respect. Gifted with wisdom, and with heart totally unmoved, Kushika made this offer.

The Ascetic said:—

16. Let the food be brought. Assisted by his wife, the king soon brought there the food.

17. There were various kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs.

18. There were juicy cakes too among those dishes and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands were different in kinds and taste. Among them there were also some food—forest produces—such as ascetics liked and took.

19. Various sweet fruits fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kashmaryyas and Bhallatakas.

20. The food that was offered contained such things as are taken by house-holders as also such things as are taken by the forest-dwellers. Through fear of the Rishi's curse, the king had caused all kinds of food to be gathered and got ready for his guest.

21—22. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The dishes were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race put fire to all the things and reduced them to ashes.

23. Gifted with great intelligence, the royal pair showed no anger at this conduct of the Rishi, who once more, after this, disappeared before the very eyes of the king and the queen.

24. The royal sage Kushika thereupon stood there in the same posture for the whole night, with his wife by his side, and without speaking a word. Gifted with great prosperity, he did not yield to wrath.

25—26. Every day, good and pure food of various sorts, excellent beds, profuse

articles needed for bath, and cloths of various sorts, were collected and kept ready in the palace for the Rishi. Indeed, Chyavana could not find any fault in the conduct of the king.

27. Then addressing king Kushika, the twice-born Rishi said to him,—Do you with your spouse, yoke yourself to a car and take me on it whereever I shall direct.

28. Unhesitatingly, the king answered Chyavana having asceticism for wealth, saying,—So be it!—And he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure-car for making pleasure-journeys or, shall it be my war-chariot?

29—31. Thus addressed by the delighted and contented king, the ascetic said to him,—Do you promptly get ready that chariot with which you attack hostile cities! Indeed, that war-chariot of yours, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numberless arches made of pure gold. It is always furnished with hundreds of high and excellent weapons!—The king said,—So be it,—and soon made his great war-chariot ready.

32. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the chariot, among its other articles, the goad which had three handles and which had a point hard as adamant and sharp as the needle.

33. Having placed every article upon the car, the king said to the Rishi,—O holy one, where shall the chariot proceed? O, let the son of Bhrigu issue his order.

34—35. This your chariot shall proceed to the place which you may be pleased to direct! Thus addressed, the holy man replied to the king, saying,—Let the car go hence, dragged slowly, step by step. Obeying my will, do ye two proceed in such a way that I may not feel any exhaustion.

36. I should be borne away pleasantly, and let all your people see this march that I make through their midst. No person that comes to me, as I proceed along the road, should be driven away. I shall distribute riches among all.

37. To the Brahmanas who may approach me on the way, I shall grant their wishes and bestow upon all of them gems and riches without stint.

38—40. Let all this be done, O king, and do not entertain any scruples!—Hearing these words of the Rishi, the king called his servants and told them,—Ye should without any fear, give away whatever the ascetic will command.—Then profuse jewels and gems and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was carried on that chariot.

41. Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary spectacle. The Rishi struck the king and the queen suddenly with that goad having a sharp point.

42. Though thus struck on the back and the cheeks, the royal pair still showed no sign of agitation. On the other hand they continued to carry the Rishi on as before.

43. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic pair somehow succeeded in dragging that excellent chariot.

44. Repeatedly and deeply cut by the goad, the royal pair became covered with blood. Indeed, O king, they then looked like a couple of Kinshuka trees in the flowering season.

45. Seeing the plight to which their king and queen had been reduced, the citizens became afflicted with great grief. Filled with fear of the curse of the Rishi, they kept silent under their misery.

46. Collected in masses they said to each other,—See the might of penances! Although all of us are angry, we are still unable to look at the Rishi.

47. Great is the energy of the holy Rishi of purified soul! See also the endurance of the king and his royal spouse.

48. Though exhausted with fatigue and hunger, they are still carrying the car!—The son of Bhrigu, despite the misery he caused to Kushika and his queen, could see no sign of dissatisfaction or agitation in them.

Bhishma said:—

49. The perpetuater of Bhrigu's race, seeing the king and the queen totally unmoved, began to distribute wealth very largely as if he were a second Lord of Treasures.

50. At this deed also, king Kushika showed no mark of dissatisfaction. He did as the Rishi ordered. Seeing all this, that illustrious and best of ascetics became pleased.

51. Descending from that excellent car, he unharnessed the royal pair. Having freed them, he addressed them duly.

52. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said,—I am ready to give an excellent boon to you both.

53. Delicate as they were, their bodies had been pierced with the goad. Moved by affection, that best of ascetics softly touched them with his hands whose healing virtues resembled those of ambrosia itself, O chief of the Bharatas.

54. Then the king answered,—Myself and my wife have felt no exhaustion.—Indeed, all their fatigue had been removed through the power of the Rishi, and hence it was that the king could say so to the Rishi.

55. Pleased with their conduct, the illustrious Chyavana said to them,—I have never before spoken falsehood. It must, therefore, be as I have said.

56. This spot on the banks of Ganga is very charming and auspicious. I shall, observing a vow, live for a little while here, O king.

57. Do you return to your city. You are exhausted! You shall come again. To-morrow, O king, you shall returning with your wife, see me here.

58. You should not give to anger or grief. The time is come when you shall reap a great reward! That which is coveted by you and which is in your heart will indeed be done.

59. Thus addressed by the Rishi, king Kushika, with a pleased heart, replied to the Rishi in these pregnant words.

60. I have entertained no anger or grief, O highly blessed one! We have been cleansed and sanctified by you, O holy one! We have once more become youthful. See our bodies have become greatly beautiful and possessed of great strength.

61. I do not any longer see those wounds that were caused by you on our bodies with your goad! Verily, with my wife, I am in good health.

62. I see my goddess become as beautiful in body as an Apsara. Indeed, she is endued with as much beauty and splendour as she had ever been before.

63. All this, O great ascetic, is due to your favour. Indeed, there is nothing wonderful in all this, O holy Rishi of power ever unbaffled.

64. Thus addressed by the king, Chyavana said to him.—You shall, with your wife, return here to-morrow, O king.

65. With these words, the royal sage Kushika was sent away. Saluting the Rishi, the king, endued with a handsome body, returned to his capital like a second king of the celestials.

66. The counsellers then, with the priest, came out to welcome him. His troops also and the dancing women and all his subjects, did the same.

67. Surrounded by them all, king Kushika, shining in beauty and splendour, entered his city, with a delighted heart, and his praises were sung by bards and encomiasts.

68. Having entered his city and performed all his morning rites, he ate with his wife. Gifted with great splendour, the king then passed the night happily.

69. Each saw the other to be possessed of fresh youthfulness. All their sufferings and pains having ceased, they saw each other to resemble a celestial. Gifted with the splendour they had got as a boon from that foremost of Brahmanas, and possessed of exceedingly lovely features and beautiful forms, both of them passed a happy night in their bed.

70. In the interval spreader of the feats of Bhrigu's race, *viz.*, the Rishi having penances for his wealth, converted by his Yoga-power, that charming wood on the bank of Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems on account of which it excelled in beauty and splendour the very abode of the king of the celestials.

CHAPTER LIV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. When that night passed away, the great king Kushika awoke and performed his morning rites. Accompanid by his wife he then went towards that forest which the Rishi had selected for his residence.

2. Arrived there, the king saw a palatial mansion made entirely of gold. Having a thousand columns each of which was made of gems and precious stones, it looked like a mansion belonging to the Gandharvas.

3—4. Kushika saw in every part of that building signs of celestial design. And he saw hills with charming valleys, and lakes with lotuses on their bosom; and mansions full of rich and curious articles, and gateways and arches, O Bharata. And the king beheld many open glades

and open spots carpeted with grass, and resembling fields of gold.

5. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas, and Ashokas, and blossoming Kundas, and Atimuktas.

6. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vyanjulas and Karnikaras adorned with flowers.

7. And the king saw many Shyamas and Varanapushpas and the creepers called Astapadika, all clipt properly and beautifully.

8. And the king saw trees on which lotuses of various species bloomed in all their beauty, and some of which bore flowers of every season. And he saw also many mansions that looked like celestial cars or like beautiful mountains.

9—10. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were various kinds of excellent seats and costly beds and bedsteads made of gold and gems and overlaid with beautiful cloths and carpets. There were profuse viands and edibles, all well-dressed and ready for use.

11—12.—And there were talking parrots, she-parrots, Bhringarajas, Kokilas, Shatapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas.

13. Here and there he saw bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch.

14. And he saw other Gandharvas at other places rejoicing with their dear wives. The king sometimes saw these sights and sometimes could not see them.

15. The king heard also sweet notes of vocal music and the sweet voices of preceptors engaged in lecturing their disciples on the Vedas and the Scriptures. And the king also heard the harmonious notes of the geese sporting in the lakes.

16. Seeing such highly wonderful spectacles, the king began to reflect inwardly, saying,—Is this a dream? Or, is all this due to an alienation of my mind? Or is it all real?

17. O, I have, without renouncing my body, attained to the beatitude of Heaven. This land is either the sacred country of the Uttara-Kurus, or the abode, called Amravati, of the king of the celestials.

18. O, what are these wonderful spectacles that I see!—Reflecting thus, the king at last saw that foremost of Rishis.

19 In that golden palace having columns made of jewels and gems, the son of Bhrigu lay stretched on a costly and excellent bed.

20. With his wife by his side, the king approached, with an exulting heart, the Rishi as he lay on that bed. Chyavana, however, speedily disappeared at this, with the bed itself upon which he lay.

21. The king then saw the Rishi at another part of that forest, seated on a mat made of Kusha grass, and mentally engaged in the recital of some high Mantras.

22. Through his Yoga-power, thus did that Brahmana stupefy the king. In a moment that charming forest, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees, all disappeared.

23. The bank of Ganga became as silent as usual, and appeared as before covered with Kusha grass and anthills.

24. Having seen that highly wonderful spectacle and its quick disappearance also, king Kushika, with his wife, became filled with wonder.

25. With a delighted heart, the king addressed his wife saying, see, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just seen.

26. All this is due to the favour of Bhrigu's son and the power of his penances. By penances one attains all which cherishes in his imagination.

27—28. Penances are superior to even the kingdom of the three worlds. With penances well-performed, Liberation itself may be acquired, Mark, the power of the great and celestial Rishi Chyavana derived from his penances! He can, at his pleasure, create even other worlds.

29. Only Brahmanas are born in this world for uttering and understanding sacred deeds. Who else save Chyavana could do all this?

30. Sovereignty may be acquired easily. But the dignity of a Brahmana is not attainable. It was through the power of a Brahmana that we were harnessed to a car like well-broken animals.

31. These thoughts that passed through the king's mind, became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said,—Come here quickly.

32. Thus addressed, the king and the queen approached the great ascetic, and

bending their heads they adored him who were worthy of adoration.

33. Uttering a benediction upon the king, the Rishi, gifted with great intelligence, O king, comforted the king and said, —Sit down on that seat.

34—35. After this, O monarch, the son of Bhrigu, without guile or insincerity of any sort, pleased the king with many soft words, and then said,—O king, you have completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. For this you have come out unhurt from the fiery ordeal I had prepared for you.

36. I have been properly honored and adored, O son, by you, O foremost of all persons gifted with speech. You have no sin, not even a minute one, in you.

37. Give me leave, O king, for I shall now proceed to the place I came from. I have been highly pleased with you, O king. Pray accept the boon I am ready to give!

Kushika said:—

38. Before you, O holy one, I have staid like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race, been reduced to ashes is sufficient.

39. Even this is the highest boon that I have got, O delighter of Bhrigu! That you have been pleased by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, are in my case the best boons.

40. This I consider, O learned Brahmana, as a distinct mark of your favour. The object of my life has been accomplished. Even this is what I consider the very object of my sovereignty. This is the highest fruit of my penances.

41. If, O learned Brahmana, you have been pleased with me, O delighter of Bhrigu, then do you remove some doubts which are in my mind.

CHAPTER LV.

(ANUSHASANA PARVA).—

Continued.

Chyavana said:—

1. Do you accept a boon from me. Do you also, O king, tell me what the doubt is that is in your mind. I shall certainly accomplish all your purpose.

Kushika said:—

2. If you have been pleased with me, O holy one, do you then, O son of Bhrigu, tell me your object in living in my palace for sometime, for I wish to hear it. What was your object in sleeping on the bed I assigned you for, one and twenty days continuously, without changing sides.

3. O foremost of ascetics, what also was your object, again in going out of the room without speaking a single word.

4. Why did you, again, without any reason, disappear and once more become visible? Why, O learned Brahmana, did you again lay yourself down on the bed, and sleep, as before, for one and twenty days.

5. Why did you go out after you were rubbed by us with oil for your bath? Why, also, after having made various kinds of food in my palace to be collected, did you consume them with fire?

6. What was the cause of your sudden journey through my city on the car? What was your object in giving away so much riches? What was your motive in showing us the wonders of the forest created by your Yoga-power.

7. What, indeed, was your motive in showing, O great ascetic, so many palaces made of gold and so many bed-steads supported on posts of jewels and gems?

8. Why also did all these wonders disappear from our sight? I wish to hear the cause of all this. Thinking of all these acts of yours, O perpetuater of Bhrigu's race, I became stupefied.

9. I cannot comprehend your motive. O you having penances for wealth, I wish to hear the truth about all those acts of yours in full.

Chyavana said:—

10. Listen to me as I tell you fully the reasons which had moved me in all these acts of mine. Asked by you, O king, I cannot refuse to enlighten you.

11. In days of yore, on one occasion, when the deities had assembled together, the Grandfather Brahman said some words. I heard them, O king, and shall now repeat them to you.

12. On account of a quarrel between Brahmana and Kshatriya energy, there will occur an intermixture in my race.—Your graudson, O king, will become endued with great energy and power.

13. Hearing this, I came here resolved to exterminate your race. Indeed, I came,

O Kushika, seeking the utter extermination of your family, in fact, for reducing to ashes all your descendants.

14. Moved by this motive I came to your palace, O monarch, and said to you,—I shall observe some vow. Do you attend upon me and serve me dutifully.

15. While living, however, in your house I could not see any shortcomings in you. it is for that reason, O royal sage, that you are still alive, for otherwise you would have by this been dead.

16. It was with this resolution that I slept for twenty-one days in the hope that somebody would awake me before I arose out of my own accord.

17. You, however, with your wife, did not awake me. Even then, O best of kings, I became delighted with you.

18. Rising from my bed I went out of the chamber without speaking to any of you. I did this, O king, in the hope that you would ask me and thus I would have an opportunity of cursing you.

19. I then disappeared, and again showed myself in the room of your palace, and once more following Yoga slept for one and twenty days.

20. My motive was this. Exhausted with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this motive that I caused yourself and your wife to be afflicted with hunger.

21. In your heart, however, O king, the slightest feeling of anger or vexation did not rise. For this, O king, I became higly pleased with you.

22. When I caused various kinds of food to be brought and then set fire to them, I hoped that yourself with your wife would yield to anger at the sight. Even that act, however, of mine was tolerated by you.

23—24. I then ascended the car, O king, and addressed you, saying,—Do you with your wife bear me!—You did what I ordered, without the least scruple, O king! I became delighted at this. The gifts of riches I made could not excite your anger.

25. Pleased with you, O king, I created with the help of my Yoga-power that forest which yourself with your wife did see here. Listen, O king, to the object I had.

26. For pleasing you and your queen I made you to have a glimpse of Heaven, All those things which you have seen in these woods, O king, are a foretaste of Heaven.

27. O best of kings, for a little while I made you and your wife behold, in even your earthly bodies, some sights of Heaven.

28. All this was done for showing the power of penances and the reward that is in store for virtue. The desire that arose in your heart, O monarch, at sight of those delightful objects, is known to me.

29. You became desirous of obtaining the dignity of a Brahmana and the merit of penances, O king, disregarding the sovereignty of the Earth, nay, the sovereignty of very Heaven.

30. You thought this, O king. The status of a Brahmana is highly difficult to get; having become a Brahmana, it is highly difficult to obtain the status of a Rishi; having become a Rishi it is difficult to become an ascetic.

31. I tell you that your desire will be fulfilled. From you, O Kushika, will originate a Brahmana who shall be called after your name. The person that will be the third in descent from you shall obtain the status of a Brahmana.

32. Through the energy of the Bhrigus, your grandson, O king, will be an ascetic gifted with the splendour of fire.

33. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell you the truth.

34. O royal sage, do you accept the boon that is now in your mind. I shall soon start for a sojourn to all the sacred waters. Time is expiring.

Kushika said:—

35. This, O great ascetic, is a high boon in my case, for you have been pleased with me! Let that take place which you have said! Let my grandson become a Brahmana, O sinless one.

36. Indeed, let the dignity of Brahmanahood attach to my family, O holy one! This is the boon I pray for! I wish to once more ask you in full, O holy one.

37. In what way, O delighter of Bhrigu, will the dignity of Brahmanahood attach to my family? Who will be my friend? Who will have my affection and respect?

CHAPTER LVI.

(ANUSHASANIKA PARVA).—*Continued.*

Chyavana said:—

1. I should certainly, O king, tell you everything about the circumstance for

which, O monarch, I came hither for exterminating your race.

2. This is well-known, O king, that the Kshatriyas should always have the help of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will quarrel.

3. The Kshatriyas, O king, will kill all the descendants of Bhrigu. By an ordinance of fate, they will root out the race of Bhrigu, not sparing even infants in their mothers' wombs.

4. There will then be born in Bhrigu's race a Rishi of the name of Urva. Gifted with great energy, he will in splendour certainly resemble fire or the sun.

5. He will cherish such anger as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes.

6. For a little while he will put out the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean.

7—9. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form, will come to him, for the extermination of the entire Kshatriya caste, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-power, communicate it to his son, the highly blessed Jamadagni of purified soul. That foremost of Bhrigu's race will bear that science in his mind.

10. O you of righteous soul, Jamadagni will marry a girl, taking her from your race, for spreading its glory, O chief of the Bharatas.

11. Having obtained for wife the daughter of Gadhi and your grand-daughter, O king, that great ascetic will beget a twice-born son gifted with Kshatriya accomplishments.

12. In your race will be born a son, a Kshatriya gifted with the virtues of a Brahmana. Possessed of great virtue, he will be the son of Gadhi. Known by the name of Vishwamitra, he will in energy come to be considered as the equal of Vrihaspati himself, the preceptor of the celestials.

13. The illustrious Richika will grant this son to your race, this Kshatriya who will be endued with high penances. Two women will be the cause in the matter of this exchange of sons.

14. All this will take place at the command of the Grandfather. It will never be otherwise. The status of Brahmanahood will attach to one who is third in descent from you. You shall become a relative of the Bhargavas!

Bhishma said:—

15. Hearing these words of the great ascetic Chyavana, king Kushika became filled with joy, and answered as follow:—

16—17 Indeed, O best of the Bharatas, he said,—So be it!—Gifted with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied,—Very well. From you, O great ascetic, I shall obtain the fruition of my wish.

18—19—20. Let my family become invested with the dignity of Brahmanahood, and let it always set its heart upon virtue!—The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the king, started on his intended sojourn to the sacred waters. I have now told you everything, O Bharata, relating to your questions, *viz.*, how the Bhrigus and the Kushikas became connected with each other by marriage. Indeed, O king, everything took place as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Vishwamitra (of Kushika's race) happened in the way that Chyavana had said.

CHAPTER LVII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said:—

1. I am stupefied, O grandfather, to hear your words! Thinking that the Earth is now destitute of a very large number of kings all of whom were gifted with great prosperity, my heart becomes filled with grief.

2. Having conquered the Earth and acquired hundreds of kingdoms, O Bharata, I turn with grief, O grandfather, at the thought of the millions of men I have killed.

3. Alas, what will the condition be of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers?

4. Having killed those Kurus,—our kinsmen, that is, and our friends and well-wishers,—we shall have to sink in hell with heads hanging downwards. There is no doubt of this.

5. I wish, O Bharata, to afflict my body with severe penances. With that end in view, O king, I wish to receive instructions from you.

Vaishampayana said :—

6. The great Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the help of his understanding, and addressed Yudhishthira in reply.

Bhishma said :—

7. Hear what I say to you. It is highly wonderful and is a great mystery. The subject is the ends that creatures acquire after death as the rewards of particular acts or courses of conduct they follow.

8. One goes to Heaven by penances. By penances one acquires fame. By penances, O mighty king, one lives long and gets all articles of enjoyment.

9. By penances one acquires knowledge, science, health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race.

10. By penances one acquires riches. By observing the vow of silence one succeeds in bringing the whole world under his sway. By making gifts one gets all kinds of enjoyable articles. By observing the rite of Diksha one acquires birth in a good and high family.

11. Those who spend their lives living upon only fruits and roots succeed in acquiring kingdom and sovereignty. Those who live upon the leaves of plants and trees as their food succeed in going to Heaven.

12. One who live upon water only attains to Heaven. By making gifts one simply increases his wealth. By serving with reverence his preceptor, one acquires learning. By performing Shraddhas every day in honor of his Departed Manes, one acquires a large number of children.

13. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those who live upon grass and straw succeed in going to Heaven. By bathing thrice every day with the necessary rites, one acquires a large number of waves. By drinking the air alone, one acquires residence in the regions of Prajapati.

14. The Brahmana who bathes every day and recites sacred Mantras in the two twilights, becomes possessed of the position of Daksha himself. By adoring the deities in a forest or desert, one acquires a kingdom or sovereignty, and by observing the vow of relinquishing the body by a long fast, one goes to the celestial region.

15. One having penances for wealth and always passing his days in Yoga obtains good beds and seats and vehicles. Renouncing the body by entering a burning fire, one becomes an object of respect in the region of Brahman.

16. Those who lie on the hard and bare ground acquire houses and beds. Those who clothe themselves in rags and barks get good dresses and ornaments.

17. By avoiding the several agreeable tastes one succeeds in winning great prosperity. By abstaining from meat and fish, one gets long-lived children.

18. One who passes sometime in Udavasa, mode of life, becomes the very lord of the celestial region. The man who speaks the truth, O best of men, succeeds in sporting happily with the celestials themselves.

19. By making gifts, one acquires great fame on account of his high achievements. By abstention from cruelty, one acquires health and freedom from disease. By serving the Brahmanas with respect, one acquires kingdom and sovereignty, and the high position of a Brahmana.

20. By making gifts of water and other drinks, one acquires eternal fame on account of high achievements. By making gifts of food, one acquires various articles of enjoyment.

21. One who gives peace to all creatures, (by refraining to do them any injury), becomes freed from every region. By serving the gods, one obtains a kingdom and celestial beauty.

22. By presenting lights at places which are dark and frequented by men, one acquires a good eye-sight. By giving away good and beautiful objects, one acquires a good memory and understanding.

23. By distributing scents and garlands, one acquires far-reaching fame. Those who abstain from shaving off their hair and beards, get excellent children.

24. By observing fasts and initiation and baths, O Bharata, for twelve years one acquires a region which is superior to that attainable by unreturning heroes.

25. By conferring one's daughter on an eligible bridegroom according to the Brahma form, one gets, O best of men, male and female slaves and ornaments and fields and houses.

26. By celebrating sacrifices and observing fasts, one goes to the celestial region, O Bharata. The man who gives

away fruits and flowers succeeds in gaining sacred knowledge.

27. The man who gives away a thousand kine with horns bedecked with gold, succeeds in acquiring Heaven. This has been declard by the very deities in a celestial assemblage.

28. One who gives away a Kapila cow with her calf, with a brazen pot for milking, with horns bedecked with gold, and possessed of various other accomplishments, obtains the fruition of all his desires from that cow.

29. Such a person, on account of that act of gift, lives in the celestial region for as many years as there are hairs on the body of the cow and rescues in the next world his sons and grandsons and all his family to the seventh degree.

30. That man gets to the regions of the Vasus who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as gift.

31. A gift of kine rescues the giver in in the next world when he finds himself falling into the deep darkness of hell and fettered by his own deeds in this world, like a boat with sails that have caught the air rescuing a person drowning in the ocean.

32. He who confers a daughter according to the Brahma form upon an eligible person, or who makes a gift of land to a Brahmana, or who gives food according to due rites, succeeds in attaining to the region of Indra.

33. That man who presents a house, furnished with every sort of furniture to a Brahmana given to Vedic studies and endued with every accomplishment and good behaviour, lives in the country of the Uttara-Kurus.

34. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gift of gold secures Heaven. Gift of pure gold yields greater merit still.

35. By making gift of an umbrella, one acquires a palatial residence. By making gift of a pair of sandals or shoes, one acquires good cars, The reward of cloths, is personal beauty, and by making gifts of scents, one gets a fragrant body in next life.

36. One who gives flowers and fruits and plants and trees to a Brahmana, acquires, without any toil, a palatial residence containing beautiful women and plenty of riches.

37. The giver of food and drink of different tastes and other articles of enjoyment succeeds in acquiring profuse supply of such articles. The giver, again, of houses and cloths get articles of a similar nature. There is no doubt in this.

38. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and garlands to Brahmanas, becomes freed from every disease and, possessed of personal beauty, sports in joy in the region reserved for great kings.

39. That man, O king, who presents to a Brahmana a house that is stored with grain, furnished with beds, full of riches, auspicious, and delightful, acquires a palatial residence.

40. He who gives to a Brahmana a good bed perfumed with fragrant scents, covered with an excellent sheet, and pillows, gets without any effort on his part a beautiful wife, belonging to a respectable family and of agreeable manners.

41. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandfather Brahman himself, There is no end that is higher than this. Even this is what the great Rishis have said.

Vaishampayana said:—

42. Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became anxious to get the end reserved for heroes and no longer expressed any disgust for leading a domestic mode of life.

43. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said to them,—Let the words which our grandfather has said, command your faith.'

44. At this, all the Pandavas with the famous Draupadi amongst them, highly spoke of the words of Yudhishthira and said 'yes.'

CHAPTER LVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I wish, O Bharata, chief to hear from you what the rewards are, O best of the Kurus, of the planting of trees and the digging of tanks.

Bhishma said:—

2. A piece of land on a best sight, fertile, situate in the midst of charming adorned with various kinds of metals, and inhabited by all sorts of creatures, is considered as the foremost of spots.

3. A particular portion of such land should be chosen for digging a tank. I shall tell you, in due order, the different kinds of tanks. I shall also tell you what the merits also are of the digging of tanks.

4. The man who causes a tank to be dug becomes entitled to the respect and adoration of the three worlds.

5. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to the Sun himself. It also helps the growth of the celestials. It is the foremost of all things that lead to fame.

6—7. The wise have said that the excavation of a tank brings on Virtue, Profit and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be necessary for all the four purposes of living creatures. Tanks, again, are considered as forming the excellent beauty of a country.

8. The celestials, human beings, Gandharvas, Departed Manes, Uragas, Rakshasas, and even immobile beings, all resort to a tank full of water as their refuge.

9. I shall, therefore, recite to you the merits attached to tanks as described by great Rishis, and the rewards in store for persons who cause them to be excavated.

10. The wise have said that that man acquires the merit of an Agnihotra sacrifice in whose tank water is held in the season of rains.

11. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is acquired by that man in whose tank water is held in the season of autumn.

12. That person in whose tank water lies in the cold season acquires the merit of the wight who performs a sacrifice with profuse gifts of gold.

13. That person in whose tank water lies in the season of dew, acquires, the wise have said, the merits of an Agnishtoma sacrifice.

14. That man in whose well-made tank water lies in the season of spring acquires the merit of the Atiratra sacrifice.

15. That man in whose tank water lies in the season of summer wins, the Rishi say, the merits of a horse-scrifice.

16. That man rescues his whole race in whose tank kine are seen to satisfy their thirst and from which pious men draw their water.

17. That man in whose tank kine satisfy their thirst as also other animals and birds, and human beings, gains the merits of a horse-sacrifice.

18. Whatever quantity of water is drunk from one's tank and whatever quantity is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavater of the tank and he enjoys the same eternally in the next world.

19. Water, especially in the other world, is difficult to get, O son. A gift of drink yields eternal happiness.

20. Make gifts of sesame here. Make gifts of water. Do you also give lamps. While alive and awake, do you sport happily with kinsmen. These are acts which you shall not be able to achieve in the other world.

21. The gift of drink, O chief of men, is superior to every other gift. In point of merit, it is superior to all other gifts. Therefore, do you make gifts of water.

22. Thus have the Rishis described the high merits of the excavation of tanks. I shall now describe to you the planting of trees.

23. Of immobile objects, six classes have been spoken. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds.

24. These are the several kinds of vegetables. Listen now to the merit of their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the next world.

25. Such a man is applauded and respected in the world of the Departed Manes. Such a man's name does not die even when he goes to live in the world of celestials.

26. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do you, therefore, plant trees, O Yudhishthira.

27. The trees that a man plants become the planter's children. There is no doubt in this. Departing from this world, such a man goes to the celestial region. Indeed, he enjoys many eternal regions of bliss.

28. Trees please the deities by their flowers; the Departed Manes by their fruits; and all guests and strangers by the shadow they afford.

29. Kinnaras, Uragas, Rakshasas, deities Gandharvas, and human beings, as also Rishis, all resort to trees as their refuge.

30. Trees that bear flowers and fruits please all men. The planter of trees is saved in the next world by the trees he plants like children saving their own father.

31. Therefore, the man who is desirous of achieving his own good, should plant trees by the side of tanks and rear them like his own children. The trees which a man plants are, according to both reason and the scriptures, the children of the planter.

33. That Brahmana who excavates a tank, and he who plants trees, and he who performs sacrifices, are all adored in the celestial region as men who are devoted to truthfulness of speech.

33. Hence, one should cause tanks to be excavated and trees to be planted, adore the deities in diverse sacrifices, and speak the truth.

CHAPTER LIX.

(ANUSHASANIKA PARVA).—
Continued.

Yudhishthira said:—

1. Amongst all those gifts mentioned in the work other than the Vedas, which gift, O chief of Kuru's race, is the most superior, in your opinion?

2. O powerful one, great is my curiosity in this matter. Do you describe to me that gift which follows the giver to the next world?

Bhishma said:—

3—4. An assurance to all creatures of love and affection and abstention from every sort of injury, acts of kindness and favor done to a person in distress, gifts of articles made to one who solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, form, O chief of Bharata's race, the highest and best of gifts.

5. Gift of gold, gift of kine, and gift of earth,—these are considered as sin-cleansing. They rescue the giver from his evil deeds.

6. O king, do you always make such gifts to the righteous. Forsooth, gifts rescue the giver from all his sins.

7. That person who wishes to make his gifts eternal, should always give to persons gifted with necessary qualifications whatever articles are desired by all and whatever things are the best in his house.

8. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in getting things that are agreeable to himself. Such a person certainly becomes agreeable to all, both here and hereafter.

9. That man, O Yudhishthira, is a cruel wight, who, through vanity, does not, to the extent of his means, attend to the wishes of the poor and helpless who solicit assistance.

10. He is, indeed, the foremost of men who shows favour to even an helpless enemy fallen into distress when such enemy comes and prays for help.

11. No man is equal to him who satisfies the hunger of a person who is emaciated, possessed of learning, destitute of the means of support, and weakened by misery.

12. One should always, O son of Kunti, remove by ever means in his power, the distress of the pious observant of vows and acts, who, though having no sons and wives and plunged into misery, do not yet solicit others for any kind of help.

13—14. Those persons who do not utter blessings upon the deities and men, who are worthy of respect and always contented, and who live upon such alms as they get without begging, are considered as veritable snakes of virulent poison. Do you, O Bharata, always protect yourself from them by making gifts to them. They are capable to make the foremost of Ritwijas. You are to find them out by means of your spies and agents.

15. You should honor those men by gifts of good houses furnished with every necessary article, with slaves and servants, with good dresses and vestments, O son of Kuru, and with all articles bringing on pleasure and happiness.

16. Righteous men of righteous deeds should make such gifts, moved by the desire that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Indeed, good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith.

17. There are persons bathed in learning and bathed in vows. Without depending upon anybody they get their means of living. These Brahmanas of rigid vows are given to Vedic study and penanecs

without proclaiming their practices to any one.

18. Whatever gifts you may make to those persons of pure conduct, of thorough mastery over their senses, and always contented with their own married wives, are sure to acquire for you a merit that will accompany you in all the worlds into which you may go.

19. One reaps the same merit by making gifts to twice-born persons of controlled souls which one acquires by properly pouring libations to the sacred fire morning and evening.

20. This is the sacrifice spread out for you,—a sacrifice that is sanctified by devotion and faith and that is accompanied with Dakshina! It is superior to all other sacrifices. Let that sacrifice ceaselessly flow from you as you give away.

21. Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts forms the oblations in honor of the Departed Manes, and devotion and worship rendered to such superior men, serves to free one of the debts he owes to the deities.

22. Those persons who do not give way to anger and who never desire to take even a blade of grass belonging to others, as also they who are of sweet speech, deserve to receive from us the most respectful adorations.

23. Such persons and others never pay their regards to the giver. Nor do they try for obtaining gifts. They should, however, be maintained by givers as they maintain their own sons. I bend my head to them. From them also proceeds fearlessness.

24. Ritwijas, Priests and Preceptors, when well-read in the Vedas and when behaving mildly towards disciples, become such. Forsooth, Kshatriya energy loses its force upon a Brahmana when it meets him.

25. Thinking that you are a king, that you are gifted with great power, and that you have riches do, not, O Yudhishthira, enjoy your affluence without giving anything to the Brahmanas.

26. Observing the duties of your own caste, do you adore the Brahmanas with whatever riches you have, O sinless one, for purposes of adornment or sustaining your power.

27. Let the Brahmanas live in whatever way they like. You should always bend your head to them with respect. Let them always rejoice in you as your children, living happily and according to their wishes.

28. Who else save you, O best of the Kurus, can provide the means of livelihood for such Brahmanas as are gifted with eternal contentment, as are your well-wishers, and as are pleased with only a little?

29. As women have one eternal duty, in this world, *viz.*, dependence upon, and the obedient service of, their husbands, and as such duty forms their only end, so is the service of Brahmanas our eternal duty and end.

30—31. If on seeing cruelties and other sinful deeds in Kshatriyas, the Brahmanas, O son, unhonored by us, leave us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to carry on our existence without being able to study the Vedas, to celebrate sacrifices, to hope for worlds of bliss hereafter, and to perform great deeds?

32. I shall, about it, tell you what the eternal practice is. Formerly, O king, the Kshatriyas used to serve the Brahmanas.

33. The Vaishya likewise used in those days to adore the Kshatriya, and the Shudra to adore the Vaishya. This is what is heard. The Brahmana was like a burning fire. Without being able to touch him or approach his presence, the Shudra used to serve the Brahmana from a distance.

34. It was only the Kshatriya and the Vaishya who could serve the Brahmana by touching his body or approaching his presence. The Brahmanas are gifted with a mild disposition. They are truthful in conduct. They are followers of the true religion.

35. When angry, they are like snakes of dreadful poison. Such being their nature, do you, O Yudhishthira, serve and attend them with obedience and respect. The Brahmanas are superior to those who are higher than the high and the low.

36. The energy and penances of those Kshatriyas who blaze forth with energy and power, become powerless and neutralised when they come in contact with the Brahmanas.

37. My father himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandfather, O king, is not dearer, my own life is not dearer, O king, to me than the Brahmanas.

38. On Earth there is nothing, O Yudhisthira, that is dearer to me than you. But, O chief of Bharata's race, the Brahmanas are dearer to me than even you.

39. I tell you truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those blissful regions that have been Shantanu's.

40. I see those sacred regions with Brahma shining conspicuously before them. I shall go there, O son, and live in them eternally.

41. Seeing these regions, O best of the Bharatas, I am filled with joy at the thought of all these acts which I have done in aid and honor of the Brahmanas, O king.

CHAPTER LX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. To which of two Brahmanas, when both happen to be equally pure in conduct, equally gifted with learning and purity, of birth and blood, but differing from each other in only this, *viz.*, the one solicits and the other does not,—I ask, O grandfather, would a gift be more meritorious?

Bhishma said:—

2. It has been said, O son of Pritha, that a gift made to an unsoliciting person yields greater merit than one made to a person who begs. One endued with contentment is certainly more deserving than that person who is shorn of that virtue and is, therefore, helpless amidst the storms and buffets of the world.

3. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to beg. The Brahmana endued with steadiness and learning and contentment gladdens the celestials.

4. The wise have said that an act of begging on the part of a poor man is a great reproach. Those persons who solicit others are said to annoy the world like thieves and robbers.

5. The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to give life to him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also.

6. Mercy is a very high virtue. Led by mercy people make gifts to those who solicit. Those, however, who do not beg but are sunk into poverty and distress, should be respectfully invited for receiving help.

7. If such Brahmanas, who must be considered as the foremost of their order, live in your kingdom, you should consider them as fire covered with ashes.

8. Burning with penances, they are capable of consuming the whole Earth. Such persons, O son of Kuru's race though not generally adored, should still be considered as worthy of adoration in every way.

9. Gifted with knowledge and spiritual vision and penances and Yoga, such persons always deserve our adoration. O scorcher of enemies, do you always offer adoration to such Brahmanas.

10. One should go of his own accord to those foremost of Brahmanas who do not solicit any body and make gifts to them of various kinds of wealth in abundance. The merit that comes from properly pouring libations on the sacred fire every morning and evening, is acquired by the person who makes gifts to a Brahmana endowed with learning, with the Vedas, and with high and excellent vows.

11—12. You should, O son of Kunti, invite those foremost of Brahmanas, who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are concealed without being announced from the house top, and who observe excellent vows, and honor them with gifts of well-built and charming houses containing servitors and robes and furniture, and all other articles of pleasure and enjoyment.

13. Knowing all duties and possessed of minute vision, those foremost of Brahmanas, O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver.

14. You should invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, you should present additional food to them so that upon their return home their expectant wives might be able to distribute that food among their children who had clamoured for food but who had been consoled with promises.

15. Brahmacharins of controlled senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be pleased with the householder at whose house they eat.

16. Let the sacrifice of gift proceed in your house at midday, O son, and do you also distribute kine and gold and dresses. By acting thus, you are sure to please the king of the celestials himself.

17. That would constitute your third sacrifice, O Yudhishthira, in which offerings are made to the deities, the Departed

Manes and the Brahmanas. By such sacrifice you are sure to please the Vishwedevas.

18. Let mercy to all creatures, giving to all creatures what is due to them, controlling the senses, renunciation, firmness, and truth, form the final bath of that sacrifice which is formed by *gift*.

19. This is the sacrifice that is spread out for you,—a sacrifice which is sanctified by devotion and faith, and who has a large sacrificial gift attached to it. This sacrifice which is formed by gift is superior to all other sacrifices. O son, let this sacrifice be always celebrated by you.

CHAPTER LXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1—2. I wish to know fully, O Bharata, where one gets the high rewards of gifts and sacrifices. Are those rewards acquired here or hereafter? Which amongst these two (*viz.*, Gift and Sacrifice) yields superior merit? To whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask you this, O learned sire? Do you discourse to me on the duty of gifts!

3. Do you tell me, O grandfather, what brings on the highest reward, *viz.*, gifts made from the sacrificial platform or those made out of that place?

Bhishma said:—

4. O son, a Kshatriya is generally engaged in deeds of fierceness. In his case, sacrifices and gifts, are considered as cleansing or sanctifying him.

5. The good and righteous, do not accept the gifts of persons of the royal order, who perpetrate sinful deeds. Therefore, the king should celebrate sacrifices with profuse gifts in the form of Dakshina.

6. If the good and righteous would accept the gifts made to them, the Kshatriya, O king, should continually make gifts with devotion and faith to them. Gifts yield great merit, and are highly cleansing.

7. Observing vows, one should celebrate sacrifices and please with wealth, such Brahmanas as are friends of all creatures, endued with righteousness, conversant of the Vedas, and pre-eminent for acts, conduct and penances.

8. If such Brahmanas do not accept your gifts, no merit will become yours. Do you celebrate sacrifices with profuse Dakshina, and make gifts of good and agreeable food to the righteous.

9. By making an act of gift you should consider yourself as performing a sacrifice. You should, with gifts, worship those Brahmanas who perform sacrifices. By doing this you will acquire a share in the merits of those sacrifices of theirs.

10. You should support such Brahmanas as have children and as are capable of sending people to heaven. By acting thus, you are sure to get a large progeny,—in fact, as large a progeny as the Parjapati himself.

11. The righteous support and advance the cause of virtue. One should, by giving up his all, support such men as also those who do good to all creatures.

12. Yourself being rich, do you, O Yudhishthira, make gifts to Brahmanas of kine and bullocks and food and umbrellas and robes and sandles or shoes.

13. Do you give to sacrificing Brahmanas clarified butter as also food, and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds.

14. Such gifts yield prosperity and affluence to the giver, and are considered as pure, O Bharata. Those Brahmanas who are not censurable for anything they do, and who have no means of support assigned to them, should be found out.

15. Covertly or publicly, do you maintain such Brahmanas by giving to them the means of support. Such conduct always gives higher benefit to Kshatriyas than the Rajasuya and the Horse-Sacrifices.

16. Purged off of sin, you are sure of attaining to Heaven. Filling your treasury, you should do good to your kingdom.

17. By such conduct you are sure to acquire immense riches, and become a Brahman (in your next life). Do you, O Bharata, protect your own means as also the means of other people's livelihood.

18. Do you support your servants as your own children. Do you, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts to them of such articles as they have not.

19. Let your life be devoted to the Brahmanas. Let it never be said that you do not grant protection to the Brahmanas. Much wealth, when possessed by

a Brahmana; becomes a source of evil to him.

20. Constant association with riches and prosperity is sure to fill him with pride and cause him to be stupefied. If the Brahmanas become stupefied and steeped in folly, virtue and duties are sure to suffer destruction. Forsooth, if virtue and duty come to an end, it will lead to the destruction of all creatures.

21. That king who having amassed riches makes it over to his treasury officers and guards, and then begins to again plunder his kingdom, saying to his officers, —Do ye bring me as much riches as you can extort from the kingdom.

22. And who spends the riches that is thus collected at his behest under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his, are never highly spoken of by the pious.

23. The king should celebrate sacrifices with such money as is willingly paid to his treasury by prosperous and unpersecuted subjects. Sacrifices should never be celebrated with money got with severity and extortion.

24. The king should then celebrate great sacrifices with large presents in the shape of Dakshina, when on account of his being devoted to the behoof of his subjects the latter bathe him with copious showers of riches brought willingly by them for the purpose.

25. The king should protect the riches of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any money from his people, if they, in a season of drought, succeed in growing any corn with the help of water obtained from wells. Nor should he take any wealth from weeping women.

26. The riches taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always present to the righteous all enjoyable articles in abundance. He should certainly remove the fear of famishing which those men may have.

27. There are no men more sinful than those upon whose food children look wistfully without being able to eat them duly.

28. If within your kingdom any learned Brahmana dies with hunger like any of those children, you shall then incur the sin of fœticide for having allowed such an act.

29. King Shivi himself had said this, *viz.*,—Fie on that king in whose kingdom a Brahmana or even any other man starves.

30. That kingdom in which a Brahmana of the Snataka class starves, becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach.

31. That king is more dead than alive in whose kingdom women are easily abducted from their husbands and sons uttering cries and groans of indignation and grief.

32. The subjects should arm themselves for killing that king who does not protect them, who simply plunders their riches, who confounds all distinctions, who is incapable of taking their lead, who is without mercy, and who is considered as the most sinful of kings.

33. That king who tells his people that he is their protector but who does not or is unable to protect them, should be killed by his subjects in a body like a dog that is affected with the rabies and has become mad.

34. A fourth part of whatever sins are committed by the subjects visits that king who does not protect, O Bharata.

35. Some authorities say that the whole of those sins visits such a king. Others are of opinion that a half thereof visits him. Bearing in mind, however, the saying of Manu, it is our opinion that a fourth part of such sins visits the unprotecting king.

36. That king, O Bharata, who affords protection to his subjects gets fourth part of whatever merits his subjects win by living under his protection.

37. Do you, O Yudhishthira, act in such a way that all your subjects may seek refuge with you as long as you are alive, as all creatures seek the refuge of the god of rain or as the birds seek the refuge of a large tree.

38. Let all your kinsmen and all your friends and well-wishers, O scorcher of enemies, seek refuge with you as the Rakshasas seek Kuvera or the gods seek Indra as theirs.

CHAPTER LXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. People accept with respect the sayings of the Shrutis which say,—This is to be given.—This other thing is to be given!—As regards kings, again, they make gifts

of various things to various men. What, however, O grandfather, is the best or foremost of all gifts?

Bhishma said:—

2. Of all kinds of gifts, the gift of earth is said to be the first. Earth is immovable and indestructible. It is capable of giving to him who possesses it all the best things upon which he may like to have.

3. It gives dresses and vestments, jewels and gems, animals, paddy, and barley. Amongst all creatures, the giver of earth grows rich for ever and ever.

4. As long as the earth lasts, so long does the giver thereof grow rich. There is no gift that is higher, O Yudhishthira, than the gift of earth.

5. We have heard that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth.

6. Whether in this or in the next world, all creatures live subject to their own deeds. Earth is Prosperity's self. She is a powerful goddess. She makes him her lord who makes gifts of her in this life to other people.

7. That person, O best of kings, who gives away earth, which is indestructible, as gift, is born in next life as a man and becomes also a lord of Earth.

8. The quantity of one's enjoyment in this life is equal to one's gifts in a pristine life. This is the conclusion pointed out by the scriptures. For a Kshatriya should either give away the Earth in gift or renounce his life in battle.

9. This is the highest source of prosperity to Kshatriyas. We have heard that earth, when given away, cleanses and sanctifies the giver.

10. The man who is of sinful conduct who is guilty of Brahmanicide and of falsehood, is purified by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins.

11. The virtuous accept gifts of earth only and no other thing from sinful kings. Like one's mother, earth, when given away, purifies the giver and the taker.

12. This is an eternal and secret name of earth, *viz.*, Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta.

13. The gift of earth is desirable. That king who makes a gift of earth to a learned Brahmana, gets from that gift a kingdom.

14. Upon being born again in this world, such a man, forsooth, attains to a position equal to that of a king. Hence, a king, as soon as he gets earth, should make gifts of earth to the Brahmanas.

15. None but a lord of Earth can make gifts of earth. Nor should one who is not a worthy person accept a gift of earth.

16. They who desire earth should act thus. That person who takes away earth belonging to a pious person never gets any earth.

17. By making gifts of earth to the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both in this world and in the next.

18. That pious king about whom the Brahmanas say,—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach about his kingdom.

19. Whatever sins a man commits from want of the means of livelihood, are all washed off by gift of only so much earth as is covered by a cow-hide.

20. Those kings who are mean in their acts or are of fierce deeds, should be taught that gift of earth is highly purifying and is at the same time the highest gift.

21. The ancients thought that there is always very little difference between the man who celebrates a Horse-Sacrifice and him who makes a gift of earth to one who is righteous.

22. The learned doubt the acquision of merit which all other pious acts yield. The only act about which they are dead certain, is the gift of earth which, indeed, is the foremost of all gifts.

23. The wise man who makes gifts of earth, gives away all these, *viz.*, gold, silver cloth, gems and pearls and precious stones.

24. Penances, sacrifice, Vedic learning, good conduct, absence of cupidity, firmness in truth, adoration of elders, preceptors, and the deities, all these live in him who makes a gift of earth.

25. They who ascend to the region of Brahman by renouncing their lives in battle after having fought without any consideration for themselves for securing the behoof of their masters,—even they are unable to go above the merit of those who make gifts of earth.

26. As the mother always nourishes her own child with milk from her breast, so does earth please with all the tastes the person that makes a gift of earth.

27. Mrityu, Vaikinkara, Danda, Tama, Fire, who is highly fierce, and all heinous

and terrible sins are incapable of touching the person who makes a gift of earth.

28. That man of tranquil soul who makes a gift of earth pleases (by that act) the Departed Manes living in their region and the deities also hailing from the region that is theirs.

29. The man who makes a gift of earth to one who is weak and cheerless and destitute of the means of life and famishing with weakness, and who thereby supplies one with the means of sustenance, deserves the honor and merit of celebrating a sacrifice.

30. As an affectionate cow runs towards her half, with full udders dropping milk, similarly the highly blessed Earth, runs towards the person who makes a gift of earth.

31. That man who makes to a Brahmana a gift of earth which has been tilled, or sown with seeds, or which contains standing crops, or a palace well furnished with every necessary article, succeeds in becoming the accomplisher of the wishes of everybody.

32. The man who makes a Brahmana having the means of life, possessing a domestic fire and of pure vows and practices, accept a gift of earth, never falls into any danger or distress.

33. As the moon increases day by day, so the merit of a gift of earth increases every time such earth produces crops.

34. Those persons conversant with ancient history sing this verse regarding the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole Earth to Kashyapa.

35. The verse to which I refer is this.—Receive me in gift. Give me away. By giving me away, you (O giver) will obtain me again! That which is given away in this life is re-acquired in the next.

36. That Brahmana who recites this great saying of the Vedas at the time of a Shraddha get the highest reward.

37. A gift of earth is a great expiation for the sin of those powerful men who perform Atharvan rites for injuring others. Indeed, by making a gift of earth one rescues ten generations of his paternal and maternal families.

38. That person who knows this Vedic saying about the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. Earth is the original source of all creatures. It has been said that the god of fire is the presiding genius of earth.

39. After the coronation ceremony has been performed of a king, this Vedic saying should be recited to him, so that he may make gifts of earth and may never take away earth from a pious person.

40. Forsooth, the entire wealth owned by the king belongs to the Brahmanas. A king knowing well the science of duty and morality is the first requisite of the kingdom's prosperity.

41. Those people whose king is unrighteous and atheistic in conduct and belief, can never be happy. Such people can never sleep or wake in peace.

42—43. On account of his deeds of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions by fair means are events that are not seen in the kingdom of such a king. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness.

44. By the Blessed and righteous acts of such a king, his subjects become shorn of anxiety. The subjects, restrained from wicked deeds, grow in prosperity through their own conduct. Capable of keeping what they have, they go on making new acquisitions.

45. That king who makes gifts of earth, is considered as well-born. He is considered as a man. He is a friend. He is righteous in his acts. He is a giver. He is considered as possessing prowess.

46. Those men who make gifts of ample and fertile earth to Brahmanas knowing the Vedas, always shine in the world, on account of their energy, like so many suns.

47. As seeds scattered on the soil grow, and yield a goodly crop, so all one's wishes become successful on account of his making gifts of earth.

48. The Sun, Varuna, Vishnu, Brahman, the Moon, the Fire-God and the illustrious and trident-bearning Mahadeva, all praise the man who makes a gift of earth.

49. Living creatures originate from Earth and it is to the Earth that they return when they disappear. Living creatures which are divided into four classes have Earth for their primordial essence.

50. The Earth is both the mother and father of the universe of creatures, O king. There is no element, O king, that can compare with Earth.

51. About it is cited the old discourse between the celestial preceptor Vrihaspati and Indra the king of Heaven, O Yudhishthira.

52. Having worshipped Vishnu in a hundred sacrifices each of which was

famous for plentiful gifts, Maghavat put this question to Vrihaspati, that foremost of all orators.

Maghavat said :—

53. O illustrious one, by what gift does one succeed in coming to the celestial region and acquiring beatitude? O foremost of speakers, do you tell me of that gift which yields high and eternal merit.

Bhishma said :—

54. Thus addressed by the king of the celestials, the preceptor of the gods, *viz.*, Vrihaspati of great energy, said these words in reply to him of a hundred sacrifices.

Vrihaspati said :—

55. Gift of gold, gift of kine, and gift of earth,—by these, O destroyer of Vritra, one becomes cleansed, O you of great wisdom, of all sins.

56. There is no gift, O king of the celestials, higher than the gift of earth, O powerful one. I consider this gift as the most superior, according to what has been declared by the wise.

57. Those heroes who, fearless of battle, give their lives in battles with enemies, come to Heaven. How high sover their end, none of them can get over the giver of earth.

58. Those men who, disregarding their bodies, give their lives in battle while working for the behoof of their masters, ascend to the region of Brahman himself. But even they are unable to get over the giver of earth.

59. By making a gift of earth one rescues these eleven, *viz.*, five generations of ancestors and six generations of descendants.

60. That person, O Purandara, who makes a gift of earth rich with jewels and gems becomes purged off of all his sins and is highly respected in the celestial region.

61. If a person, O king, makes a gift of rich and fertile earth that is capable of granting every wish he succeeds in attaining to the position of a king of kings (in his next life). A gift of earth, therefore, is the foremost of all gifts.

62. That person, O Vasava, who makes a gift of earth capable of satisfying every wish with fruition is considered as making a gift of every object in the world.

63. That man who gives away a cow endued with every accomplishment and granting the fruition of every desire, succeeds, O you of a thousand eyes, in attaining the celestial region.

64. The giver of earth, O king of the celestials, is pleased when he comes to Heaven, by hundreds of rivers which run honey and ghee and milk and curds.

65. A king, by making gifts of earth, is purged off of all his sins. There is no gift, therefore, which is superior to the gift of earth.

66. That king who gives away the Earth bounded by the ocean, after having conquered it with the help of his weapons, is talked of by all men and his memory lasts as long as the mountains last on the surface of Earth.

67. Gifted as he is with the merits that belong to the gift of earth, the region of happiness reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.

68. That king, O Shakra, who wishes to have prosperity and who wishes to acquire happiness for himself, should always make gifts of earth, with due rites, to worthy persons.

69. If after committing numerous sins a person makes gifts of earth to the twice-born class, he leaves off all those sins like a snake casting off its slough.

70. The person who makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests.

71. By making a gift of earth, the person is said to give away lakes and tanks and wells and rivers. On account of the moisture of earth, one is said to give away articles of various tastes by making a gift of earth.

72. The man who makes a gift of earth is considered as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, charming forests, and hillocks.

73. The merit which a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with profuse gifts in the shape of Dakshina.

74. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal families. Likewise, by taking away earth that was given away, one sinks himself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery.

75. That man who having promised to make a gift of earth does not actually make

it, or who having made a gift resumes it, has to pass a long time, in great misery on account of being tied with the noose of Varuna at the command of Death.

76. Those men have never to go to Yama who honor and adore those foremost of Brahmanas who pour libations every day on their domestic fire, who are always engaged in the performance of sacrifices, who have scanty means of livelihood, and who receive with hospitality every guest seeking shelter in their houses.

77. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak of the other castes.

78. The king should never resume, O chief of the gods, earth that has been given away by another to a Brahmana, O king, of the celestials, who is destitute of the means of life.

79. The tears that would drop from the eyes of such cheerless and destitute Brahmanas on account of their lands being resumed, are capable of destroying the ancestors and descendants to the third generation of the resumer.

80. That man who re-instates a king driven away from his kingdom, gets residence in Heaven and is much honored by the denizens thereof.

81—82. That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle,—earth that has been acquired with the might of the giver's arms,—that has mineral in its bowels and that is covered with every kind of wealth on the surface, acquires unending regions of happiness in the next world, and such a king it is that is said to celebrate the earth-sacrifice.

83. That king who makes a gift of earth is purged off of every sin and, and, therefore, is pure and liked by the righteous. In this world he is highly honored and praised by all righteous men.

84. The merit of a gift of earth increases every time the earth given away bears crops for the benefit of the owner, as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface.

85. Those heroic kings and ornaments of assemblies who give their lives in battle with faces towards the foe, attain, O Shakra, to the region of Brahman.

86. Beautiful ladies skilled in music and dancing and adorned with garlands of flowers, approach, O king of the deities, the giver of earth as he comes to Heaven departing from the Earth.

87. That king who makes gifts of earth with due rites to persons of the twice-born order, sports in bliss in the celestial regions, worshipped all the while by the celestials and Gandharvas.

88. One hundred Apsaras, adorned with celestial garlands, approach, O king of the deities, the giver of earth as he ascends to the region of Brahman.

89. Sweet-scented flowers, an excellent conch and excellent seat, an umbrella and excellent horses with good vehicles, are always ready for the person who makes gifts of earth.

90. By making gifts of earth a king can always command fragrant flowers and heaps of gold. Having all kinds of wealth, the commands of such a king can never be disobeyed anywhere, and cries of victory welcome him whereever he may go.

91. The rewards of the gifts of earth consist of residence in the celestial region, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusha and mineral wealth and verdant grass. A person by making a gift of earth wins in his next life nectar-giving eatth.

92. There is no gift equal to a gift of earth. There is none worthy of greater respect than the mother. There is no duty higher than truth. There is no riches more valuable than that which is given away.

Bhishma said:—

93. Hearing these words from the son of Angiras, Vasava made a gift to him of the whole Earth with all her jewels and gems and all her riches.

94. If these verses describing the merit of the gifts of earth be recited on the occasion of a Shraddha, neither Rakshasas nor Asuras can succeed in getting any share of the offerings made in it.

95. Forsooth, the offerings one makes to the departed manes at such a Shraddha become unending. Hence, on occasions of Shraddhas, the learned man should recite these verses on the subject of the merits of the gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating.

96. I have thus, O chief of the Bharatas, described to you that gift which is the foremost of all gifts. What else do you wish to hear?

CHAPTER LXIII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. When a king wishes to make gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, to such Brahmanas as are endued with superior accomplishments? What gift is that by which the Brahmanas become readily pleased? What fruits do they give in return? O you of powerful arms, tell me what is the high reward which can be won through the merit of gifts.

3. What gifts, O king, yield rewards both in this world and in the next? I wish to hear all this from you. Do you describe to me all this in detail.

Bhishma said:—

4. These very questions were formerly put by me to Narada. Hear me as I recite to you what that celestial sage had told me in reply.

Narada said:—

5. The celestials and all the Rishis speak highly of food. The course of the world and the intellectual faculties have all been fixed on food.

6. There has never been, nor will be, any gift equal to the gift of food. Hence, men always wish particularly to make gifts of food.

7. In this world, food is the root of energy and strength. The vital airs are established on food. It is food that keeps up the wide universe, O powerful one.

8. All classes of men, house-holders and mendicants and ascetics, live upon food. The vital airs depend upon food. There is no doubt in this.

9. Afflicting one's relatives, one, if desirous of his own prosperity, should make gifts of food to a great Brahmana or a person of the mendicant order.

10. That man who makes a gift of food to an accomplished Brahmana who begs the same, secures for himself in the next world wealth of great value.

11. The house-holder who seeks his own prosperity should receive with respect a deserving old man who is worn out with toil while proceeding on his way far from home, when such a man comes to the house-holder's house.

12. That man who, shorn of irrepressible anger and becoming righteous in nature and freed from malice, makes gifts of food, is sure to acquire happiness, O king, both in this world and in the next.

13. The house-holder should never disregard the man who comes to his place, nor should he insult him by sending him away. A gift of food made to even a Chandala or a dog is never lost.

14. That man who makes a gift of clean food to a person on the way who is fatigued and unknown to the giver, is sure to win great merit.

15. The man who pleases with gifts of food the departed manes, the deities, the Rishis, the Brahmanas, and guests arrived at his house, wins great merit.

16. That person who having committed even a heinous crime makes a gift of food to one who solicits, or to a Brahmana in special, is never stupefied by that heinous sin.

17. A gift of food made to a Brahmana becomes eternal. One made to a Shudra yields great merit. This is the difference between the merits of the gifts of food made to Brahmanas and Shudras.

18. Solicited by a Brahmana, one should not enquire about his family or conduct or Vedic learning. Asked for food, one should give food to him who asks.

19. There is no doubt in this, O king, that he who makes gifts of food gets both in this world and in the next many trees giving food and every other object of desire.

20. Like cultivators expecting auspicious showers of rain, the departed manes always expect that their sons and grandsons would present food to them.

21. The Brahmana is a great being. When he comes into one's house and solicits, saying,—Give me!—the owner of the house, whether actuated or not by the desire of gaining merit, is sure to win great merit by listening to that prayer.

22--23. The Brahmana is the guest of all creatures in the universe. He is entitled to the first part of every food. That house increases in prosperity to which the Brahmanas go from desire of getting alms and from which they return honored on account of their desires being satisfied. The owner of such a house is born in his next life in a family, O Bharata, that has all the comforts and luxuries of life.

24. A man, by making gifts of food in this world, is sure to acquire an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, gains a residence in heaven where he is honored of all the deities and other denizens.

25. Food forms the life-breaths of men. Everything rests upon food. He who makes gifts of food gets many animals, many children, profuse riches (in other shape), and all articles of comfort and luxury in profusion.

26. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and personal grace in this world.

27. If food be given duly to a Brahmana come to one's house as a guest, the giver acquires great happiness, and is adored by the very celestials.

28. The Brahmana, O Yudhishthira, is a great Being. He is also a fertile field. Whatever seed is sown on that field yields an abundant crop of merit.

29. A gift of food readily yields the happiness of both the giver and the receiver. All other gifts produce unseen fruits.

30. From food originate creatures. From food springs happiness and joy, O Bharata, Know that virtue and worldly profit both spring from food. The cure of disease or health also comes from food.

31. In a former Æon, the Lord of all creatures said that food is ambrosia or the source of immortality. Food is Earth, Food is Heaven, Food is the Sky. Everything rests on Food.

32. In the absence of food, the five elements that form the body cease to exist in a state of unision. From want of food the strength of even the strongest man is seen to fail.

33. Invitation and marriages and sacrifices all cease for want of food. The very Vedas disappear when there is no food.

34. All the mobile and immobile creatures of the universe depend on food. Virtue and worldly profit, in the three worlds, depend on food. Hence the wise should make gifts of food.

35. The strength, energy, fame and achievements of the man who makes gifts of food, always multiply themselves in the three worlds, O king.

36. The deity of wind, places above the clouds (the water drawn by the Sun). The water thus taken to the clouds is caused by Shakra to be poured upon the Earth, O Bharata.

37. The Sun, by means of his rays, draws up the moisture of the Earth. The god of wind causes the moisture to fall down from the Sun.

38. When the water comes down from the clouds upon the Earth, the goddess Earth become moist, O Bharata.

39. Then do people sow various kinds of crops upon whose outturn the universe of creatures depends. It is from the food thus produced that the flesh, fat, bones and vital seed of all beings originate.

40. From the vital seed thus made, O king, spring various kinds of living creatures. Agni and Soma, living within the body, create and maintain the vital seed.

41. Thus from food, the Sun and the god of wind and the vital seed spring and act. All these are said to form one element or quantity, and it is from these that all creatures originate.

42. That man who gives unto one who comes to his house and begs it, is said, O chief of the Bharatas, to contribute both life and energy to living creatures.

Bhishma said:—

43. Thus addressed by Narada, O king, I have always made gifts of food. Do you also, therefore, freed from malice and with a cheerful heart, make gifts of food.

44. By making gifts of food, O king, worthy Brahmanas with due rites, you may be sure, O powerful one, of attaining to Heaven.

45. Hear me, O king, as I tell you what the regions are reserved for those who make gifts of food. The mansions of those great persons shine with resplendence in the regions of Heaven.

46. Bright as the stars in the sky, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, those palaces are either fixed or movable.

47. Those mansions are filled with hundreds and hundreds of things and animals that live on land and as many things and animals living in water. Some of them are effulgent like *lapis lasuli* and some are resplendent like the sun. Some of them are made of silver and some of gold.

48. Within those mansions are many trees capable of satisfying every desire of the inmates. Many tanks and roads and halls and wells and lakes are all there.

49. Thousands of vehicles with horses and other animals harnessed thereto and with wheels whose clatter is always loud, are all there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also there.

50. Numerous rivers that run milk, and hills of rice and other edibles, are also there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, are in those regions.

51. All these are won by those men who make gifts of food in this world. Do you, therefore, become a giver of food. Indeed, these are the regions reserved for those great and righteous persons who make gifts of food in this world. For these reasons, men should always make gifts of food in this world.

CHAPTER LXIV.

(ANUSHASANIKA PARVA).—

Continued,

Yudhishthira said :—

1. I have heard your discourse about the ordinances for the gift of food. Do you describe to me now about the conjunctions of the planets and the stars in relation to the subject of making gifts.

Bhishma said :—

2. Regarding it is recited this ancient discourse between Devaki and Narada, that foremost of Rishis.

3. Once on a time when Narada of god-like features and knowing every duty arrived at Dwaraka, Devaki asked him this question.

4. The celestial Rishi Narada replied to her question in the following words. Do you hear as I recite them.

Narada said :—

5. By pleasing, O blessed lady, worthy Brahmanas with pudding mixed with ghee, under the constellation Krittika, one acquires regions of great happiness.

6. Under the constellation Rohini, one should, for freeing himself from the debt he owes to the Brahmanas, make gifts to them of many handfuls of vension along with rice and clarified butter and milk, and other kinds of edibles and drinks.

7. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigashiras), proceeds from this human region to a region in Heaven of great felicity.

8. One undergoing a fast and giving away Krishara mixed with sesame, gets over all difficulties in the next world, including those mountains with rocks sharp as razors.

9. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one gets personal beauty and great fame and takes birth in his next life in a family in which there is profuse food.

10. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines like the Moon himself in regions of surrounding darkness.

11. He who makes a gift, under the constellation Ashlesha, of silver or a bull, becomes freed from every fear and acquires riches and prosperity.

12. By making a gift, under the constellation Megha, of earthen dishes filled with sesame, one gets children and animals in this world and acquires happiness in the next.

13. By making gifts, while fasting, to Brahmanas, under the constellation called Purva-Phalguni, of food mixed with Phanita, the reward is great prosperity both here and hereafter.

14. By making a gift, under the constellation called Uttara-Phalguni, of clarified butter and milk with rice called Shashthika, one wins great honors in Heaven.

15. Whatever gifts are made by men under the constellation of Uttara-Phalguni yield great merit, which, again, becomes unending. This is very certain.

16. Observing a fast, the person who makes, under the constellation Hasta, a a gift of a car with four elephants, acquires regions of great happiness that are capable of granting the fruition of every wish.

17. By making a gift, under the constellation Chittra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the garden of Nandana.

18. By making gifts of riches under the constellation Swati, one acquires such excellent regions as one desires and wins, besides great fame.

19—20. By making gifts, under the constellation Vishakha, of a bull, and a cow giving profuse milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear, a person pleases the departed manes and the deities and acquires external merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven.

21. By making gifts the Brahmanas of whatever articles they want, one acquires such means of subsistence as he wishes, and becomes rescued from Hell and every calamity that befall sinners after death.

This is the certain conclusion of the scriptures.

22. By making gifts, under the constellation Anuradha, of embroidered cloth and other dresses and of food, observing a fast all the while, one becomes honored in Heaven for a hundred cycles.

23. By making a gift under the constellation Jyeshtha, of the potherb called Kalashaka with the roots, one acquires great prosperity as also such an end as is desirable.

24. By making to Brahmanas a gift under the constellation Mula, of fruits and roots, with a controlled soul, one pleases the departed manes and attains to a desirable end.

25—26. By making, under the constellation Purvashada, a gift, to a Brahmana knowing the Vedas and of good family and conduct, of cups filled with curds, while observing a fast, one is born in his next life in a family having abundant kine. One secures the fruition of every desire, by making gifts, under the constellation Uttarashda, of jugs full of barley-water, with clarified butter and juice of sugar-cane in abundance.

27. By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of adoration and honor there.

28. By making, under the conjunction Shravana, a gift of blankets or other cloth of thick texture, one passes freely through every region of happiness, riding on a white car of pure resplendence.

29. By making with a controlled soul under the constellation Dhanishtha, a gift of a car with bulls yoked thereto, or masses of cloths and riches, one at once acquires Heaven in his next life.

30. By making gifts, under the constellation Shatabhisha, of perfumes with Aquilaria Agallocha and sandal wood, one acquires in the next world the companionship of Apsaras as also eternal perfumes of various sorts.

31. By making gifts, under the constellation Purva-Bhadrapada, of Rajamasha, one acquires great happiness in next life and comes by a profuse supply of every kind of food and fruits.

32. One who makes, under the constellation Uttara, a gift of mutton, pleases the departed manes by such an act and acquires unending merit in the next world.

33. If one makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches him in the next world, ready to grant the fruition of every desire.

34. By making a gift, under the constellation Ashwini, of a car with horses yoked thereto, one is born in his next life in a family possessing abundant elephants and horses and cars and becomes gifted with great energy.

35. By making, under the constellation Bharani, a gift to the Brahmanas of kine and sesame, one attains in his next life great fame and abundant kine.

Bhishma said:—

36. Thus did Narada describe to Devaki the subject of what gifts should be made under what constellations. Devaki herself, having heard this account related it in her turn to her daughters-in-law.

CHAPTER LXV.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said:—

1. The illustrious Atri, the son of the Grandfather Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.

2. King Harishchandra said that the gift of gold washes off sins, leads to long life, and yields inexhaustible merit to the departed manes.

3. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated.

4. A well full of water and from which various creatures draw water, is said to take off half the sinful deeds of the person who has excavated it.

5. The entire family of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and pious people constantly satisfy their thirst.

6. That man gets over every sort of calamity from whose well or tank every one draws water without restraint during the summer season.

7. Clarified butter is said to please the illustrious Vrihaspati, Pushan, Bhaga, the twin Ashwins, and the god of fire.

8. Clarified butter is possessed of high medicinal virtues. It is a high requisite of Sacrifice. It is the best of all liquids.

The merit a gift of clarified butter yields is very superior.

9. That man who wishes for the reward of happiness in the next world, who wishes for fame and prosperity, should, with a purified heart and having purified himself, make gifts of clarified butter to the Brahmanas.

10. The twin Ashwins, pleased, confer personal beauty upon that man who makes gifts of clarified butter to the Brahmanas in the month of Ashwin.

11. Rakshasas never invade the house of that man who makes gifts to the Brahmanas of pudding mixed with clarified butter.

12. That man never dies of thirst who makes gifts to the Brahmanas of jars filled with water. Such a person gets every necessary of life in profusion, and has never to suffer from any calamity or distress.

13. That man, who with great devotion and controlled senses makes gifts to the foremost of Brahmanas, is said to take a sixth part of the merits acquired by the Brahmanas by their penances.

14—15. That man who makes presents, to Brahmanas having the means of life, of fire-wood for purposes of cooking as also for enabling them to drive cold, finds all his purposes and all his acts successful. Such a one is seen to shine over all his enemies.

16. The illustrious god of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to win victory in battle.

17. The man who makes a gift of an umbrella gets children and great prosperity. Such a person never suffers from any eye-disease. The merits also that originate from the performance of a sacrifice become his.

18. That man who makes a gift of an umbrella in the season of summer or rains, has never to suffer from any heart-burning on any account.

19—20. Such a man quickly succeeds in freeing himself from every difficulty and obstacle. The highly blessed and illustrious Rishi Shandilya has said that of all gifts, the gift of a car, O king, is the greatest.

CHAPTER LXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. I wish to hear, O grandfather what the merits are of that person who makes the gift of a pair of sandals to a Brahmana whose feet are burning or being scorched by hot sands while walking.

Bhishma said :—

2. The man who gives to the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every sort of difficulty.

3—4. Such a man, O Yudhishthira, stands over the heads of all his enemies, cars of pure splendour, with mules yoked thereto and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to acquire the merit of making the gift of a car with well-broken horses yoked thereto.

Yudhishithra said :—

5. Tell me fully once more, O grandfather, of the merits of gifts of sesame and land, and of kine and food.

Bhishma said :—

6. Hear, O son of Kunti, what the merits are of the gift sesame. Hearing me, do you then, O best of the Kurus, make gifts of sesame according to the rites.

7. Sesame seeds were created by the Self-create Brahman as the best food for the departed manes. Hence, gifts of sesame seeds always please the departed manes greatly.

8. The man who makes gifts of sesame seeds in the month of Magha, to the Brahmanas, has never to see Hell which is full of all dreadful creatures.

9. He who worship the departed manes with offerings of sesame seeds is considered as worshipping the deities in all the sacrifices. One should never make a Shraddha with offerings of sesame seeds without entertaining some purpose.

10. Sesame seeds sprang from the limbs of the great Rishi Kashyapa. Hence, in the matter of gifts, they have come to be considered as possessed of great efficacy.

11. Sesame seeds confer both prosperity and personal beauty cleanse the giver of all his sins. It is for this reason that the gift of sesame seeds is superior to the gift of every other article

12. The highly intelligent Apastamva, Shankha and Likhita, and the great Rishi Gautama, have all gone to the celestial region by having made gifts of sesame seeds.

13. Those Brahmanas who make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Acts, are considered as equal to vaccine Havi.

14. The gift of sesame seeds is superior to all gifts. Amongst all gifts, the gift of sesame is considered as yielding unending merit.

15. Formerly when Havi (clarified butter) on one occasion could not be procured, the Rishi Kushika, O scorcher of enemies made offerings of sesame seeds to his three sacrificial fires and succeeded in acquiring an excellent end.

16. I have thus said to you, O chief of the Kurus, what the regulations are about the excellent gift of sesame seeds. It is on account of these regulations that the gift of sesame seeds has come to be considered as fraught with very superior merit.

17. After this, listen to what I would say. Once on a time the gods, desirous of making a Sacrifice, went, O king, to the presence of the Self-create Brahman.

18. Having met Brahman, desirous as they were of celebrating a sacrifice on the Earth, they begged him for a piece of sacred earth, saying,—We want it for our sacrifice.

The deities said :—

19. O illustrious one, you are the lord of all the Earth as also of all the gods! With your permission, O highly blessed one, we wish to perform a sacrifice.

20. The person who has not got by lawful means the earth whereon to make the sacrificial altar, acquires not the merit of the sacrifice he performs.

21. You are the Lord of all the universe consisting of its mobile and immobile objects. Therefore, you should grant us a piece of earth for the sacrifice we wish to make.

Brahman said :—

22. Ye foremost of gods, I shall give you a piece of earth whereon, ye sons of Kashyapa, you shall celebrate your intended sacrifice.

The gods said :—

23. Our wishes, O holy one, have become successful. We shall celebrate our sacrifice even here* with large gifts. Let, however, the ascetics always worship this piece of Earth.

24. Then there came to that place Agastya, Kanwa, Bhrigu, Atri, and Vrishakapi, Asita and Devala.

25. The great deities then, O you of unfading glory, celebrated their sacrifice. Those foremost of gods finished it in due time.

26 Having completed that sacrifice of theirs on the breast of that foremost of mountains, *viz.*, Himavat, the celestials attached to the gift of earth a sixth part of the merit originating from their sacrifice.

27. The man who makes a gift of even a span of earth with reverence and faith, has never to suffer from any difficulty and has never to meet with any calamity.

28. By making a gift of a house that prevents cold, wind, and sun, and that stands upon a piece of clean land, the giver attains to the region of the celestials and does not fall down even when his merit becomes exhausted.

29. By making a gift of a house to live in, the giver, endued with wisdom, lives, O king, happily in the company of Shakra. Such a person receives great honors in the celestial region.

30. That person in whose house a Brahmana of controlled senses, well-read in the Vedas, and belonging by birth to a family of preceptors, lives in contentment, succeeds in attaining to and enjoying a region of great happiness.

31. Likewise, O best of the Bharatas, by giving away a shed for the shelter of kine that can prevent cold and rain and that is substantial in structure, the giver rescues seven generations of his race.

32. By giving away a piece of earth fit for cultivation, the giver acquires great prosperity. By giving a piece of earth containing mineral riches, the giver advances his family.

33. One should never give away earth that is barren or that is burnt; nor should one give away any earth that is near a crematorium, or that has been possessed and enjoyed by a sinful person before such gift.

34. When a man performs a Shraddha in honor of the departed manes on earth belonging to another person, the departed manes render both the gift of that earth and the Shraddha itself fruitless.

35. Hence, a wise man should buy even a small piece of earth and make a gift of it. The funeral cake that is offered to

one's ancestors on earth that has been duly purchased, becomes endless.

36. Forests, mountains, rivers, and Tirthas, are considered as having no owners. No earth need be bought here for performing Shraddhas.

37. This has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall describe to you the subject of the gift of kine.

38. Kine are considered as superior to all the ascetics. And therefore, the divine Mahadeva practised penances in their company.

39. Kine, O Bharata, live in the region of Brahman, in the company of Soma. Forming, as it does, the highest end, the twice-born Rishis, crowned with success, try to attain to that very region.

40. Kine benefit human beings with milk, clarified butter, curd, dung, skin, bones, horns, and hair, O Bharata.

41. Kine do not feel cold or heat. They always work. Even the rainy season cannot afflict them at all.

42. And since kine attain to the highest end, in the company of Brahmanas, therefore do the wise say that kine and Brahmanas are equal.

43. Formerly king Rantideva celebrated a grand sacrifice in which an immense number of kine were offered up and killed. From the juice that was secreted by the skins of the slain animals, a river was formed that passed by the name of Charmanwati.

44—45. Kine no longer are animals fit for sacrifice. They now are animals fit for gift. That king who presents kine to foremost of Brahmanas, O king, is sure to get over every danger even if he falls into it. The man who presents a thousand kine has not to go to hell.

46. Such a person, O king, wins victory everywhere. The very king of the celestials had said that the milk of kine is nectar.

47. Therefore, one who presents a cow is considered as making a gift of nectar. Persons, well-read in the Vedas, have declared that the clarified butter, manufactured from cow's milk, is the very best of all libations poured upon the sacrificial fire.

48—49. Therefore, the man, who presents a cow, is considered as making a gift of a libation for sacrifice. A bull is the embodiment of Heaven. He who makes the gift of a bull to a qualified Brahmana, receives great honors in the celestial region. Kine, O chief of Bharata's race, are said to be the vital airs of living creatures.

50. Therefore, the man, who makes the gift of a cow, is said to make the gift of vital airs. Persons, conversant with the Vedas, have said that kine are the great refuge of living creatures.

51. The man, who makes the gift of a cow, is considered as making the gift of what is the high refuge of all creatures. The cow should never be given away for slaughter; nor should the cow be given to a tiller of the soil; nor should the cow be given away to an atheist. The cow should not also, O chief of the Bharatas, be given to one whose occupation is the keep of kine.

52. The wise have said that the person, who gives away the cow to any of such sinful persons, has to sink in eternal Hell.

53. One should never give to a Brahmana a cow that is lean, or that produces dead calves, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil.

54. The man, who gives away ten thousand kine, attains to Heaven and sports in bliss in the company of Indra. The man, who makes gifts of kine by hundred thousands, wins many regions of eternal happiness.

55. Thus have I recited to you the merits of the gift of kine and of sesame, as also of the gift of earth. Listen now to me as I describe to you the gift of food, O Bharata.

56. The gift of food, O son of Kunti, is considered as a very superior gift. Formerly king Rantideva ascended to the celestial region by having made gifts of food.

57. That king, who makes a gift of food to one who is toil-worn and hungry, acquires the region of supreme happiness belonging to the Self-create.

58. Men cannot, by gifts of gold and dresses and of other things, win that happiness which givers of food succeed in winning, O you of great power.

59. Food is, indeed, the first article. Food is considered as the highest prosperity. It is from food that life originates as also energy and prowess and strength.

60. He, who always makes gifts of food, with attention, to the righteous, never suffers any distress. This has been said by Parashara.

61. Having adored the deities duly, food should be first dedicated to them. It

has been said, O king, that the kind of food that is taken by particular men is taken also by the gods those men worship.

62. That man, who makes gifts of food in the light half of the month of Kartika, succeeds in getting over every difficulty here and acquires endless happiness hereafter.

63. That man, who makes a gift of food to a hungry guest arrived at his house, acquires all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahman.

64. The man, who makes gifts of food, is sure to get over every difficulty and distress. Such a person gets over every sin and purges himself of every evil act.

65. I have thus described to you the merits of making gifts of food, of sesame, of earth, and of kine.

CHAPTER LXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard, O sire, of the merits of the different kinds of gift which you have described to me. I understand, O Bharata, that the gift of food is especially praiseworthy and superior.

2. What, however, are the great merits of making gifts of drink. I wish to hear of this in full, O grandfather.

Bhishma said:—

3. I shall, O chief of Bharata's race, relate to you this subject. Listen to me, O you of unbaffled prowess, as I speak to you.

4—5. I shall, O sinless one, describe to you gifts beginning with that of drink. The merit that a man wins by making gifts of food and of drink is such that the like of it, I think, is incapable of being acquired by any other gift. There is no gift, superior to that of either food or drink. It is from food that all living creatures are able to exist.

6. Therefore, food is considered as a very superior object in all the worlds. From food the strength and energy of living creatures continually increase.

7. Hence, the master of all creatures has himself said that the gift of food is a very superior gift. You have heard, O son of Kunti, what the auspicious words are of Savitri herself.

8. You know why those words were said, what those words were, and how they were said in course of the sacred Mantras, O you of great intelligence. A man, by making a gift of food, really makes a gift of life itself.

9. There is no gift in this world which is superior to the gift of life. You are not unacquainted with this saying of Lomasha, O you of mighty arms.

10. The end that was attained to formerly by king Shivi on account of his having granted life to the pigeon is acquired by him, O king, who makes a gift of food to a Brahmana.

11. Hence, we have heard that they who give life attain to very superior regions of happiness in after life. Food, O best of the Kurus, may or may not be superior to drink.

12. Nothing can exist without the help of what comes from water. The very lord of all the planets, *viz.*, the illustrious Soma, has originated from water.

13. Ambrosia and Suddha and Swadha and milk, as also every sort of food, the deciduous herbs, O king, and creepers originate from water.

14. From these, O king, the vital airs of all living creatures flow. The deities have nectar for their food. The Nagas have Sudha.

15. The departed manes have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, &c., form the food of human beings.

16. All these, O king, originate from water. Hence, there is nothing superior to the gift of water or drink.

17. If a person wishes to get prosperity for himself, he should always make gifts of drink. The gift of water is considered as very laudable. It brings on great fame and bestows long life on the giver.

18. The giver of water, O son of Kunti, always stands over the heads of his enemies. Such a person obtains the fruition of all his desires and acquires everlasting fame.

19. The giver, O king, becomes purged of every sin and obtains unending happiness hereafter as he proceeds to the celestial region. O you of great splendour. Manu himself has said that such a person acquires regions of endless bliss in the other world.

CHAPTER LXVIII.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Do you describe to me once again, O grandfather, the merits of the gifts of sesame and of lamps for lighting darkness, as also of food and clothes.

Bhishma said:—

2. Regarding it, O Yudhishthira, is recited the discourse that took place formerly between a Brahmana and Yama.

3. In the region lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town peopled by Brahmanas.

4. The town was known by the name of Parnashala and was very charming, O king. A large number of learned Brahmanas lived in it.

5—6. One day, Yama, the king of the dead, commanded a messenger of his, who was clad in black, having blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying,—Go you to the town inhabited by Brahmanas and bring here the person known by the name of Sharmin and born in the race of Agastya.

7. He is intent on mental tranquillity and gifted with learning. He teaches the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood.

8. This other man I want is equal to him in virtues, study, and birth. As for children and conduct, this other resembles the intelligent Sharmin.

9. Do you bring the individual I want He should be adored with respect.—The messenger, going there, did the very reverse of what he had been ordered to do.

10. Attacking that person, he brought him who had been forbidden by Yama to be brought. Endued with great energy, Yama rose up on seeing the Brahmana and adored him duly.

11—12. The king of the dead then ordered his messenger, saying,—Let this one be taken back, and let the other one be brought to me.—When the great judge of the dead said these words, that Brahmana addressed him and said,—I have finished my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my life, I wish to pass, living here, O you of unfading glory.

Yama said:—

13. I cannot determine the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to live here. I take note of the acts of virtue (or otherwise) that one does in the world.

14. Do you, O learned Brahmana of great splendour, return forthwith to your house. Tell me what also is in your mind and what I can do for you, O you of unfading glory.

Brahmana said:—

15. Do you tell me what those acts are by doing which one may acquire great merit. O best of all beings, you are the foremost of authorities in the three worlds.

Yama said:—

16. Do you hear, O twice-born Rishi, the excellent ordinances about gifts. The gift of sesame seeds is a very superior gift. It yields everlasting merit.

17. O foremost of twice-born ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to acquire the fruition of his desires.

18. The gift of sesame at Shraddhas is highly spoken of. The gift of sesame is a very superior gift. Do you make gifts of sesame to the Brahmanas according to the rites laid down in the scriptures.

19. One should, on the day of the full moon of the month of Vaishakha, make gifts of sesame to the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford.

20. They, who are desirous of seeing their well-being, should, with their whole minds do this in their houses. Forsooth, men should likewise make gifts of water and set up resting places for the distribution of drinking water.

21. One should make tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of twice-born persons.

22. Do you always make gifts of water. This act is full of great merit, O best of twice-born persons, for making such gifts you should put up resting places along the roads for the distribution of water.

23. After one has eaten, the gift to one should especially be made of water to drink.

Bhishma said:—

24. After Yama had said these words to him, the messenger who had borne him from his house conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received.

25. Having thus conveyed him back to his abode, the messenger of Yama fetched Sharmin who had really been sought by Yama. Taking Sharmin to him, he informed his master.

26. Endued with great energy, the judge of the dead adored that pious Brahmana, and having conversed with him for some time dismissed him for being taken back to his house.

27. To him also Yama gave the same instructions. Sharmin too, returning to the world of men, did all that Yama had said.

28. Like the gift of water, Yama, from desire of doing good to the departed manes, applauds the gift of lamps to light dark places, for it is considered as benefiting the departed manes.

29. Hence, O best of the Bharatas, one should always give lamps for lighting dark places. The giving of lamps increases the power of vision, of the deities, the Pitris, and one's own self.

30. It has been said, O king, that the gift of gems is a very great gift. The Brahmana, who having accepted a gift of gems, sells the same for celebrating a sacrifice, commits no sin.

31. The Brahmana, who having accepted a gift of gems, makes a gift of them to Brahmanas, wins endless merit himself and confers endless merit upon him from whom he had originally received them.

32. Knowing every duty, Manu himself has said that he who, observant of proper control makes a gift of gems to a Brahmana observant of proper restraints, wins inexhaustible merit himself and confers inexhaustible merit upon the recipient.

33. The man, who is content with his own married wife and who makes a gift of dressess, acquires an excellent complexion and excellent dresses for himself.

34. I have told you, O foremost of men, what the merits are of gifts of kine, of gold and of sesame, according to various precepts of the Vedas and the scriptures.

35. One should marry and procreate offspring upon one's married wives. Of all acquistions, O son of Kuru's race, that of sons is considered the foremost.

CHAPTER LXIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Do you, O foremost one of Kuru's family, describe to me once again the excellent ordinances about gifts, with especial reference, O you of great wisdom, to the gift of earth.

2. A Kshatriya should make gifts of earth to a pious Brahmana; such a Brahmana should accept the gift with due rites. None else, however, save a Kshatriya can make gifts of Earth.

3. You should now tell me what those objects are that persons of all classes can freely give if actuated by the desire of acquiring merit. You should also tell me what has been said in the Vedas on this subject.

Bhishma said:—

4. There are three gifts that pass by the same name and that yield equal merits. Indeed, these three confer the fruition of every desire. The three objects whose gifts are of such a character are kine, earth, and knowledge.

5. That person, who tells his disciple words of good meang drawn from the Vedas, acquires merit equal to that which is acquired by making gifts of earth and kine.

6. Likewise are kine praised; There is no object of gift higher than they. Kine are supposed to confer merit forthwith. They are also, O Yudhishthira, such that a gift of them cannot but yeild great merit.

7. Kine are the mothers of all creatures. They grant every sort of happiness. The person, who seeks his own prosperity, should always make gifts of kine.

8. No one should kick at kine or pass through the midst of kine. Kine are goddessess and homes of auspiciousness. Therefore they always deserve worship.

9. Formerly, the deities, while tilling the earth whereon they celebrated a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in cultivating earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad of the whip.

10. When kine are grazing or lying down, no one should tease them in any way. When thirsty and they do not get water, kine, by merely looking at such a

person, can destroy him with all his relatives and friends.

11. What creatures can be more sacred than kine when with the very dung of kine altars, whereon Shraddhas are performed in honor of the departed manes, or those whereon the deities are adored, are cleansed and sanctified?

12. That man who, before eating himself, gives every day, for a year, only a handful of grass to a cow belonging to another, is considered as practising a vow or observance which bestows the fruition of every desire.

13. Such a person acquires children and fame and wealth and prosperity, and removes all evils and bad dreams.

Yudhishthira said:—

14. What should be the marks of those kine that deserve to be given away? What are those kine that should be looked over in the matter of gifts? What should be the characters of those persons to whom should kine be given? Who, again, are those to whom kine should not be given?

Bhishma said:—

15. 'A cow should never be given to one who is not pious in conduct, or one that is sinful, or one that is covetous, or one who is a liar, or one who does not make offerings to the departed manes and celestials.

16. A person, by making a gift of ten kine to a Brahmana learned in the Vedas, poor in earthly riches, possessed of many children, and owning a domestic fire, attains numerous regions of great happiness.

17. When a man performs any meritorious act, assisted by what he has got in gift from another, he acquires a portion of that merit.

18. He who procreates a person, he who rescues a person, and he who assigns the means of livelihood to a person, are considered as the three fathers.

19. Services dutifully done to the preceptor destroys sin. Pride destroys even great fame. The possession of three children removes the reproach of childlessness, and the possession of ten kine removes the reproach of poverty.

20—21. To one who is devoted to the Vedanta, who is gifted with great learning, who has been filled with wisdom, who has a complete mastery over his senses, who observes the restraints laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him who says agreeable words to all creatures, to him who would never do an evil act even when actuated by hunger, to one who is mild or possessed of a peaceful disposition, to one that is hospitable to all guests,—to such a Brahmana, should a man, possessed of similar conduct and having children and wives, assign the means of livelihood.

22. The merit of the gift of kine to a worthy person is exactly equal to the sin of robbing a Brahmana of what belongs to him. Under all circumstances anything belonging to a Brahmana should be avoided and his wives kept at a distance.

CHAPTER LXX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Regarding it, O perpetuater of Kuru race, is recited by the righteous the narrative of the great calamity that befell king Nigra on account of his taking what had belonged to a Brahmana.

2. Sometime before, certain youths of Yudu's race, while searching for water, came to a large well covered with grass and creepers.

3. Desirous of drawing water from it, they worked hard for removing the creepers that covered its mouth. After the mouth had been cleaned, they saw within the well a very large lizard living within it. The youths made strong and repeated efforts for rescuing the lizard from that plight.

5. Resembling a very hill in size, the lizard was sought to be freed by cords and leathern tongs. Not succeeding in their attempts, the youths then went to Janardana.

6. Addressing him they said.—Covering the entire space of a well, there is a very large lizard to be seen. Despite our best efforts we have not succeeded in rescuing it from that plight. This was what they said to Krishna.

7. Vasudeva then went there and took out the lizard and questioned it as who it was. The lizard said that it was the soul of king Nriga who had flourished in days of yore and who had celebrated many sacrifices.

8. To the lizard that said those words,

Madhava spoke:—

You had done many pious deeds. You committed no sin. Why then, O king, have you come by such a distressful end? Do you explain what is this and why has it been caused?

9 We have heard that you did repeatedly make gifts to the Brahmanas numberable kine. Why, therefore, have you come by this end.

10. Nriga then replied to Krishna, saying,—On one occasion a cow belonging to a Brahmana who regularly adored his domestic fire, escaping from the owner's house while he was absent from home, entered my flock.

11. The keepers of my cattle included that cow in their list of a thousand. In time that cow was given away by me to a Brahmana, wishing for happiness in heaven.

12. The true owner, returning home, sought for his lost cow and at last found it in the house of another. Finding her, the owner said,—This cow is mine.—

13. The other person contested his claim, till both, growing wroth came to me. Addressing me, one of them said,—You gave this cow.—The other one said,—You have robbed me of this cow because she is mine.

14. I then begged the Brahmana to whom I had given that cow, to return the gift in exchange for hundreds and hundreds of other kine. Without yielding to my earnest solicitations, he addressed me saying,—The cow I have got is well suited to time and place. She gives profuse milk, besides being very quiet and very fond of us. The milk she gives is very sweet. She is lauded in my house.

16. She is nourishing, besides, a weak child of mine that has just been born. I cannot, therefore, part with her.—Having said these words, the Brahmana went away.

17. I then begged the other Brahmana offering him an exchange, and saying,—Do you take a hundred thousand kine for this one cow.

18. The Brahmana, however, replied to me saying,—I do not accept gifts from Kshatriyas. I am able to support myself without aid. Do you then, forthwith, give me that very cow which was mine. Thus, O slayer of Madhu, did that Brahmana speak to me.

19. I then offered to make gifts to him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these gifts and departed.

20. Meanwhile, urged by Time's irresistible power, I had to depart from this world. Going to the region of the departed manes I was taken before Yama the king of the dead.

21. Adoring me duly, Yama addressed me saying,—The end cannot be determined, O king, of your righteous deeds.

22. There is, however, a little sin which was unconsciously committed by you. Do you suffer the punishment for that sin now or afterwards as you like.

23. You had sworn that you would protect (all persons in the enjoyment of their own.) This oath of yours was not rigidly kept by you. You took also what belonged to a Brahmana. This has been the twofold sin you have perpetrated.

24. I answered, saying,—I shall first suffer the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!—After I had said these words to the king of the dead, I dropped down on the Earth.

25. Though fallen down I still could hear the words that Yama said to me very loudly. Those words were,—Janarddana the son of Vasudeva, will save you.

26. Upon the completion of a full thousand years, when your sin will be dissipated you shall then attain to many regions of unending happiness that have been acquired by you through your own pious deeds.

27. Falling down I found myself, with head downwards, within this well, changed into a creature of the intermediate order. Memory, however, did not leave me.

28. By you I have been saved to-day. What else can it testify than the power of your penances? Let me have your permission, O Krishna. I wish to ascend to the celestial region.

29. Permitted then by Krishna, king Nriga bowed his head to him and then mounted a celestial car and went to Heaven.

30. After Nriga had thus proceeded to the celestial region, O best of the Bharatas, Vasudeva recited this Verse, O delighter of the Kurus.

31. No one should knowingly misappropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga!

32. I tell you, again, O Partha, that a meeting with the good never proves furtile. See, king Nriga was rescued from Hell through a meeting of his with one that is good.

33. As a gift yields merit, so an act of spoliation brings on to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.

CHAPTER LXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O sinless one, do you describe to me more fully the merits of making gifts of kine. O you of mighty arms, I am never satiated with your words.

Bhishma said:—

2. Regarding it is cited the old discourse between the Rishi Uddalaki and Nachiketa.

3. Once on a time the Rishi Uddalaki, gifted with great intelligence, approaching his son Nachiketa, said to him,—Do you wait upon and serve me.—

4—5. Upon the completion of the vow he had observed, the great Rishi once more said to his son,—Engaged in performing my ablutions and deeply busy with my Vedic study, I have forgotten to bring with me the fire-wood, the Kusha blades, the flowers, the water-jar, and the potherbs I had collected. Bring me those things from the river-bank.

6. The son went there, but found all the articles washed away by the current. Returning to his father, he said:—"I do not see the things."

7. Stricken as he then was by hunger, thirst, and fatigue, the Rishi Uddalaki of great ascetic merit, in a sudden anger cursed his son, saying,—meet with Yama to-day.

8. Thus struck by his father with the thunder of his speech, the son, with joined hands, said,—"Be pleased with me.—Soon, however, he dropped down on the earth dead.

9. Seeing Nachiketa prostrated upon the earth, his father became senseless with grief. He, too, exclaiming,—Alas, what have I done!—dropped down on the earth,

10. Filled with grief as he bewailed for his son, the rest of that day passed away and night came.

11. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, showed signs of returning life as he lay on a mat of Kusha grass. His regaining of life under the tears of his father resembled the sprouting forth of seeds when drenched with good showers.

12. The son, just restored to life, was still weak. His body was smeared with scents and he looked like one just awaking from a deep sleep. The Rishi asked him, saying.—

13. Have you, O son, acquired auspicious regions by your own deeds? By good luck, you have been restored to me. Your body does not seem to be human.

14. Thus asked by his great father, Nachiketa who had seen every thing with his own eyes, answered thus in the midst of the Rishis.—

15. In obedience to your command I proceeded to the vast region of Yama which is possessed of a charming effulgence. There I saw a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour on every part.

16. As soon as Yama saw me approaching with face towards him, he ordered his attendants, saying,—Give him a good seat.—Indeed the king of the dead, for your sake, adored me with the Arghya and other ingredients.

17. Thus adored by Yama and seated in the midst of his counsellors, I then asked him mildly,—I have come to your house, O judge of the dead. Do you assign me those regions which I deserve for my acts.

18. Yama then answered me, saying,—You are not dead, O amiable one. Gifted with penances, your father said to thee—Meet with Yama.—The energy of your father is like that of a burning fire. I could not possibly falsify that speech of his.

19. You have seen me. Do you go hence, O child. The author of your body is bewailing for you. You are my dear guest. What wish of yours shall I fulfill? Solicit the fruition of whatever desire you may have.

20. Thus addressed by him, I replied to the king of the dead, saying,—I have arrived within your territory from which no traveller ever returns. If I am worthy of your attentions, I wish, O king of the dead, to see those regions of great prosperity and happiness that have been reserved for doers of virtuous deeds.

21. Thus addressed by me, Yama made me mount a vehicle effulgent as the Sun and to which were yoked many excellent horses. Taking me on that car, he showed me, O foremost of twice-born ones, all those charming regions that are reserved for the pious.

22. I saw in those regions many effulgent palaces intended for great persons. Those mansions are of various forms and are adorned with every kind of gems.

23. Bright as the lunar disc, they are ornamented with rows of tinkling bells.

Hundreds among them are many-storied. Within them are charming groves and gardens and transparent pools of water.

24. Effulgent like *lapis lazuli* and the Sun, and made of silver and gold, their color resembles that of the morning Sun. Some of them are fixed and some movable.

25. Within them are many hills of foods any enjoyable articles, and dresses and beds in abundance. Within them are many tress capable of granting the fruition of every desire.

26. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent horses yoked to them.

27. Many rivers of milk, many hills of clarified butter and large pieces of transparent water are there. Indeed, I saw many such regions, never seen by me before, of happiness and joy, approved by the king of the dead.

28. Seeing all those objects, I addressed the ancient and powerful judge of the dead, saying,—For whose use and enjoyment have these rivers with eternal currents of milk and clarified butter been ordained?

Yama said:—

29. These rivers of milk and clarified butter are for the enjoyment of those pious persons who make gifts in the world of men. Other eternal worlds there are which are filled with such palaces free from every sort of sorrow. These are reserved for those persons who make gift of kine.

30. The mere gift of kine is not laudable. There are considerations of fitness or otherwise about the person to whom kine should be given, the time for making those gifts, the kind of kine and the rites that should be observed in making the gifts. Gifts of kine should be made after knowing the qualifications of both Brahmanas and the kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

31. That Brahmana, who is endued with Vedic learning, who is of austere penances, and who celebrates sacrifices, is considered as worthy of receiving kine in gift. Those kine which have been saved from distressful situations, or which have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, counted as of great value.

32. Abstaining from all food and subsisting upon water alone for three nights and sleeping the while on the naked earth, one should, having properly fed the kine intended to be given away, give them to Brahmanas after having pleased them also (with other gifts).

33. The kine, given away, should be accompanied by their calves. They should, again, be such as to bring forth good calves at the proper seasons. They should be accompanied with other articles. Having completed the gift, the giver should live for three days on only milk and abstaining from food of every other kind.

34. He, who gives a good cow that brings forth good calves at proper time, and that does not fly away from the owner's house, and accompanies such gifts with a vessel of white brass for milking her, enjoys the divine happiness for as many years as are measured by the number of hairs on the animal's body. He who gives a bull to a Brahmana, that is well-broken and capable of carrying loads, strong and young in years, disinclined to do any mischief, large-sized and powerful, enjoys those regions, approved of the righteous, that are reserved for givers of kine.

35—36. He is considered as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of livelihood assigned to him. When an old man becomes ill, or when a famine takes place or when a Brahmana intends to celebrate a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child, one should give away a loved cow. These are the considerations that are spoken highly of about place and time. The kine worthy of being given away are those that give profuse milk, or those which are well-known, or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures, or those that have been got by prowess of arms, or those that have been got as marriage-dower.

Nachiketa said:—

37. Hearing these words of Vaivaswata, the Regent of the dead, I once more addressed him, saying,—What are those objects by giving which, when kine cannot be had, givers may yet go to regions reserved for men making gifts of kine.

38. Accosted by me, the wise Yama answered, explaining further what the end is which one wins by making gifts of kine. He said,—In the absence of kine, a person by making gifts of the substitute of kine, acquires the merit of making gifts of kine.

39. If in the absence of kine, one makes a gift of a cow made of clarified butter, observant of a vow the while, one gets for one's use these rivers of clarified butter all of which approach one like an affectionate mother approaching her loved child.

40. If, in the absence of even a cow, made of clarified butter, one makes a gift of a cow made of sesame seeds, observing a vow the while, one succeeds with the help of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that you see.

40. If a cow made of sesame seeds, is not available, one makes a gift of a cow made of water, he succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that can grant the fruition of every desire.

42. The king of the dead explained to me all this while I was his guest, and, O you of unfading glory, great was the joy that I felt on seeing all the wonders he showed me.

43. I shall now tell you what would certainly be agreeable to you. I have now got a great sacrifice whose performance does not require much riches. That sacrifice may be said to originate from me, O sire. Others will obtain it also. It is not quite of a piece with the ordinances of the Vedas.

44. The curse that you had imprecated on me was no curse but was in sooth a blessing, since it enabled me to see the great king of the dead. There I have seen what the rewards are of gifts. I shall henceforth, O you of great soul, practise the duty of gift without any doubt about its rewards.

45. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me,—One who, by making repeated gifts, has succeeded in acquiring purity of mind should then make gifts of kine in particular.

46. This subject is fraught with sanctity. Do you never disregard the duties of gifts. Gifts, again, should be made to worthy persons, when time and place are suitable. Do you, therefore, always make gifts of kine. Never entertain any doubt about it.

47. Devoted to the path of gifts, formerly many great persons used to make gifts of kine. Fearing to practise austere penances, they made gifts according to their power.

48. In time they shook off all sentiments of pride and vanity, and purified their souls. Engaged in performing Shraddhas in honor of the departed manes and in all religious acts of righteousness, they used to make, according to their power, gifts of kine, and as the reward of those acts they have attained to the celestial region and are shining in effulgence for such virtue.

49. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly got, to the Brahmanas, after determining the fitness of the recipients. After making the gift, one should then live for ten days together upon only the milk of kine, their dung and their urine.

50. The merit that one acquires by making a gift of a bull is equal to that of the divine cow. By making a gift of a couple of kine one gains, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one wins the merit of baths in sacred waters. By making a gift of a cow of the Kapila kind, one becomes purged of all his sins.

51. Indeed, by giving away even a single cow of the Kapila kind that has been acquired by fair means, one becomes purged of all his sins. There is nothing higher than the milk which is given by kine. The gift of a cow is truly considered as a very superior gift.

52. Kine, by giving milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures live. One who, knowing the extent of the service that kine do, does not entertain in his heart love for kine, is a sinner who is sure to sink in Hell.

53. If one gives a thousand or a hundred or ten or five kine, indeed, if one gives to a pious Brahmana even a single cow which brings forth good calves at proper seasons, he is sure to see that cow approach him in Heaven in the form of a river of sacred water capable of granting the fruition of every desire.

54. About prosperity and the growth that kine confer, in the matter also of the protection that kine grant to all creatures of the Earth, kine are equal to the very rays of the Sun that fall on the Earth. The word that signifies the cow means also the rays of the Sun. The giver of a cow begets a very large progeny inhabiting a large part of the Earth. Hence, he who gives a cow shines like a second Sun in effulgence.

55. The disciple should, in the matter of making gifts of kine, select *his* preceptor. Such a disciple is sure to go to Heaven everytime. The selection of a preceptor is considered as a high duty by persons knowing the ordinances. This is, indeed, the

initial ordinance. All other ordinances depend upon it.

56. Selecting, after examination, a fit person among the Brahmanas, one should make to him the gift of a cow that has been acquired by fair means, and having made the gift make him accept it. The deities and men and ourselves also, in wishing good to others, say,—Let the merits of gifts be yours on account of your virtue?

57. Thus did the judge of the dead speak to me, O twice-born Rishi. I then bowed my head to the righteous Yama. Getting his permission I left his kingdom and have now come to the sole of your feet.

CHAPTER LXXII.

(ANUSHASANIKA PARVA).—*Continued,*

Yudhishthira said:—

1. You have, O grandfather, describe to me the topic of gifts of kine in speaking of the Rishi Nachiketa. You have also, related O powerful one, the efficacy and pre-eminence of that act.

2. You have also told me, O grandfather, of great intelligence, the exceedingly painful character of the misfortune that befell the great king Nriga on account of a single transgression of his.

3. He had to live for a long time at Dwaravati (in the form of a mighty lizard) and how Krishna became the instrument of his rescue from that miserable condition.

4. I have, however, one doubt. About the regions of kine. I wish to hear particularly about those regions which are reserved for the residence of persons who make gifts of kine.

Bhishma said:—

5. Regarding it is cited the old discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.

Shakra said:—

6. I see, O grandfather, that those who live in the region of kine transcend by their effulgence the prosperity of the celestial dwellers and pass them by. This has created a doubt in my mind.

7. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one. Indeed, what is the nature of those regions that are inhabited by givers of kine? I wish to know this.

8. Of what kind are those regions? What fruits do they yield? What is the highest object there which the inhabitants thereof succeed in acquiring? What are its virtues. How also do men, shorn of anxiety, succeed in going to those regions?

9. For what period does the giver of a cow enjoy the fruits of his gift? How may persons make gifts of many kine and how may they make gifts of a few kine?

10. What are the merits of the gifts of many kine and what those of the gifts of a few only. How also do persons become givers of kine without really giving any kine? Do you tell me all this.

11. How does one making gifts of even many kine, O powerful lord, become the equal of one who has made gifts of only a few kine? How also does one who has made gifts of only a few kine equal one who has made gifts of many kine?

12. What kind of present is considered as distinguished for pre-eminence in the matter of gifts of kine? You should, O holy one, describe to me all this according to truth.

CHAPTER LXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

The grandfather said:—

1. The questions you have put to me about kine, beginning with their gift, are such that there is none else in the three worlds, O you of a hundred sacrifices, who could put them.

2. There are many kinds of regions, O Shakra, which are invisible to even you. Those regions are seen by me, O Indra, as also by those women who are chaste and who have been devoted to only one husband.

3. Rishis observe excellent vows, by means of their deeds of virtue and piety and Brahmanas of righteous souls, succeed in going there in even their human bodies.

4. Men who perform excellent vows see those regions which resemble the bright creations of dreams helped by their purified minds and by that (temporary) liberation which succeeds the loss of one's consciousness of body.

5. O you, of a thousand eyes, hear me as I tell you what the attributes are of those regions. There the very course of Time is stopped. Decrepitude is not there, nor Fire which is omnipresent in the universe. There is slightest transgression does not take place, nor disease, nor weakness of any sort.

6. The kine which live there, O Vasava, acquire the fruition of every desire which they cherish in their hearts. I have direct experience of what I say to you.

7. Capable of going everywhere at will and actually going from place to place with ease, they enjoy the fruition of desire after desire as it arises in their minds. Lakes, tanks, rivers, forests of diverse kinds, mansions, hills and all kinds of delightful objects,—are to be seen there. There is no region of happiness that is superior to any of these of which I speak.

9 All those foremost of men, O Shakra, who are forgiving to all creatures, who endure everything, who are full of love for all things, who render dutiful obedience to their preceptors, and who are freed from pride and vanity, go to those regions of supreme happiness.

10—11. He who abstains from every kind of flesh, who is possessed of a pure heart, who is gifted with righteousness, who worships his parents with respect, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who performs every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself, who is mild and self-controlled, who is full of respect for the celestials, who is hospitable to all guests, who is gifted with mercy,—indeed, he who is adorned with these attributes,—succeeds in attaining to the eternal region of kine.

13—14. He who is sullied with adultery, sees not such a region; nor he who is a destroyer of his preceptor; nor he who speaks falsely or indulges in idle vaunts; nor he who always disputes with others; nor he who acts with hostility towards the Brahmanas. Indeed, that wicked man who is sullied with such faults cannot even see these regions of happiness; nor he who injures his friends; nor he who is guileful; nor he who is ungrateful; nor he who is a cheat; nor he who is crooked in conduct; nor he who is a disregarder of religion; nor he who is a slayer of Brahmanas. Such men cannot see in even imagination the region of kine that is the abode of only the pious.

15. I have told you every thing particularly about the regions of kine, O king of the celestials. Hear now, O you of a hundred sacrifices, the merit of persons who are engaged in making gifts of kine.

16. He who makes gifts of kine, after purchasing them with money obtained by inheritence or acquired by fair means, attains, as the fruit of such an act, to many regions of endless happiness.

17. He who makes a gift of a cow, having acquired it with money, won at dice, enjoys happiness, O Shakra, for ten thousand celestial years.

18. He who acquires a cow as his share of ancestral riches is said to acquire her legitimately. Such a cow may be given away. They who make gifts of kine so acquired, obtain innumerable endless regions of eternal happiness.

19. That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds, forsooth, O lord of Sachi, in obtaining eternal regions of beatitude.

20. That person who with controlled senses speaks the truth from his birth and who endures everything at the hands of his preceptor and of the Brahmanas, and who practises forgiveness, gains an end that is equal to that of kine.

21. Improper words, O lord of Sachi, should never be addressed to a Brahmana. One, again, should not, in even his mind, do an injury to a cow. One should, in his conduct, imitate the cow, and show mercy towards the cow.

22. Hear, O Shakra, of the fruits which truthful persons enjoy. If such a person gives away a single cow, that one cow becomes a thousand-fold.

23. If a Kshatriya endued with such qualifications, makes a gift of a single cow, his merit equals that of a Brahmana's. That single cow, listen, O Shakra, which such a Kshatriya gives away produces as much merit as the single cow that a Brahmana gives away does under similar circumstances. This is the issue of the scriptures.

24. If a Vaishya, endued with similar accomplishments, were to make a gift of a single cow, that cow would equal five hundred kine. If a Shudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty-five kine.

25. Given to penances and truth, versed in scriptures through dutiful services done to

his preceptor, gifted with forgiving nature, engaged in the adoration of the deities, possessed of a tranquil soul, pure, enlightened, observant of all duties, and freed from every sort of egotism, that man who makes a gift of a cow to a Brahmana, forsooth, acquires great merit through that act of his, *viz.*, the gift, according to proper rites, of a cow giving profuse milk. Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving his preceptor, should always make gifts of kine.

27. Hear, O Shakra, what the merit is of that person who, duly studying the Vedas, shows respect for kine, who always becomes glad on seeing kine, and who since his birth always bows his head to kine.

28. The merit which one wins by celebrating the Rajasuya sacrifice, the merit that one acquires by making gifts of heaps of gold, that high merit is acquired by a person who shows such respect for kine. Virtuous Rishis and great persons crowned with success have said so.

29. Given to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with respect towards kine with the steadiness of a vow, the man who, for a whole year, before himself taking any food, regularly presents some food to kine, acquires the merit, by such an act, of the gift of a thousand kine.

30. That man who takes only one meal a day and who gives away the entire quantity of his other meal to kine,—that man, who thus respects kine with the steadiness of a vow and shows such mercy towards them,—enjoys for ten years unlimited happiness.

31. That man who takes himself only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it, acquires, through that gift, O you of a hundred sacrifices, the eternal merit of the gift of as many kine as there are hairs on the body of that single cow so given away.

32. These are sayings about the merits that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may acquire. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it to a Brahmana, acquires great happines for five years. A Vaishya, by such conduct, wins only half the merit of a Kshatriyas, and a Shudra, by such conduct, wins half the merit that a Vaishya does.

33. That man who sells himself and with the proceeds thereof purchases kine and gives them away to Brahmanas, enjoys happiness in Heaven for as long a period as kine are seen on Earth.

34—35. It has been said, O highly blessed one, that a region of eternal happiness exists in every hair of such kine as are purchased with the proceeds obtained by selling oneself. That man who having acquired kine by battle makes gifts of them, acquires as much merit as he who makes gifts of kine after having bought the same with the proceeds of selling oneself. That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, controlling his senses the while, is saved by such a cow from every sort of calamity or distress. Such a man sports in great happiness.

36. The mere gift of kine is not fraught with merit. The considerations of worthy recipients, of time, of the kind of kine, and of the ritual to be observed, should be seen. One should determine the proper time for making a gift of kine. One should also determine the distinctive qualifications of both Brahmanas and of kine themselves. Kine should not be given to one in whose house they are likely to suffer from fire or the sun.

37. One who is rich in Vedic learning, who is of pure birth, who is gifted with a tranquil soul, who is given to the celebration of sacrifices, who fears the perpetration of sin, who is gifted with varied knowledge, who is compassionate towards kine, who is mild in conduct, who gives protection to all who seek it of him, and who has no means of livelihood assigned to him, is considered as a proper person for receiving a gift of kine.

38. To a Brahmana who has no means of livelihood, to him while he is want of food for purposes of agriculture, for a child born on account of Homa, for the purposes of his preceptor, for the sustenance of a child born should a cow be given. Indeed, the gift should be made at a proper time and in a proper place.

39. Those kine, O Shakra, whose dispositions are well known, which have been won as honoraria for knowledge, or which have been bought in exchange for other animals (such as goats, sheep, etc), or which have been got by prowess of arms, or obtained as marriage-dower, or which have been acquired by being rescued from situations of danger, or which, their poor owners, being unable to maintain them, have been made over by careful keep, is one's house with the wish of remaining there, are, for such reasons, considered as proper objects of gift.

40. Those kine which are strong of body, which have good dispositions, and which emit a sweet fragrance, are highly spoken of in the matter of gifts. As Ganga is the foremost of all rivers, so is a Kapila the foremost of all kine.

41. Abstaining from all food and subsisting only upon water for three nights, and sleeping for the same time upon the naked earth, one should make gifts of kine to Brahmanas after having pleased them with other presents. Such kine, freed from every vice, should, at the same time, be accompanied by healthy calves. Having made the gift, the giver should live for the next three days successively on food consisting only of the products of the cow.

42. By giving away a good-natured cow, that quietly allows herself to be milked, that always brings forth living and healthy calves, and that does not fly away from the owner's house, the giver enjoys happiness in the next world for as many years as there are hairs on her body.

43. Likewise, by giving to a Brahmana a bull that is capable of carrying heavy loads, that is young and strong and quiet, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour, one acquires such regions as are his who gives away ten kine.

44. That person who rescues kine and Brahmanas in the forest, O Kaushika, is himself rescued from every sort of danger. Hear what his merit is.

45. The merit such a man wins is equal to the eternal merit of a Horse-sacrifice. Such a person acquires whatever end he desires at the hour of death.

46. For such an act a man acquires many a region of happiness,—in fact, whatever happiness he seeks in his heart.

47. Indeed, such a man permitted by kine, lives honoured in every region of happiness. That man who follows kine every day in the forest with this intention, himself living the while on grass and cow-dung and leaves of trees, his heart freed from desire of fruit, his senses controlled from every improper object, and his mind purified,—that man—O you of a hundred sacrifices, lives happily freed from the control of desire in my region or in any other region of happiness that he wishes, in the company of the celestials.

CHAPTER LXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Indra said:—

1. I desire to know, O Grandfather, what the end is of him who consciously steals a cow or who sells one from motives of cupidity.

The Grandfather said:—

2. Hear of the consequences that befall those persons who steal a cow for killing her for food or selling her for money, or making a gift of her to a Brahmana.

3. He who, without being governed by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of money, allow a person to kill kine,—all these, *viz.*, he that kills, he that eats, and he that allows the destruction,—rot in hell for as many years as there are hairs on the body of the cow so killed.

5. O you of great power, those sins and those kinds of faults that have been said to attach to one which obstructs a Brahmana's sacrifice, are said to attach to the sale and the theft of kine.

6. That man who having stolen a cow makes a gift of her to a Brahmana, enjoys happiness in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for the same period.

7. Gold has been said to form the present, O you of great splendour, in gifts of kine. Indeed, gold has been said to be the best present in all sacrifices.

8. By making a gift of kine one is said to rescue his ancestors to seventh degree as also his descendants to the seventh degree. By giving away kine with the presents of gold, one rescues his ancestors and descendants of double the number.

9. The gift of gold is the best of gifts. Gold is, again, the best present. Gold is a great purifier, O Shakra, and is, indeed, the best of all purifying objects.

10. O you of a hundred sacrifices, gold has been said to be the purifier of the entire family of him who gives it away. I have thus, O you of great splendour, told you in brief of Dakhsina.

Bhishma said:—

11. This was said by the Grandfather to Indra, O chief of Bharata's race. Indra delivered it to Dasharatha, and Dasharatha in his turn to his son Rama.

12. Rama of Raghu's race gave it to his dear and illustrious brother Lakshmana. While living in the forest, Lakshmana imparted it to the Rishis.

13. It has then described from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the pious kings of the Earth.

14. My preceptor, O Yudhishthira, communicated it to me. That Brahmana who recites it every day in the conclaves of Brahmanas, in sacrifices, or at gifts of kine, or when two persons meet together, acquires hereafter many regions of unending happiness where he always lives with the celestials as his companions.

16. The holy Brahman, the supreme Lord, had said so.

CHAPTER LXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have been greatly assured, O you of power, by you thus discoursing to me of duties. I shall, however, express the doubts I have. Explain them to me, O grandfather.

2. What are the fruits, described in the scriptures, of the vows that men observe. Of what nature are the fruits, O you of great splendour, of observances of other kinds? What, again, are the fruits of one's Vedic studies.

3. What are the fruits of gifts, and what those of keeping the Vedas in memory? What are the fruits of teaching the Vedas? I wish to know all this.

4. What, O grandfather, are the merits of the non-acceptance of gifts in this world. What fruits does one enjoy who makes gifts of knowledge?

5. What merits do persons enjoy who perform the duties of their order, as also do heroes who do not retreat from the battle-field. What are the fruits of the observance of purity and of the practice of Brahmacharya?

6. What are the merits of serving the parents. What also are the merits of serving preceptors and teachers, and what the merits of mercy and kindness?

7. I wish to know all this, O grandfather, in sooth and in particular, O you, who are conversant with all the scriptures. Great is my curiosity.

Bhishma said:—

8. He enjoys eternal regions of happiness, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures.

9. The fruits of restraints, O king, are visible even in this world. These rewards that you have acquired are those of Niyamas and sacrifices.

10. The fruits of the Vedic studies are seen both in this world and the next. The person who is given to the study of the Vedas is seen to sport happily both in this world and in the region of Brahma.

11. Listen now to me, O king, as I tell you in detail what the fruits are of self-control. The self-controlled are happy everywhere. The self-controlled always enjoy that happiness which results from the absence or subjugation of desire.

12. The self-controlled can go everywhere at will. The self-controlled can destroy every enemy. Forsooth, the self-controlled succeed in getting everything they seek.

13. The self-controlled, O son of Pandu, obtain the fruition of every desire. The self-controlled and the forgiving share the happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through various sacrifices.

14. Self-control is more meritorious than gift. A giver, after making a gift to the Brahmanas, may yield to the influence of anger. A self-controlled man, however, never gives way to anger. Hence self-control is superior to gift. That man who makes gifts without yielding to anger, succeeds in acquiring eternal regions of happiness.

16. Anger destroys the merit of a gift. Hence self-control is superior to gift.

17. There are ten thousand invisible places, O monarch, in Heaven. Existing in all the regions of Heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become changed into deities.

18. O king, the great Rishis repair there, helped only by their self-control, and as the end of their efforts to attain to a region of superior happiness, Hence, self-control is superior to gift.

19. The person who becomes a preceptor, and who duly adores the fire taking leave of all his miseries in this world, enjoys endless happiness, O king, in the region of Brahma.

20. That man who, having himself read the Vedas, imparts a knowledge thereof to righteous disciples, and who praises the acts of his own preceptor, acquires great honors in Heaven.

21. That Kshatriya whe is given to the studies of the Vedas, to the celebration of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly acquires great honors in Heaven.

22. The Vaishya who, observes the duties of his caste, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Shudra who duly observes the duties of his order, acquires Heaven as the reward of such services.

23. Various kinds of heroes have been spoken of. Listen to me as I explain to you what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race.

24. There are heroes of sacrifice, heroes of self-control, heroes of truth, and others equally entitled to to the name of hero. There are heroes of battle, and heroes of gift or liberality among men.

25. There are many persons who may be called the heroes of the Sankhya faith, there are many others that are called heroes of Yoga. There are others who are considered as heroes in the forest-life, of domesticity, and of renunciation.

26. Likewise, there are others who are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquillity and who are considered as heroes of virtue.

27. There are various other kinds of heroes who practise various other kinds of vows and observances. There are heroes given to the study of the Vedas, and heroes devoted to the teaching of the same.

28. There are, again, men who come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the respect they show for their fathers. There are heroes in obedience to mothers, and heroes in the life of mendicancy they lead.

29. There are heroes in the matter of hospitality to guests, whether living as hermits or as house-holders. All these heroes attain to very superior regions of happiness which are, of course, acquired by them as the rewards of their own deeds.

30. Keeping all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life.

31. A thousand Horse-sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices.

32. It is by Truth that the Sun is giving heat; it is by Truth that fire burns up; it is by Truth that the winds blow; indeed, everything rests upon Truth.

33. It is Truth that pleases the deities, the departed manes, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth.

34. The Munis are all given to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in acquiring Heaven and sporting there in happiness.

35. Self-control is the attainment of the reward that attaches to Truth. I have described it with my whole heart. The man of humble heart who is endued with self-control, forsooth, acquires great honors in Heaven.

36—37. Listen now to me, O king as I explain to you the merits of Brahmacharyya. That man who practises the vow of Brahmacharyya from his birth to the time of his Death, know, O king, has nothing unattainable! Many millions of Rishis are living in the region of Brahma.

38—39. All of them, while here, were given to Truth, and self-control, and had their vital seed drawn up. The vow of Brahmacharyya, O king, duly observed by a Brahmana, is sure to dissipate all his sins. The Brahmana is said to be a burning fire. In those Brahmanas that are given to penances, the deity of fire becomes visible.

40. If a Brahmcharin gives way to anger on account of any slight, the chief of the deities himself trembles in fear. This is the visible fruit of the vow of Brahmacharyya that is observed by the Rishis.

41—42. Listen to me, O Yudhishthira, what the merit is of the worship of the father and the mother. He who dutifully serves his father without ever provoking him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, acquires a residence in Heaven. The man of purified soul, on account of such service done to his seniors, has never to even see Hell.

CHAPTER LXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I wish, O king, to hear you discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one acquires innumerable regions of eternal happiness.

Bhishma said:—

2. There is no gift, O king, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the entire family of the giver.

3. That ritual which sprang for the benefit of the pious, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Indeed, O king, listen to me as I recite to you that ritual which affects the gift of kine.

4. Formerly, when a number of kine was brought (before him), king Mandhatri, filled with doubt about the ritual he should observe, properly questioned Vrihaspati for an explanation of that doubt.

Vrihaspati said:—

5. Duly observing restraints all the while, the giver of kine should, on the previous day, properly honor the Brahmanas and appoint the time of gift. As for the kine to be given away, they should be of the class called Rohini.

6. The kine also should be addressed with the words—Samange and Vahule—Entering the fold where the kine are kept, the following Shrutis should be uttered:—

7. The cow is my mother. The bull is my father. (Give me) Heaven and Earthly prosperity. The cow is my refuge.—Entering the fold and acting thus, the giver should pass the night there. He should again utter the formula when actually giving away the kine.

8. The giver, thus living with the kine in the fold without doing anything to control their freedom, and lying down on the naked earth, becomes readily cleansed of all his sins on account of his bringing himself down to a condition of perfect similitude with the kine.

9. When the Sun rises in the morning, you should give away the cow, accompanied by her calf and a bull. As the reward of such a deed, you will surely attain to the celestial region. You will also enjoy the blessings shown by the Mantras.

10. The Mantras contain these references to kine: Kine are gifted with strength and energetic exertion. Kine are also wise. They are the root of that immortality which sacrifice yields. They are the root of all energy. They are the steps by which earthly prosperity is gained. They are the eternal course of the universe. They multiply one's race.

11. Let the kine dissipate my sins. They have in them the nature of both the Sun and the Moon. Let them help me in the attainment of the celestial region. Let them come to me, as a mother takes to her children. May I enjoy all other blessings which have not been named in the Mantras I have uttered.

12. For alleviating or curing phthisis and other wasting diseases, and for achieving freedom from the body, if a person takes the help of the five products of the cow, kine confer blessings upon the person like the river Saraswati.—Ye kine, ye are always conveyers of all sorts of merit. Pleased with me, do ye assign a desirable end for me.

13. I have to-day become what ye are. By giving you away, I really give myself away.—Ye do not belong to him who gives you away. Ye have now become mine. Possessed of the nature of both the Sun and the Moon, do ye cause both the giver and the receiver to shine with all kinds of prosperity.

14. The giver should duly utter the words found in the first part of the above Verse. The twice-born recipient, conversant with the ritual regulating the gift of kine, should, when receiving the kine in gift, utter the words found in the latter half of the above Verse.

15. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, is considered as the giver of a cow. The giver, when giving away the usual value of a cow, should utter the words,—This cow with face upturned is being given away. Do you accept her.—The man who gives away cloths should utter the words, —Bhavitavya—(this should be regarded as representing a cow). The man who gives away gold should utter the word,—Vaishnavi *i.e.*, the gold is of the form and nature of a cow.

16. These are the words that should be uttered according to the kind of gift mentioned above. The reward that was reaped by making gifts of kine is residence in the celestial region for six and thirty thousand

years, eight thousand years, and twenty thousand years respectively.

17. These are the merits, respectively, of gifts of things as substitutes of kine. While, about him who gives an actual cow all the merits that attach to gifts of kine become his at only the eighth step of the recipient.

18. He who gives an actual cow becomes gifted with righteous conduct in this world. He who gives the value of a cow becomes freed from every sort of fear. He who gives a cow never suffers from sorrow. All the three, as also they who regularly perform their ablutions and other acts at early dawn, and he who is well conversant with the Mahabharata, it is well known attain to the regions of Vishnu and Soma.

19. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Beginning again from that lunation, numbering the eighth, named Kamya, he should pass three nights, living exclusively on milk and the urine and dung of the cow.

20. By giving away a bull, one acquires the merit of Brahmacharyya. By giving away two kine, one acquires the mastery of the Vedas. That man who celebrates a sacrifice and makes gifts of kine according to the ritual laid down, attains to many great regions. These, however, are not attainable by the person who does not know that ritual.

21. That man who gives away even a single cow, which gives profuse milk, acquires the merit of giving away all desirable objects on Earth collected together. What more should be said of the gift of many such kine as give Havya and Kavya on account of their full udders? The merit which belongs to the gift of superior oxen is greater than that of the gift of kine.

22. One should not, by giving a knowledge of this ritual, benefit a person who is not his disciple or who does not observe vows or who is bereft of faith or who is possessed of a crooked understanding. Indeed this religion is a mystery, which many people do not know. One who knows it should not speak of it everywhere.

23. There are, in the world, many men who have no faith. There are among men many persons who are mean and who resemble Rakshasas. This religion, if given to them, would lead to evil. It would produce equal evil if given to such sinful men as are atheists.

24. Listen to me, O king, as I recite to you the names of those pious kings who have attained to regions of great happiness as the reward of those gifts of kine which they made according to the instructions of Vrihaspati.

25. Ushinara, Vishwagashwa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanashwa, king Muchukunda, Bhuridyumna, Naishadha, Somaka. Pururavas, emperor Bharata to whose race belongs all the Bharatas, the heroic Rama tha son of Dasharatha, and many other celebrated kings of great deeds, and also king Dilipa of widely-known deeds, all, on account of their gifts of kine according to the ritual, attained to Heaven. King Mandhatri, was always observant of sacrifices, gifts, penances royal duties, and gifts of kine.

28. Therefore, O son of Pritha, do you also keep in mind, those instructions of Vrihaspati which I have recited to you. Having obtained the kingdom of the Kurus, do you, with a cheerful heart, make gifts of good kine to foremost of Brahmanas.

Vaishampayana said:—

29. Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma desired. Indeed, king Yudhishthira bore in mind the whole of that religion which the preceptor of the gods imparted to the Royal Mandhatri.

30. Yudhishthira from that time began to always make gifts of kine and to maintain himself with grains of barley and cow-dung as both his food and drink. The king also began to sleep from that day on the naked earth, and possessed of controlled soul and resembling a bull in conduct, he became the foremost of monarchs.

31. The Kuru king from that day became very attentive to kine and always adored them, singing their praises. From that day, the king gave up the practice of yoking kine to his cars. Wherever he had occasion to go, he proceeded on cars drawn by horses of good breed.

CHAPTER LXXVII.

(ANUSHASANA PARVA).—*Continued.*

Vaishampayana said:—

1. King Yudhishthira gifted with humility, once again asked the royal son of Shantanu on the subject of gifts of kine in full.

The king said:—

2. Do you, O Bharata, once more describe to me in full the merits of giving away kine. Indeed, O hero, I have not been sated with hearing your nectar-like words.

Vaishampayana said:—

3 Thus accosted by king Yudhishthira the just, Shantanu's son began to describe to him once again, in full, the merits of the gift of kine.

Bhishma said:—

4. By giving to a Brahmana a cow having a calf, gifted with docility and other virtues, young in years and covered round with a piece of cloth, one is purged of all his sins.

5. There are many regions which have no sun. One who makes the gift of a cow has not to go there.

6. That man, however, who gives to a Brahmana a cow that cannot drink or eat, that has her milk dried up, that has weakened senses and that is diseased and overcome with decrepitude, and that may, therefore, be compared to a tank whose water has been dried up,—indeed, the man who gives such a cow to a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell.

7. That cow which is wrathful and vicious, or diseased, or weak, or which has been brought without the price agreed upon having been paid, or which would only afflict the twice-born recipient with distress and disappointment, should never be given. The regions such a man may acquire would not give him any happiness or energy.

8. Only such kine as are strong, gifted with good behaviour, young in years, and possessed of odour, are highly spoken of by all. Indeed, as Ganga is the foremost of all rivers, so is a Kapila cow the foremost of all kine.

Yudhishthira said:—

9. Why, O grandfather, do the righteous highly speak of the gift of a Kapila cow when all good kine that are given away should be considered as equal? O you of great power, I wish to hear what the superiority is of a Kapila cow. You are indeed, competent to discourse to me on this subject.

Bhishma said:—

10. I have, O son, heard old men recite this history about the circumstances under which the Kapila cow was created. I shall recite that old history to you.

11. Formerly the Self-create Brahman commanded the Rishi Daksha, saying,—Do you create living creatures.—For doing good to creatures, Daksha, first of all created food.

12. As the deities live upon nectar, so all living creatures, O powerful one, live upon the food assigned by Daksha.

13. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures, Brahmanas are superior. The sacrifices are all set upon them.

14. It is by sacrifice that Soma is got. Sacrifice has been fixed upon kine. The gods become pleased through sacrifices. The means of livelihood were created first, creatures came next.

15. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food, like children approaching their parents.

16. Approved of the desire of all his creatures, the holy lord of all creatures, *viz.*, Daksha, for the sake of his creatures, himself drank a quantity of nectar.

17. He became pleased with the nectar, he drank and thereupon an eructation came out, spreading an excellent odour all around. That eructation, Daksha saw gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had come out of his mouth.

18. That cow called Surabhi gave birth to a number of daughters who became the mothers of the world. They were gold-hued, and were all Kapilas. They were the means of livelihood for all creatures.

19. As those kine, whose complexion resembled that of nectar, began to pour milk, the forth of that milk arose and began to spread on all sides as when the waves of a running river dashing against one another, sufficient froth is produced that spreads on all sides.

20. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The powerful Mahadeva thereupon, stricken with anger, looked at those kine.

21. With that third eye of his which adorns his forehead, he seemed to burn those kine as he espied them. Like the Sun living masses of clouds with various colors, the energy that, came out from the third eye of Mahadeva produced, O king, various complexions in those kine. Those amongst them, however, which succeeded in escaping from the looks of Mahadeva by entering the region of Soma, remained of

the same color with which they were born, for no change was produced in their color. Seeing that Mahadeva had become highly wroth, Daksha, the lord of all creatures, addressed him, saying,—You have, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never considered as impure. The Moon, after drinking the nectar, pours it once more. It is not, therefore, regarded as impure.

25. Likewise, the milk that these kine give, being born of nectar, should not be considered as impure. The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure.

26. The Nectar, even when drunk by the gods, can never become impure. Likewise, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will give and the clarified butter that will be made from it.

27. All creatures wish to enjoy the sacred wealth, at one with nectar, that kine possess,—Having said these words, the lord of creatures, Daksha, made a present to Mahadeva of a bull with certain kine.

28. Daksha pleased Rudra, O Bharata, with that present. Mahadeva, thus pleased, made that bull his career. And it was after the form of that bull that Mahadeva adopted the emblem on the standard floating on his battle-car. Therefore it is that Rudra came to be known as the bull-bannered deity.

29. It was on that occasion also that the celestials, in a body, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-emblemed deity.

30. Hence, O king, the gift of kine is considered as primarily desirable of Kapila kine which are endued with great energy and possessed of unchanged colour.

31. Thus are kine the foremost of all creatures in the world. It is from them that the food of all the worlds has emanated. They have Rudra for their lord. They yield (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow is considered as making a gift of every article that is to be enjoyed by men.

32. That man who, wishing to acquire prosperity, reads with a pure heart and body these Verses on the origin of kine, becomes purged of all his sins and acquires prosperity and children and wealth and animals.

33. He who makes a gift of a cow, O king, always succeeds in winning the merits of gifts of Havya and Kavya, of the offer of oblations of water to the departed Manes, of religious acts whose performance brings peace and happiness, of the gift of vehicles and cloths, and of cherishing of children and the old.

Vaishampayana said:—

34. Hearing these words of his grandfather, Pritha's son, *viz.*, the royal Yudhishthira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colors to foremost of Brahmanas.

35. Indeed, for getting regions of felicity in the next, and acquiring great fame, king Yudhishthira celebrated many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine to such Brahmanas.

CHAPTER LXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. Formerly, king Saudasa born of Ikshaku's race, that foremost of eloquent men, on one occasion approached his family priest, *viz.*, Vashishtha, that foremost of Rishis, crowned with ascetic success, capable of passing through every region, the receptacle of Brahma, and gifted with eternal life, and put to him the following question.

Saudasa said:—

3. O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may win high merit?

Bhishma said:—

4. Having first bowed to kine and purified himself, the learned Vashishtha described to king Saudvsa who stood before him with head bent in reverence, the mystere about kine, a subject that is fraught with results highly beneficial to all persons.

Vashishtha said:—

5. Kine, are always fragrant. The perfume of the Amyris agallochum comes out of their bodies. Kine are the great refuge

of all creatures. Kine form the great source of blessings to all.

6. Kine are the Past and the Future. Kine are the root of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost.

7. Kine from the highest food. They are the best Havi for the celestials. The Mantras called Swaha and Vashat are forever established in kine.

8. Kine form the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and the Sacrifices rest on them.

9. Morning and evening kine give to the Rishis, O foremost of men, Havi for use in Homa, O you of great effulgence.

10. They who make gifts of kine succeed in getting over all sins which they may have committed and all kinds of dangers into which they may fall, O you of great power.

11. The man possessing ten kine and making a gift of one cow, one possessing a hundred kine and making a gift of ten kine, and one possessing a thousand kine and making a gift of a hundred kine, all acquire the same measure of merit.

12. That man who, having hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not celebrate sacrifices, and that man who though having riches acts as a miser, are all three considered as not worthy of any respect.

13. Those men who make gifts of Kapila kine with their calves and with vessels of white brass for milking them,—kine, which are not vicious and which, while given away, are wrapped round with cloths,—conquer both this and the next world.

14—15. Such persons as make gift of a young bull, that has all its senses, strong, and that may be considered as the foremost one among hundreds of herds, that has large horns adorned with ornaments, to a Brahmana endued with Vedic lore, succeed, O scorcher of foes, in acquiring great prosperity and riches each time they are born in the world.

16. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without similarly reciting the names of kine. Morning and evening one should bend one's head respectfully to kine. As the result of such deeds, one is sure to acquire great prosperity.

17. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the meat of kine. As the result of this, one is sure to acquire great prosperity.

18. One should always recite the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should recite the names of kine.

19. One should always bathe, using cowdung. One should sit on dried cowdung. One should never pass urine and excreta and other secretions on cowdung. One should never obstruct kine in any way.

20. One should eat, sitting on a cowhide purified by dipping it in water, and then look towards the west. Sitting with controlled speech, one should eat clarified butter using the bare earth as his dish. One reaps, on account of such deeds, that prosperity of which kine are the root.

21. One should pour libations on the fire, using clarified butter for purpose. One should make Brahmanas utter blessings upon one by presents of clarified butter. One should make gifts of clarified butter. One should also eat clarified butter. As the reward of such deeds one is sure to acquire that prosperity which kine grant.

22. That man who inspires a cow's form made of sesame seeds by uttering the Vedic Mantras named Gomati, and then adorns that form with every sort of gems and makes a gift of it, has never to suffer any grief on account of all his deeds of omission and commission.

23. Let kine which give profuse milk and which have horns adorned with gold,—kine *viz.*, that are Surabhis or the daughters of Surabhis,—approach me even as rivers approach the ocean.

24. I always look at kine. Let kine always look at me. Kine are ours. We are theirs. We are there where kine are.

25. Thus, at night or day, in weal or woe,—at times of even great fear,—should a man exclaim. By uttering such words, he is sure to become freed from every fear."

CHAPTER LXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Vashishtha said:—

1. The kine which had been created in a former age practised the hardest penances for a hundred thousand years with

the object of acquiring a position of great pre-eminence.

2. Indeed, O scorcher of enemies, they said to themselves,—We shall, in this world, become the best of all kinds of presents in sacrifices, and we shall not be liable to be sullied with any fault.

3—4. By bathing in water mixed with our dung, people shall become purified. The celestials and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also who will give us away shall acquire those regions of happiness which will be ours.

5. Appearing to them at the termination of their austerities, the powerful Brahman gave them the boons they sought, saying,—your desire will be fulfilled. Do you rescue all the worlds.

6. Crowned with fruition of their desires, they all rose up,—those mothers of both the Past and the Future. Every morning, people should bow respectfully to kine. As the result of this, they are sure to acquire prosperity.

7. At the termination of their penances, O king, kine became the refuge of the world. It is therefore that kine are said to be highly blessed, sacred, and the foremost of all things. It is therefore that kine are said to stay at the very head of all creatures.

8. By giving away a Kapila cow with a calf resembling herself, giving profuse milk, free from every vicious habit, and covered with a piece of cloth, the giver acquires great honors in the region of Brahma.

9. By giving away a red cow with a calf that resembles herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of the Sun.

10. By giving away a cow of variegated hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Soma.

11. By giving away a white cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Indra.

12. By giving away a cow of dark hue, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Fire-God.

13. By giving away a smoke-colored cow, with a calf similar to herself, giving milk, free from every vice, and covered with a piece of cloth, one acquires great honors in the region of Yama.

14. By giving away a frothy-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires the region of Varuna.

15. By giving away a dust-coloured cow, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the Wind-God.

16. By giving away a gold-hued cow, having eyes of a tawny color, with a calf and a vessel of white brass for making her, and covered with a piece of cloth, one enjoys the happiness of the region of Kuvera.

17. By giving away a cow of the hue of the smoke of straw, with calf and a vessel of white brass for milking her, and covered with a piece of cloth, one acquires great honors in the region of the departed Manes.

18. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one acquires easily the high region of the Vishwedevas.

19. By giving away a Gouri cow, with a calf similar to her, giving milk, free from every vice, and covered with a piece of cloth, one acquire the region of the Vasus.

20. By giving away a cow of the hue of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one acquires the region of the Saddhyas.

21. By giving away a bull with a huge hump and adorned with every jewel, the giver, O king, acquires the region of the Maruts.

22. By giving away a blue-coloured bull, that is full-grown in years and adorned with every ornament, the giver acquires the regions of the celestial musicians and nymphs.

23. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, shorn of grief, acquires the region of Prajapati himself.

24. That man, O king, who habitually makes gifts of kine, proceeds, passing through the clouds, on a sunny car to the celestial region and shines there in splendour.

25. That man who habitually makes gifts of kine is considered as the foremost of his kind. When thus proceeding to celestial region, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome dresses and ornaments.

These girls serve him there and minister to his delight.

26. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed maidens, the sweet notes of their Vinas, the soft strains of their lutes, and the sweet tinkle of their Nupuras.

27. The man who makes gifts of kine lives in the celestial region and is honored there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from the celestial region (upon the termination of his merit), such a man is born as a man and, in fact, in a superior family among men.

CHAPTER LXXX.

(ANUSHASANIKA PARVA).—*Continued.*

Vashishtha said:—

1. Kine give clarified butter and milk. They are the sources of clarified butter and they have originated from clarified butter. They are rivers of clarified butter, and eddies of clarified butter. Let kine ever be in my house.

2. Clarified butter is always in my heart. Clarified butter is even established in my navel. Clarified butter is in every limb of mine. Clarified butter lives in my mind.

3. Kine are always at my front. Kine are always at my rear. Kine are on every side of my body. I live in the midst of kine.

4. Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be purged of all the sins one may commit in course of the day.

5. They who make gifts of a thousand kine, leaving this world, proceed to the regions of the Gandharvas and the celestial nymphs where there are many palatial buildings made of gold and where the celestial Ganga, called the current of Vasu, runs.

6. Givers of a thousand kine go there where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss.

7. That man who gives hundreds of thousands of kine away according to the ritual laid down in the scriptures, acquires great prosperity (here) and great honors in the celestial region.

8. Such a man causes both his paternal and maternal ancestors to the tenth degree acquire regions of great happiness, and sanctifies his whole race.

9. Kine are sacred. They are the foremost of all things in the world. They are indeed the refuge of the universe. They are the mothers of the very celestials. They are indeed incomparable. They should be dedicated in sacrifices.

10. When going on journeys, one should leave the kine to his left. Determining the proper time, they should be given away to worthy persons.

11. By giving away a Kapila cow, having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one freed from fear, enters the palace of Yama that is so difficult to enter.

12. One should always recite this sacred Mantra, *viz.*,—Kine are of beautiful form. Kine are of various forms. They are of universal form. They are the mothers of the universe. O, let kine approach me.

13. There is no gift more sacred than that of kine. There is no gift that yields more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her.

14. With her skin, her hair, her horns' the hair of her tail, her milk, and her fat,—with all these together,—the cow maintains sacrifice. What thing is there that is more useful than the cow?

15. Bending my head to her with respect, I worship the cow who is the mother of both the Past and Future, and by whom the entire universe of mobile and immobile creatures is sustained.

16. O best of men, I have thus recited to you only a portion of the great merits of kine. There is no gift in this world that is superior to that of kine. There is also no refuge in this world that is higher than kine.

Bhishma said:—

17. Considering these words of the Rishi Vashishtha as highly important, that great giver of land, king Saudasa, then made gifts of a very large number of kine to the Brahmanas, controlling his senses all the while, and as the result of those gifts, the king succeeded in acquiring many regions of happiness in the next world.

CHAPTER LXXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the greatest of all purifying objects.

Bhishma said:—

2. Kine are the foremost of all objects. They are highly sacred and they save men. With their milk and with the Havi manufactured therefrom, kine sustain all creatures in the universe.

3. O best of the Bharatas, there is nothing that is more sacred than kine. The highest of all things in the three worlds, kine are themselves sacred and capable of purifying others.

4. Kine live in a region that is even greater than the region of the celestials. When given away, they save their givers. Wise men succeed in acquiring the celestial region by making gifts of kine.

5. Yuvanashwa's son Mandhatri, Yayati, and Nahusha, used always to give away kine in thousands.

6. As the reward of those gifts, they have acquired such regions as are unattainable by the very celestials. There is, about it, O sinless one, a discourse delivered of yore. I shall recite it to you.

7—8. Once on a time, having finished his morning rites, the intelligent Shuka approached with a controlled mind his father, that foremost of Rishis, *viz.*, the Island-born Krishna, who knows the distinction between the superior and the inferior, and saluting him, said,—What is that sacrifice which appears to you as the foremost of all sacrifices?

9. What is that act by doing which wise men succeed in acquiring the highest region? What is that sacred deed by which the celestials enjoy divine happiness?

10. What forms the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is considered as the best by the deities? What is that sacrifice which is above the sacrifices of this world? Do you also tell me, O father, what is that which is the most sacred of all things.

11. Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons knowing duties, said as follows to him.

Vyasa said:—

12. Kine form the support of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of virtue. Kine are sacred, and kine are purifiers of all.

13. Formerly kine were hornless as we have heard. For getting horns they adored the eternal and powerful Brahman.

14. Seeing the kine paying their adorations to him and sitting without food, the powerful Brahman granted to each of them what each desired.

15. Thereafter their horns grew and each got what each wished. Of various colors, and gifted with horns, they began to shine beautifully, O son!

16. Favored by Brahman himself with boons, kine are auspicious and givers of Havya and Kavya. They are the embodiments of virtue. They are sacred and highly blessed. They have excellent form and qualities.

17—18. Kine form high and excellent energy. The gift of kine is highly spoken of. Those good men who, shorn of pride, make gifts of kine, are considered as doers of righteous deeds and as givers of all articles. Such men, O sinless one, acquire the highly sacred region of kine.

19. The trees there yield sweet fruits. Indeed, those trees are always bedecked with excellent flowers and fruits. Those flowers, O best of twice-born persons, have celestial fragrance.

20. The entire soil of that region is formed of gems. The sands there are all gold. The climate there possesses the excellencies of every season. There is no mire, no dust. It is, indeed, highly sacred.

21. The rivers there shine in resplendence for the red lotuses blossoming upon their bosoms, and for the jewels, gems and gold that are on their banks and which display the effulgence of the morning Sun.

22. There are many lakes also on whose breasts are many lotuses, mixed here and there with Nymphœa stellata, and having their petals made of costly gems, and their filaments gold-hued.

23. They are also bedecked with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing flowers.

24. There are rivers whose banks are variegated with many bright pearls and shining gems and gold.

25. Parts of those regions are covered with excellent trees that are decked with

jewels and gems of every sort. Some of them are made of gold and some of them are effulgent like fire.

26. There stand many mountains made of gold, and many hills made of jewels and gems. These shine in beauty on account of their tall summits made of all sorts of gems.

27. The trees that bedeck those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always yield a celestial fragrance and the fruits are greatly sweet, O chief of Bharata's race.

28. The righteous persons, O Yudhishthira, always sport there happily. Freed from grief and anger, they spend their time there, crowned with the fruition of every desire.

29. Pious and illustrious persons sport there happily, moving from place to place, O Bharata, on delightful and highly beautiful cars.

30. Bevies of celestial nymphs always amuse there, with music and dance. Indeed, Yudhishthira, a person goes to such regions as the fruit of his making gifts of kine.

31—32. Those regions which are owned by Pushan, and the Maruts of great power, are acquired by givers of kine. In riches the royal Varuna is considered as pre-eminent. The giver of kine acquires riches like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras sung by Prajapati himself, *viz*.,—Yugandharah, Surupah, Vahurupah, Vishwarupah, and Matara.

33. He who serves kine with respect and who follows them with humility, succeeds in getting many invaluable boons from kine who become pleased with him.

34. One should never, even in his heart, injure kine. One should, indeed, always confer happiness on them. One should always respect kine and adore them, by bending low his head.

35. He who does this, controlling his senses all the while and filled with cheerfulness, succeeds in acquiring that happiness which is enjoyed by kine. One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow.

36. Having thus drunk for three days hot milk, one should next drink hot clarified butter for three days. Having thus drunk hot clarified butter for three days, one should live for the next three days on air only.

37. That sacred thing by whose help the celestials enjoy regions of happiness, that which is the most sacred of all sacred things, *viz*., clarified butter, should then be carried on the head.

38. With the help of clarified butter, one should pour libations on the sacred fire. By making gifts of clarified butter, one should make the Brahmanas utter benedictions on oneself. One should eat clarified butter and make gifts of clarified butter. As the reward of this conduct, one may then acquire that prosperity, which belongs to kine.

39. That man who, for a month, lives upon the gruel of barley picked up every day from cow-dung, becomes purged of sins as heinous as Brahmanicide.

40. After their defeat at the hands of the demons, the deities practised this expiation. It was on account of this expiation that they succeeded in regaining their position as celestials. Indeed, it was through this that they regained their strength and became successful.

41. Kine are sacred. They are embodiments of virtue. They are high and most efficacious purifiers of all. By making gifts of kine to the Brahmanas one acquires the celestial region.

42. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras named Gomati, after touching pure water. By doing this, one becomes purified.

43—44. Brahmanas of righteous deeds, who have been purified by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or conclaves of Brahmanas, impart to their disciples a knowledge of the Gomati Mantras which are in every way like a sacrifice. One should observe a fast for three nights for receiving the boon formed by a knowledge of the meaning of the Gomati Mantras.

45. The man who wishes to get a son may obtain it by worshipping these Mantras. He who wishes to acquire riches may have his desire fulfilled by worshipping these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every desire he may cherish, by worshipping these sacred Mantras.

46. When kine are pleased with the service one renders them, they are, forsooth, capable of granting the fruition of every desire. Even so, kine are highly blessed. They are the essential articles of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine.

Bhishma said:—

47. Thus addressed by his great father, Shuka, gifted with great energy, began from that time to adore kine every day. Do you also, O son, act thus.

CHAPTER LXXXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishithra said:—

1. I have heard that the dung of the cow is gifted with prosperity. I wish to hear how this has been occasioned. I have doubts, O grand father which you should remove.

Bhishma said:—

2. Regarding it is cited the old story, O king, of the conversation between kine and goddess of prosperity, O best of the Bharatas.

3. Once on a time, assuming a very beautiful form, the goddess Shree entered a herd of kine. Seeing her beauty the kine became filled with wonder.

The kine said:—

4. Who are you, O goddess? Whence have you become nonpariel on Earth for beauty? O highly blessed goddess, we have been filled with wonder at your beauty.

5. We wish to know who you are. Who, indeed, are you? Where will you proceed? O you of very great beauty, do tell us in detail all we wish to know!—

Shree said:—

6. Blessed be ye, I am dear to all creatures. Indeed, I am known by the name of Shree. Forsaken by me, the demons have been lost for ever.

7. The celestials, *viz.*, Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting happily and will do so for ever.

8. Indeed, the Rishis and the celestials, only when they are endued with me, become successful. Ye kine, those beings meet with destruction into whom I do not enter,

9. Virtue, Prosperity, and Pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am gifted with such energy.

10. I wish to always live in every one of you. Going to your presence, I solicit you. Be all of you gifted with Shree.

The kine said:—

11. You are fickle and restless. You allow yourself to be enjoyed by many persons. We do not wish to have you! Blessed be you, go wherever you like.

12. As regards ourselves, all of us have good forms. What need have we with you? Go wherever thou like. You have already pleased us greatly.

Shree said:—

13. Is it proper with you, ye kine, that you do not welcome me? I am difficult of being attained. Why then do you not accept me?

14. It appears, ye creatures of excellent vows, that the popular proverb is true, *viz.*, that it is certain that when one comes to another of his own accord and without being sought, he is not much respected.

15. The gods, the Danavas, the Gandharvas, the Pishachas, the Uragas, the Rakshasas, and human beings succeed in getting me only after practising the severest austerities.

16. Ye who have such energy, do ye take me! Ye amiable ones, I am never dishonored by any one in the three worlds of mobile and immobile creatures.

The kine said:—

17. We do not disregard you, O goddess! We do not slight you! You are fickle and of a very restless heart. It is for this only that we take leave of you.

18. What need of much talk? Go wherever you like. All of us have excellent forms. What need have we with you, O sinless one?

Shree said:—

19. Ye givers of honors, renounced by you thus, I shall certainly be an object of disregard with all the world! Do ye show me grace.

20. Ye are all highly blessed. Ye are ever ready to grant protection to those who seek your protection. I have come to you soliciting your refuge. I have no fault. Do you rescue me.

21. Know that I shall always be devoted to you! I wish to live in any part of your bodies, however repulsive it may be. Indeed, I wish to live even in your rectum.

22. Ye sinless ones, I do not see that ye have any part in your bodies that may be considered as repulsive, for ye are sacred, and purifying, and highly blessed! Do ye, however, grant my prayer. Do ye tell me in which part of your bodies shall I live.

Bhishma said :—

23. Thus addressed by Shree, the kine, always auspicious and bent on showing kindness to all who are devoted to them, parleyed with one another, and then addressing Shree, said to her, O king, these words.

The kine said :—

24. O you of great fame, it is certainly desirable that we should honor you! Do you live in our urine and dung. Both these are sacred, O goddess.

Shree said :—

25. By good luck, ye have shown me much favour. Let it be even as you say! Blessed be you all, I have really been honored by you, ye givers of happiness.

Bhishma said :—

26. Having, O Bharata, made this contract with kine, Shree, there and then, before those kine, disappeared.

27. I have thus told you, O son, the glory of the dung of kine. I shall once again describe to you the glory of kine. Do you listen to me.

CHAPTER LXXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. They who make gifts of kine, and who live upon the remnants of things offered as libations on the sacred fire, are considered, O Yudhishthira, as always performing sacrifices of kind.

2. No sacrifice can be performed without the help of curds and clarified butter. The very character as sacrifice which sacrifices have, depends upon clarified butter. Hence clarified butter is considered as the very root of sacrifice.

3. Of all kinds of gifts, the gift of kine is spoken highest of. Kine are the foremost of all things. Themselves sacred, they are the best of purifier.

4. People should cherish kine for getting prosperity and even peace. The milk, curds, and clarified butter that kine yield are capable of purifying one from every kind of sin.

5. Kine are said to represent the highest energy both in this world and the next. There is nothing that is more sacred or purifying than kine, O chief of the Bharatas.

6. Regarding it is recited the ancient discourse between the Grandfather and chief of the celestials.

7. After the demons had been defeated and Shakra had become the lord of the three worlds, all creatures grew prosperous and became devoted to the true religion.

8—10. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures, and the Prajapatis, O you of Kuru's race, all assembled together and worshipped the Grandfather. There were Narada and Parvata and Vishwavasu and Haha-Huhu, who sang celestial songs for worshipping that powerful lord of all creatures. The god of wind bore there the fragrance of celestial flowers.

11—13. The Seasons also, in their embodied forms, bore the fragrance of flowers peculiar to each, to that assemblage of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the celestials and bowing his head to him with respect, asked him, saying,—I wish, O Grandfather, to know why the region of kine is higher, O holy one, than the region of the celestials themselves who are the lords of all the worlds.

14. What austerities, what Brahmacharyya, O lord, did kine perform on account of which they are able to live happily in a region that is even above that of the celestials.

15. Thus addressed by Indra, Brahman said to the destroyer of Vala,—You have always, O destroyer of Vala, disregarded kine.

16. Hence, you are not acquainted with glorious pre-eminence of kine. Listen now to me, O powerful one, as I explain to you the great energy and glorious pre-eminence of kine, O king of the celestials.

17. Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them there can be no sacrifice.

18. With their milk and the Havi produced therefrom, they sustain all creatures.

19. Their male children are engaged in helping the cultivation and thereby produce various kinds of paddy and other seeds.

20. From them originate sacrifices and Havya and Kavya, and milk and curds and clarified butter. Hence, O chief of the celestials, kine are sacred. Stricken with hunger and thirst, they carry various burthens.

21. Kine support ascetics. They sustain all creatures by various acts. O Vasava, kine are guileless in their conduct on account of such conduct and of many well-performed acts, they are able to live always in regions that are even above ours.

22. I have thus explained to you to-day, O you of a hundred sacrifices, the reason, O Shakra, of kine living in a place that is high above that of the celestials.

23. Kine got many excellent forms, O Vasava, and are themselves givers of boons. They are called Surabhis. Of sacred deeds and gifted with many auspicious marks they are highly purifying.

24. Listen to me also, O destroyer of Vala, as I tell you in full the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the celestials.

25—26. Formerly, O son, when in the golden age the great Danavas became lords of the three worlds, Aditi performed the severest austerities and got Vishnu within her womb. Indeed, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.

27—28. Seeing the great goddess Aditi thus practising the severest austerities, the daughter of Daksha, *viz.*, the illustrious Surabhi, herself given to virtue, likewise practised very severe austerities upon the breast of the charming mountains of Kailasa that are resorted to by both the celestials and the Gandharvas.

29. Established on the highest Yoga, she also stood upon one leg for eleven thousand years.

30. The celestials with the Rishis and the great Nagas all became scorched with the severity of her penances. Going there with me, all of them began to worship that auspicious goddess.

31. I then addressed that goddess gifted with penances, and said,—O goddess, O you of faultless conduct, for what purpose do you practise such severe austerities.

32. O highly-blessed one, I am pleased with your penances, O beautiful one! Do you, O goddess, beg what boon you wish to have. I shall grant you whatever you may ask!—These were my words to her, O Purandara.

33—35. Thus addressed by me, Surabhi answered me, saying,—I have no need, O grandfather, of boons. O sinless one, that you have been pleased with me is a great boon to me. To the illustrious Surabhi, O chief of the celestials, who said so to me, O lord of Sachi, I answered thus,—O goddess, I have been highly pleased with this your freedom from cupidity and desire, and with these penances of yours, O you of beautiful face. I therefore, grant you the boon of immortality.

36. You will live in a region that is higher than the three worlds, through my favour. That region shall be known to all by the name of Goloka.

37. Your offspring, ever engaged in doing good deeds, will live in the world of men. In fact, O highly blessed one, your daughters will live there.

38—39. You will readily get all kinds of enjoyment, celestial and human, that you may think of. You will get whatever happiness exists in the celestial region, O blessed one! The regions, O you of a hundred eyes, that are Surabhi's are replete with means for the satisfaction of every desire, Neither Death, nor Decrepitude, nor fire, can overcome its inhabitants.

40. No ill-luck, O Vasava, exists there. Many charming forests and delightful ornaments and objects of beauty may be seen there.

41—42. There may be seen many beautiful cars, all excellently equipt and which move at the will of the rider, O Vasava. O you having eyes like lotus petals, it is only by celibacy, by penances, by Truth, by self-control, by gifts, by various kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous deeds well-performed, that one can attain to Goloka.

43. You had asked me, O Shakra and I have answered you in full. O destroyer of Asuras, you should never disregard kine!

Bhishma said:—

44. Hearing these words of the self-create Brahman, O Yudhishthira, Shakra of a thousand eyes began from that time to adore kine every day and to show them the greatest respect.

45—47. I have thus told you everything about the purifying character of kine, O you of great splendour. I have expounded to you the sacred and high pre-eminence and glory of kine, that is capable of purifying one from every sin, O chief of men.

That man who with senses withdrawn from every other object will recite this account to Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of worshipping the departed manes succeeds in conferring upon his ancestors an endless happines fraught with the fruition of every desire.

48. The man who is devoted to kine succeeds in getting the fruition of every desire of his. Indeed, even those women who are devoted to kine succeed in securing the fulfilment of every desire of theirs.

49. He who wishes for sons obtains them. He who desires daughters obtains them. He who desires riches succeeds in acquiring wealth, and he who desires religious merit succeeds in winning it.

50. He who desires knowledge acquires it, and he who desires happiness succeeds in acquiring happiness. Indeed, O Bharata, there is nothing which one devoted to kine cannot obtain.

CHAPTER LXXXIV.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. You have, O grandfather, expounded to me the highly meritorious gift of kine. In the case of kings performing their duties, that gift is most meritorious.

2. Sovereignty is always painful. It is incapable of being borne by persons of impure souls. Generally kings fail to acquire auspicious ends.

3. By always making, however, gifts of earth, they succeed in purifying themselves. You have, O prince of Kuru's race, describe to me many duties.

4. You have described to me the gifts of kine formerly made by king Nriga. The Rishi Nachiketa, in ancient times, had described the merits of this act.

5. The Vedas and the Upanishads also have laid down that in all sacrifices,—in fact, in all sorts of religious rites,—the sacrificial present should be earth or kine or gold.

6. The Shrutis, however, declare that of all presents, gold is very superior and is, indeed, the best. I wish, O grandfather, to hear you describe truly this subject.

7. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding god? What are its fruits. Why is it considered as the foremost of all things?

8. Why do wise men applaud the gift of gold? Why is gold considered as the best of presents in all sacrifices?

9. Why also is gold considered as a purifier superior to earth itself and kine? Why, indeed, is it considered so superior as a sacrificial present? Do you, O grandfather, describe to me all this.

Bhishma said:—

10. Listen, O king, with rapt attention to me as I recite to you in detail the circumstances connected with the origin of gold as understood by me.

11. When my highly energetic father Shantanu died, I proceeded to Gangadwara for performing his Shraddha.

12. Arrived there I began the Shraddha of my father. My mother Janhavi coming there, gave me great assistance.

13. Inviting many asceties crowned with success and making them take their seats before me, I began the priliminary rites consisting of gifts of water and of other things.

14. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I began to duly offer the obsequial cake.

15. I then saw, O king, that a beautiful arm, adorned with armlets and other ornaments, rose up, piercing the ground, through the blades of Kusha grass which I had spread.

16. Seeing that arm rise from the ground, I became stricken with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer.

17—20. Reflecting then, by the light of the scriptures, I became convinced that the ordinance is in the Vedas that the cake should not be presented to the hand of him whose Shraddha is performed. My conviction was that the obsequial cake should never be presented in this world by a man to the visible hand of the man whose obsequial rites are performed. The departed Manes do not come in their visible forms for taking the cake. On the other hand, the ordinance lays down that it should be presented on the blades of Kusha grass spread on the earth for the purpose. I then, disregarding that hand which was the mark of my father's presence, and recollecting the true ordinance of the scriptures regarding the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon

those blades of Kusha grass that were spread before me.

21. Know, O king, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my father, O monarch, vanished in our very sight.

22—23. On that night as I slept, the departed Manes appeared to me in a dream. Pleased with me they said, O chief of Bharata's race, these words,—We have been pleased with you, for the mark you have shown to-day of your adherence to the ordinance. It has pleased us to see that you have not deviated from the injunctions of the scriptures. The scriptural ordinance, followed by you, has become more authoritative, O king.

24—25. By such conduct you have honored and maintained the authority of yourself, the scriptures, the Vedas, the Pitris and the Rishis, the Grandfather Brahman himself, and those elders, *viz.*, the Prajapatis. Adherence to the scriptnres has been upheld. You have to-day, O chief of the Bharatas, acted very properly.

26—28. You have made gifts of earth and kine. Do you make gifts of gold. The gift of gold is very purifying. O you that are well-conversant with duties, know that by such acts both ourselves and our fore-fathers will all be purged of all our sins. Such gifts rescue both ancestors, and descendants to the tenth degree of the person who makes them!—These were the words that my ancestors, appearing to me in a dream, said to me. I then awoke, O king, and become filled with wonder.

29. Indeed, O chief of Bharata's race, I determined upon making gifts of gold, Listen now, O king, to this old history.

30—32. It is highly praiseworthy and it gives longevity to a man who listens to it. It was first recited to Rama the son of Jamadagni. Formerly Jamadagni's son Rama, existed with great anger, rooted out the Kshatriyas from off the face of the Earth for twenty-one times. Having subjugated the entire Earth, the heroic Rama having eyes like lotus petals began to make preparations for celebrating a Horse-Sacrifice, O king, that is lauded by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every desire.

33. That sacrifice purifies all creatures and increases the energy and splendour of those who succeed in celebrating it. Gifted with great energy, Rama, by the celebration of that sacrifice, became sinless.

34. Having, however, celebrated that foremost of sacrifices, the great Rama could not acquire perfect lightness of heart.

35—37. Going to Rishis conversant with every branch of learning as also the celestials, Rama of Bhrigu's race questioned them. Filled with repentance and mercy, he addressed them, saying,—O highly blessed ones, do ye declare that which purifies men engaged in terrific deeds?—Thus addressed by him, those great Rishis, fully read in the Vedas and the scriptures, answered him, saying,—O Rama, guided by the authority of the Vedas, do you honor all learned Brahmanas. Acting thus for sometime, do you once more ask the twice-born Rishis as to what should be done by you for purifying yourself.

38.—39. Follow the advice which those highly wise persons would give! Going then to Vashishtha and Agastya and Kashyapa, that delighter of the Bhrigus, gifted with great energy, asked them the very question—Ye foremost of Brahmanas, even this is the wish that has originated in my heart. How, indeed, can I purify myself.

40. By what acts and rites may this be engendered? Or, if by gifts, what is that article by giving away which this wish of mine may be satisfied, O foremost of righteous persons, if you are bent upon doing me a favour, then do tell me, ye who have asceticism for wealth, what is that by which I may succeed in purifying myself!—

The Rishis said:—

41. O delighter of the Bhrigus, the mortal that has committed sin becomes purified by making gifts of kine, of earth, and of riches. This is what we have heard.

42. There is another gift that is considered as a great purifier. Listen to us, O twice-born Rishi, as we discourse on it! That article is excellent and is wonderful to look at and is, besides, the offspring of Fire.

43. Formerly the god Agni burnt all the world. We have heard that from his seed sprung gold of bright complexion. It passed by the name of the good-complexioned. By making gifts of gold you are sure to have your wish fulfilled.

44. Then the illustrious Vashishtha in especial, of rigid vows, addressing him, said,—Hear, O Rama, how gold, which is effulgent like fire, first came into being.

45. That gold will confer merit on you. In matters of gifts, gold is highly spoken of. I shall also tell you what is gold, whence it has come, and how it has come to be endued with superior attributes.

46. Listen to me, O you of mighty arms, as I describe these subjects. Know this as certain that gold is of the essence of Fire and Moon.

47—48. The goat is Fire, the sheep is Varuna; the horse is the Sun; elephants are Nagas; buffalos are Asuras; cocks and boars are Rakshasas; O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma. These are the declarations of the Smritis.

49. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O twice-born Rishi, compared to all these objects gold is surely superior. It is a valuable thing, high and excellent.

50. It is therefore that the celestial and Gandharvas and Uragas and Rakshasas and human beings and Pishachas hold it with care.

51. All these beings, O son of Bhrigu's race, shine in splendour, with the help of gold, after converting it into crowns and armlets and various ornaments.

52. It is also for this reason that gold is considered as the most purifying of all cleansing things such as earth and kine and all other kinds of riches, O king.

53. The gift of gold, O powerful king, is the highest gift. It is superior to the gift of earth, of kine, and of all other things.

54. O you who are effulgent like an immortal, gold is an eternal purifier. Do you make gifts of it to the foremost of Brahmanas as it is the foremost of purifying things.

55. Of all kinds of presents, gold is the best. They who make gifts of gold are said to be givers of all things,

56. Indeed, they who make gifts of gold are considered as givers of celestials. Agni is all the deities in one, and gold has Agni for its essence.

57. Hence it is that the person who makes gift of gold gives away all the celestials. Hence, O king, there is no gift higher than the gift of gold.

Vashishtha said:—

58. Hear once more, O twice-born Rishi, as I describe, the superiority of gold, O foremost of all wielders of weapons.

59. I heard this formerly in the Purana, O son of Bhrigu's race. It represents the speech of Prajapati himself.

60—63. After the marriage was over of the illustrious and great Rudra armed with he trident, O son of Bhrigu's race, with the goddess who became his consort, on the breast of that foremost of mountains, *viz.*, Himavat, the illustrious and great deity wished to unite himself with the goddess. Thereupon all the celestials, stricken with anxiety, approached Rudra. Bending their heads with respect and pleasing Mahadeva and his boon-giving consort Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying,—This union, O illustrious and sinless one, of you with the goddess, *is a* union of an ascetic *with another*. Indeed, it is the union, O lord, of one energetic person with another equally so. You, O illustrious one, are of irresistible energy. The goddess Uma also is gifted with energy that is equally irresistible.

64. The offspring that will result from a union like this, will, forsooth, O illustrious deity, be gifted with very great might. Indeed, O powerful lord, that offspring will consume all things in the three worlds without leaving a residue.

65. Do you then, O lord of all the universe, O you having large eyes, grant to these celestials prostrated before you, a boon from desire of benefiting the three worlds.

66. Do you, O powerful one, restrain this great energy of yours which may become the seed of offspring.

67. Indeed, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe.

68—69. Your offspring will certainly be able to afflict the celestials. Neither the goddess Earth, nor the Sky, nor Heaven, O powerful one, nor all of them together, will be able to bear your energy, we firmly believe. The entire universe is certain to be burnt through the force of your energy.

70. You should, O powerful one, show us favour, O illustrious deity. That favor consists in your not begetting a son, O foremost of the celestials, upon the goddess Uma,

71. Do you, patiently govern your fiery and powerful energy.—To the deities that said so, the holy Mahadeva, having the bull for his sign, O twice-born Rishi, answered, saying,—So be it!—Having said so, the deity that has the bull for his vehicle, drew up his vital seed.

73. From that time he passed by the name of Urddharetas (one that has drawn up the vital seed). At this attempt of the celestials to stop procreation, the consort of Rudra became highly wroth.

74—76. On account of her being of the opposite sex, she used harsh words:—Since ye have opposed my lord in procreating an offspring when he was desirous of procreating one upon me, as the result of this act, ye celestials, ye all shall become sonless. Indeed, since ye have opposed the birth of an offspring from me, therefore, ye shall have no offspring of your own.—When this curse was imprecated, O perpetuator of Bhrigu's race, the deity of fire was not there.

77. It is on account of this curse of the goddess that the deities have become childless. Rudra begged them, held in himself his energy of incomparable power.

78. A small quantity, however, that came out o this body dropped on the Earth. That seed, falling on the Earth, leaped into a burning fire and there began to grow most wonderfully.

79—82. The energy of Rudra, coming in contact with another energy of great power, became one with it in essence. Meanwhile, all the celestials headed by Indra were scorched by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Ashwins, and the Saddhyas all became greatly afflicted on account of the prowess of that son of Diti. All the regions of the celestials, their beautiful cars, and their palaces, and the asylums of the Rishis, were snatched away by the Asuras. Then the celestials and the Rishis, with depressed hearts, sought the protection of the illustrious and powerful Brahman of unfading glory.

CHAPTER LXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

The Deities said:—

1. The Asura named Taraka who has received boons from you, O powerful one, is assailing the celestials and the Rishis. Let his death be ordained by you.

2. O Grandfather, we fear him greatly. O illustrious one, do you save us! We have no other refuge than you.

Brahman said:—

3. I treat all creatures equally, I cannot however, approve of sin. Let Taraka, that enemy of the celestials and Rishis, be speedily destroyed.

4. The Vedas and the eternal duties shall not be rooted out, ye foremost of celestials. I have ordained what is proper, in this matter. Let the anxiety of your hearts be removed.

The Celestials said:—

5. For your having granted him boons, that son of Diti has been proud of his power. He is incapable of being killed by the deities. How then will his death be engendered?

6. The boon which, O Granfather, he has obtained from you is that he should not be killed by celestials or Asuras or Rakshasas.

7. The celestials have also been cursed by the wife of Rudra on account of their attempt to stop propagation. The curse imprecated by her has been, O lord of the universe, this, *viz.*, that they are not to have any offspring.

Brahman said:—

8—10. Ye foremost of celestials, Agni was not there at the time the curse was given by the goddess. He will beget a child for the destruction of the enemies of the gods. Superior to all the deities, Danavas, Rakshasas, human beings, Gandharvas, Nagas and feathery creatures, the son of Agni with his dart, which in his hands, will be a weapon incapable of being baffled if once hurled at the enemy, will destroy Taraka whom you fear. Indeed, all other enemies of yours will also be killed by him.

11. Will is eternal. That Will is known by the name of Kama and is at one with Rudra's seed a portion of which fell into the burning form of Agni.

12. That energy, which is a powerful substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to bring about the destruction of the enemies of the gods.

13. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was imprecated.

14. Let the god of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you the means for the destruction of Taraka.

15. The curses of the energetic cannot produce any effect upon the energetic. Forces, when they come into contact with a stronger force, become weakened.

16. They who are endued with penances can destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire sprang in former times and is the most eternal of all creatures.

17. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and present in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Gifted with great power, He is older than Rudra himself.

18—19. Let that eater of sacrificial libations, who is a mass of energy, be found out. That illustrious deity will fulfill this desire of your hearts. Hearing these words of the Grandfather, the great gods then proceeded to find out the god of fire with cheerful hearts on account of their purpose having been crowned with success.

20. The gods and the Rishis then searched every portion of the three worlds their hearts being busy with the thought of Agni and eagerly desiring to see him.

21. Gifted with penances, possessed of prosperity, celebrated over all the worlds, those great ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race.

22—24. They could not find out the eater of sacrificial libations who had concealed himself by merging his self into self. At this time, a frog, living in water, got on the surface from the nethermost regions, with cheerless heart on account of having been scorched by the energy of Agni. The little creature addressed the celestials who had become stricken with fear and who were all very eager to see the god of fire, saying,—Ye gods, Agni is now living in the nethermost regions. Scorched by the energy of that god and unable to bear it longer, I have come here.

25. The illustrious bearer of sacrificial offerings, ye gods, is now under the waters. He has created a mass of waters within which he is living. All of us have been scorched by his energy.

26. If, ye gods, you wish to see him,—if you have any business with him,—go to him there.

27. As regards ourselves, we shall fly from this place, O celestials, from fear of Agni!—Having said this much, the frog dived into the water.

28. The eater of sacrificial libations came to know of the treachery of the frog. Coming to that animal, he cursed the whole race, saying,—Ye will be deprived of the organ of taste.

29. Having made this curse on the frog, he left the spot immediately for living elsewhere. Indeed the powerful celestial did not show himself.

30. Seeing the condition to which the frogs were reduced for having done them a service, the celestials, O best of the Bhrigus, showed favor to those creatures. I shall tell you everything about it. Do you hear me, O mighty-armed hero.

The Deities said:—

31. Though deprived of tongues through the curse of Agni and, therefore, of the sensation of taste, you will be able to utter various kinds of words.

32. Living within holes, deprived of food, shorn of consciousness, wasted and dried up, and more dead than alive, the Earth will yet hold you all.

33. Ye shall also be able to move about at night-time when everything is covered with thick darkness!—Having said this to the frogs, the celestials once more journeyed over every part of the Earth for finding out the god of fire. Despite all their endeavours however, they could not find him out.

34. Then, O perpetuater of Bhrigu's race, an elephant, as large and powerful as the elephant of Shakra, addressed the gods, saying—Agni is now living within this Ashwattha tree!

35. Worked up with anger, Agni cursed all the elephants, O descendant of Bhrigu, saying,—Your tongues will be bent back.

36. Having been pointed out by the elephants, the God of Fire cursed all elephants thus and then went away and entered the heart of the Shami tree for living within it for sometime.

37. Listen now, O powerful hero, what favor was shown to the elephants, O foremost one of Bhrigu's race, by the celestials of unbaffled prowess who were all pleased with the service one of their representatives had rendered them.

The Deities said:—

38. With the help of even your tongues bent inwards you shall be able to eat all things, and with even those tongues ye shall be able to utter cries which will only be indistinct.

39. Having blessed the elephants thus, the inhabitants of the celestial region once more began to search Agni. Indeed, having come out of the Ashwattha tree, the God of Fire had entered the heart of Shami.

40. This new residence of Agni was made known by a parrot. The gods thereupon went there. Enraged with the conduct of the parrot, the God of Fire cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of speech.

41—42. Indeed, the eater of sacrificial offerings turned up the tongues of all the parrots. Seeing Agni at the place pointed out by the parrot, and beholding the curse imprecated upon him, the gods, moved by mercy for the poor creature, blessed him, saying, on account of your being a parrot, you shall not be wholly deprived of the power of speech. Though your tongue has been turned backwards, yet you will only be able to speak the letter K.

43—44. Like that of a child or an old man, your words shall be sweet and indistinct and wonderful.—Having said these words to the parrot, and seeing the god of fire within the heart of the Shami, the gods made Shami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to live in the heart of the Shami.

45. Men began to consider the Shami as a proper means for producing fire (in sacrifices). The waters that are in the nethermost regions had come into contact with the god of fire.

46. Those heated waters, O you of Bhrigu's race, are vomited forth by the mountain springs. On account, of Agni's having lived in them for sometime, they became hot through his power.

47. Meanwhile Agni, seeing the gods, became grieved. Addressing the celestials, he asked them,—Why have you come here?

48. To him the celestials and the great Rishis said,—We wish to engage you in a particular work. You should perform it.

49. When done, it will redound greatly to your credit.

Agni said:—

50. Tell me what your business is. I shall, O gods, accomplish it. I am always willing to do anything for you. Do not, hesitate, therefore, to command me.

The celestials said:—

51. There is an Asura of the name of Taraka who has been filled with pride on account of the boon he has obtained from Brahman. By his power he is able to oppose and discomfit us. Do you bring about his destruction.

52. O sire, do you rescue these celestials, these Prajapatis, and these Rishis, O highly blessed Pavaka.

53. O powerful one, do you beget a heroic son possessed of your power, who will remove, O bearer of sacrificial libations, our fears from that Asura.

54. We have been cursed by the great goddess Uma. There is nothing else than your power which can be our refuge now. Do you, therefore, O powerful deity, rescue us all.

55. Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying,—Be it so!—and he then proceeded towards Ganga otherwise called Bhagirathi.

56. He knew her and caused her to conceive. Indeed, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows.

57. With the energy of that god, Ganga became greatly moved at heart. Indeed, she suffered great distress and became unable to bear it.

58. When the deity of fire cast his seed gifted with great energy into the womb of Ganga, a certain Asura uttered a terrific roar.

59. On account of that dreadful roar uttered by the Asura for purposes of his own, Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation.

60. Shorn of consciousness, she could not bear her body and the seed within her womb. The daughter of Janhu, carrying the energy of the illustrious god, began to tremble.

61. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the god of fire, saying,—I cannot any longer, O illustrious one, bear your seed in my womb.

62. Indeed, I am overcome with weakness by this seed of yours. The health I had in days before, is no longer mine. I have been greatly agitated, O illustrious one, and my heart is dead within me, O sinless one.

63. O foremost of all persons gifted with penances, I cannot bear your seed any longer, I shall throw it off, induced by the distress that has befallen me, and not by caprice.

64. There has been no actual contact of my body with your seed, O illustrious deity of fire. Our union, having for its cause the distress that has befallen the celestials, has been subtile and not of the flesh, O highly effulgent one.

65. Whatever merit or otherwise they may be in this deed, O eater of sacrificial offerings, must belong to you. Indeed, I think, you will be visited by virtue or sin of this deed.

66. To her the god of fire said,—Do you carry the seed. Do, indeed, bear the fœtus endued with my power. It will produce great results.

67—68. You are, indeed, capable of bearing the entire Earth. You will gain nothing by not holding this energy. That foremost of rivers, though thus dissuaded by the deity of fire as also by all the other celestials, cast off the seed on the breast of Meru, that foremost of all mountains.

69. Capable of bearing that seed, yet oppressed by the power of Rudra, she could not hold that seed longer on account of its burning energy.

70—71. After she had cast it off, through sheer distress, that burning seed having the splendour of fire, O perpetuater of Bhrigu's race, Agni saw her, and asked that foremost of rivers,—Is it all right with the fœtus you have cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be gifted? Do you tell me all about it.

Ganga said:—

72. The fœtus is of gold-hue. In energy it is like you, O sinless one! Of an excellent color, perfectly stainless, and burning with splendour, it has lighted the entire mountain.

73. O foremost of all persons gifted with penances, the fragrance of it resembles the cool perfume that is scattered by lakes adorned with lotuses.

74. With the splendour of that fœtus everything around it seemed to be changed into gold as all things on mountain and low land seem to be changed into gold by the rays of the Sun.

75. The splendour of that fœtus, spreading far and wide, falls upon mountains and rivers and springs.

76. It seems that the three worlds, with all their mobile and immobile creatures, are being lighted up by it. Such is your child, O illustrious bearer of sacrificial offerings.

77. Like the Sun or your blazing self, in beauty it is like a second Soma!—Having said these words, the goddess disappeared.

78. The highly energetic god of fire also, having performed the business of the celestials, proceeded to the place he liked, O delighter of the Bhrigus.

79. It was on account of the result of this act that the Rishis and the celestials bestowed the name of Hiranyaretas upon the gods of fire.

80—81. And because the Earth held that seed she also came to be called by the name of Vasumati. Meanwhile, that fœtus, which had originated from the god of fire and been held for a time by Ganga, having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittika saw that form resembling the rising Sun.

82. She henceforth began to bring up that child as her son with the milk of her breast. For this reason that highly effulgent child came to be called Kartikeya after her name.

83. And because he grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the forest of reeds, concealed from every body's view, gave him the name of Guha. It was thus that gold came into existence as the offspring of the god of fire

84. Hence it is that gold came to be regarded as the foremost of all things and the ornament of the very gods. It was from this incident that gold came to be called by the name of Jatarupam.

85. It is the foremost of all precious things, and among ornaments also it is the foremost. The purifier among all purifying things, it is the most sacred of all sacred objects.

86. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of twice-born ones. Indeed, gold is said to have for its essence Agni and Soma.

Vashishtha said:—

87. Formerly I also heard this history, O Rama, called Brahma-darshana, about the achievement of the Grandfather Brahman who is at one with the Supreme Soul.

88—89. To a sacrifice performed formerly by that foremost of gods, *viz.*, the Lord of Rudra, O you of great power, who on that occasion had assumed the form of Varuna, there came the ascetics and all the celestials headed by Agni. There also came to that sacrifice all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form.

90. All the Samans also and all the Yajushes, in thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy.

91. The Lakshanas, the Suras, the Tomas, the Niruktas, the Notes arranged in rows, and the syllable OM, as also Nigraha and Pragraha, all came there and lived in the eye of Mahadeva.

92. The Vedas with the Upanishads, Vidya, and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Shiva.

93. The powerful Lord of All then poured libations himself into his own self. Indeed, the holder of Pinaka caused that Sacrifice of multifarious form to look highly beautiful.

94. He is Heaven, Sky, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose rule is acknowledged by all obstacles. He is gifted with Shree and He is at one with the God of Fire.

95. That illustrious god is called by various names. He is Brahman, Shiva, Rudra, Varuna, Agni and Prajapati. He is the auspicious Lord of all creatures.

96—97. Sacrifice, Penance, all the rites, the goddess Diksha burning with rigid observances, the several Points with the presiding deities, the consorts of all the deities, their daughters, and the celestials mothers, all came to Pashupati, O perpetuater of Bhrigu's race, together in a body.

98. Seeing that sacrifice of the great Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial ladies of great beauty, the seed of Brahman came out and dropped upon the Earth.

99. On account of the seed having fallen on the dust, the Sun took up that dust mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire.

100. Meanwhile, the sacrifice with the sacred fire of burning flames was commenced and it went on. Brahman was pouring libations on the fire. While thus engaged, the Grandfather became worked up with desire.

101. As soon as the seed came out, he took it up with the sacrificial ladle and poured it as a libation of clarified butter, O delighter of the Bhrigus, with the necessary Mantras, on the burning fire.

102. From that seed, Brahman of great power caused the four orders of creatures to come into being. That seed of the Grandfather was endued with the three qualities of Goodness, Darkness, and Ignorance. From that element in it which represented the quality of Goodness, sprang all mobile creatures gifted with the principle of action.

103. From the element of Ignorance in it, sprang all immobile creatures. The quality of Goodness, however, which lived in that seed, entered both kinds of existence. That quality of Goodness is of the nature of Light. It is eternal and of it is unending Space.

104. In all the creatures the quality of Goodness is present and is at one with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there came from it, O powerful one, three beings into existence.

105. They were three male persons, gifted with bodies that partook of the nature of the circumstances from which they respectively originated. One arose first from the fire (called Bhrik) and hence he passed by the name of Bhrigu. A second came from the burning charcoals and hence he passed the name of Angiras.

106. The third originated from a heap of extinguished charcoals and he passed by the name of Kavi. It has been already said that the first came out with flames issuing from his body and hence he was called Bhrigu.

107. From the rays of the sacrificial fire originated another called Marichi. From Marichi (afterwards) sprang Kashyapa. It has been already said that from the (burning) charcoals originated Angiras. The dwarf Rishis called Valikhillyas originated from the blades of Kusha grass spread out in that sacrice.

108—109. From the same blades of Kusha grass, O you of great power originated Atri. From the ashes of the fire originated the twice-born Rishis, *viz.*, the Vaikhanashas, endued with penances and given to Vedic learning and all of excellent qualities.

110. From the eyes of Agni originated the twin Ashwins endued with great beauty. At last, from his ears, originated the Prajapatis.

111—112. The Rishis originated the pores of Agni's body. From his sweat originated Chhandas, and from his strength originated Mind. Therefore Agni has been said to be all the celestials in his individual self, by Rishis endued with Vedic learning, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are considered as the Months. The juices the fuel yields form the Fortnights.

113. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni

is considered as the source of the Rudras. From his blood originated the gold-hued celestials called the Maitradevatas.

114. From his smoke originated the Vasus. From his flames originated the Rudras as also the (twelve) Adityas of great effulgence.

115—117. The Planets and Constellations and other stars that have been set in their respective orbits in the sky, are considered as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all desires. This is, indeed, a mystery. "After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said,—This excellent Sacrifice is mine. I am the Grahapati in it. The three beings that first originated from the sacrificial fire are mine! Forsooth, they should be considered as my children. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.

118. "—Agni said,—These children have originated from my limbs. They have all depended upon me as the cause of their being. They should, therefore, be considered as my children. Mahadeva in the form of Varuna has erred in this matter.

119. After this, the Master of all the worlds, the Grandfather of all creatures, *viz.*, Brahman, then said,—These children are mine! The seed which I poured upon the sacrificial fire was mine.

120. I am the performer of this Sacrifice. I poured on the sacrificial fire, the seed that came out of myself. He who has planted the seed always enjoys the fruit. The principal cause of these births is my seed.

121—124. The celestial went to the Grandfather and having bowed their heads to him and joined their hands in respect, they said to him,—All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are your offspring, O sire, let Agni of burning flames, and the illustrious and powerful Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish. At these words, although born of Brahman, the powerful Mahadeva in the form of Varuna, the king of all aquatic creatures received the first-born one, *viz.*, Bhrigu effulgent as the Sun, as his own child. The Grandfather then intended that Angiras should become the son of Agni.

125. Knowing the truth, the Grandfather then took Kavi as his own son. Busy with procreating creatures for peopling the Earth, Bhrigu who is considered as a Prajapati thence came to be called as Varuna's offspring.

126. Gifted with every prosperity, Angiras passed as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras, who had originated from the fire and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world.

127. Indeed these three, *viz*, Bhrigu and Angiras and Kavi, considered as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O powerful hero.

128—129. Bhrigu begat seven sons all of whom became equal to him in merits and qualities. Their names are Chyavana, Vajrashirshan, Suchi, Urva, Shukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas on account of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. You belong to the race of Bhrigu.

130—131. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utatthya, Payasya, Shanti, Dhira, Virupa, Samvarta, and Sudhanwan the eighth. These eight are considered also as the children of Agni. Freed from every evil, they are devoted to knowledge only.

132. The sons of Kavi who was adopted by Brahman himself are also known as Varunas. Eight in number all of them became progenitors of races and tribes. Auspicious by nature, they all knew Brahma.

133. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Ushanas endued with great intelligence, Bhrigu, Viraja, Kashi, and Ugra knowing every duty.

134. These are the eight sons of Kavi. By them the whole world has been peopled. They are all called Prajapatis, and they have procreated many offspring.

135. Thus, O chief of Bhrigu's race, has the whole world been peopled with the children of Angiras, and Kavi and Bhrigu,

136. The powerful and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are considered as of Varuna.

137. After that the eater of sacrificial libations, *viz.*, the god of fire, adopted of Angiras. Hence, all the children of Angiras are known as belonging to the race of Agni.

138. The Grandfather Brahman was, formerly propitiated by all the deities who said to him,—Let these lords of the universe save us all.

139. Let all of them become progenitors of offspring. Let all of them become endued with penances. Through your favour, let all these rescue the world.

140. Let them become procreators and extenders of races and tribes and let them increase your power. Let all of them become thorough masters of the Vedas and let them be performers of great deeds.

141. Let all of them be friends to the divine cause. Indeed, let all of them become gifted with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be gifted with great penances and let all of them be devoted to high celibacy.

142. All of us, as also all these, are your offspring, O you of great power. You, O Grandfather, are the Creator of both the celestials and the Brahmanas.

143. Marichi is your first offspring. All these also that are called Bhargavas are your progeny. Looking at this fact, O Grandfather, we shall all help and support one another.

144—145. All these shall, thus, multiply their progeny and establish yourself at the beginning of each æon after the universal destruction. Thus addressed by them, Brahman, the grandfather of all the worlds, said to them,—So be it! I am pleased with you all!—Having said so to the celestials, he proceeded to the place he had come from.

146. This is what took place in days of yore in that sacrifice of the great Mahadeva, that foremost one of all the celestials, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna.

147. Agni is Brahman. He is Pashupati. He is Sarva. He is Rudra. He is Prajapati. It is well-known that gold is the offspring of Agni.

148. When fire is not to be had, gold is used as a substitute. Guided by the marks of the auditions of the Veda, one who is conversant with authorities and who knows the identity of gold with fire, acts thus.

149—150. Putting a piece of gold on some blades of Kusha grass spread out on the ground, the sacrificer pours libations upon it. If libations are poured upon also the pores of an anthill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, the illustrious god of fire becomes pleased and considers it as a source of his own advancement as also that of the celestials through his.

151. Hence, it is that we have heard that all the celestials consider Agni as their refuge and are devoted to him. Agni originated from Brahman, and from Agni originated gold.

152. Hence, we have heard that those virtuous persons who make gifts of gold are considered as giving away all the deities.

153. The man who makes gifts of gold acquires a very high end. Regions of burning effulgence are his. Indeed, O Bhrgava, he becomes installed as the king of kings in the celestial region.

154. That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evils foreshadowed by ominous dreams.

155. The man who, as soon as the Sun has risen, makes a gift of gold becomes purged of all his sins. He who makes a gift of gold at mid-day destroys all his future sins.

156. He who, with controlled soul, makes a gift of gold at the second twilight succeeds in living with Brahman and the god of wind and Agni and Soma in their respective regions.

157. Such a man acquires fame in regions of great happiness that belong to Indra himself. Acquiring great fame in this world also, and purged of all his sins, he sports in joy and happiness.

158. Such a man acquires many other regions of happiness and becomes peerless for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will.

159 He has never to fall down from the regions which he acquires, and the glory he attains to, becomes very great. Indeed, by making gifts of gold one acquires numberless regions of happiness all of which he enjoys for good.

160. That man who, having lighted a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in acquiring the fruition of all his desires.

161. It has been said that gold is at one with Agni. The gift of gold, therefore, yields great happiness. The gift of gold leads to the possession of those merits and qualities that are desired, and purifies the heart.

162. I have thus told you, O sinless one, the origin of gold. O you of power, know how Kartikeya grew up, O delighter of Bhrigu's race.

163. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the celestials with Indra at their head, as the commander-in-chief of the celestial forces.

164. He killed the Daitya Taraka as also many other Asuras, at the command of the king of the celestials, O Brahmana, and moved also by the desire of benefiting all the worlds.

165. I have also, O you of great power, described to you the merits of making gifts of gold. Do you, therefore, O foremost of all speakers, make gifts of gold.

Bhishma said:—

166. Thus addressed by Vashishtha, Jamadagni's son of great power then made gifts of gold to the Brahmanas and became cleansed of his sins.

167. I have thus told you, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira.

168. Do you also, therefore, make profuse gift of gold to the Brahmanas. Indeed, O king, by making such gifts of gold, you will surely be purged of all your sins.

CHAPTER LXXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have, O grandfather described to me fully the merits of the gift of gold according to the ordinances laid down in the scriptures and the Veda.

2. You have also described the origin of gold. Do you tell me now how Taraka met with destruction.

3. You have, said, O king, that that Asura had become unslayable by the gods. Do you tell me fully how his destruction was brought about.

4. O perpetuator of Kuru's race, I wish to hear this from you, I mean the details of Taraka's destruction. Great is my curiosity to hear the narrative.

Bhishma said:—

5. The gods and the Rishis, O king, reduced to great distress, urged the six Krittikas to rear that child.

6. Amongst the celestial ladies there were none, except these, who could by their power, bear the seed of Agni in their wombs.

7. The god of fire became highly pleased with those goddesses for their readiness to sustain the conception caused by the seed of Agni which was gifted with his own great power.

8. When the energy of Agni, O king, was divided into six parts and placed within the channels, the six Krittikas began to nourish the portion that each held in her womb.

9. As the great Kumara, however, began to grow within their wombs, their bodies being possessed by his energy, they could not get peace anywhere.

10. Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered simultaneously.

11. Though held in six different wombs, yet when all the parts, as they came out, united into one. The goddess Earth held the child, taking it up from a mass of gold.

12. Indeed, the child, possessed of a beautiful form, shone like the god of Fire. Of beautiful features, he began to grow in a charming forest of reeds.

13. The six Krittikas saw that child of theirs looking like the morning Sun. Filled with affection for him,—indeed, loving him very much,—they began to rear him with their milk.

14. On account of his having been born of the Krittikas and reared by them, he was known in the three worlds by the name of Kartikeya. Having originated from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in a solitary forest of reeds he was called Guha.

15—17. The thirty-three gods, the points of the compass together with their presiding deities, and Rudra, Dhatri, Vishnu, Yama, Pushan, Aryyaman, Bhaga, Angsha Mitra, the Sadhyas, Vasava, the Vasus, the Ashwins, the Waters, the Wind, the Firmament, Chandramas and all the Constellations and the Planets and the Sun, and all the Richs and Samans and Yajushes in their embodied forms, came there to see

that wonderful child who was the son of the god of Fire.

18. The Rishis sang hymns of praise and the Gandharvas sang in honor of that child called Kumara of six heads, twelve eyes, and greatly devoted to the Brahmanas.

19—20. His shoulders were broad, and he had twelve arms, and the splendour of his body resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, seeing him, became filled with great joy and considered the great Asura as already killed. The celestials then began to bring him various kinds of toys and articles that could amuse him.

21. As he played like a child, various sorts of toys and birds were given to him. Garuda of excellent feathers gave to him a child of his, *viz.*, a peacock having plumes of variegated color.

22. The Rakshas gave to him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour.

23. The Moon gave him a sheep, and the Sun gave him some dazzling rays of his. The mother of all kine, *viz*, Surabhi, gave him kine by hundreds and thousands.

24. Agni gave him a goat having many good qualities. Ila gave him profuse flowers and fruits. Sudhanwan gave him a riding chariot and a car of the great Kuvara.

25—26. Varuna gave him many auspicious and good products of the Ocean, with some elephants. The king of the celestials gave him lions and tigers and pards and various kinds of the birds of the air, and many terrible beasts of prey and many umbrellas also. Many Rakshasas and Asuras began to follow that powerful child.

27. Seeing the son of Agni grow up, Taraka sought, by various means, to bring about his destruction, but could not do anything to that powerful deity.

28. The gods in time invested Agni's son born a solitary forest with the command of their army. And they also informed him of the oppressions made upon them by the Asura Taraka.

29. The commander-in-chief of the celestial army grew up and became possessed of great energy and power. In time Guha killed Taraka, with his irresistible dart.

30. Indeed, Kumara killed the Asura as easily as if in sport. Having brought about the destruction of Taraka the re-established *the king of the celestials* in his sovereignty of the three worlds.

31. Gifted with mighty power, the celestial general shone in beauty and splendour. The powerful Skanda became the protector of the celestials and did what was agreeable to Shankara.

32. The illustrious son of Pavaka had a golden form. Indeed, Kumara is always the leader of the celestial arms.

33. Gold is the powerful energy of the god of fire and was born with Kartikeya. Hence is gold highly sacred, valuable, and excellent and has unending merit.

34. Thus, O son of Kuru's race, did Vashistha recite formerly this topic to Rama of Bhrigu's race. Do you, therefore, O king of men, try to make gifts of gold.

35. By making gifts of gold, Rama became purged of all his sins, and finally acquired a high place in Heaven that is unattainable by other men.

CHAPTER LXXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. You have described to me, O you of righteous soul, the duties of the four castes. Do you, similarly, O king, describe to me now all the ordinances regarding the Shraddha.

Vaishampayana said :—

2. Thus addressed by Yudhisthira, the son of Shantanu began to recite to him the following ritual, consistent with the ordinances, of the Shraddha.

Bhishma said :—

3. Listen, O king, with rapt attention, to me as I describe to you the ritual of the Shraddha. That ritual is auspicious, laudable, productive of fame and progeny, and is considered as a sacrifice, O scorcher of enemies, in honor of the departed Manes.

4. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pishachas or Kinnaras, every one should always adore the departed Manes.

5. It is seen that people adore the departed Manes first, and please the celestials next by offering them their worship. Hence, one should always adore the departed Manes with every care.

6. It is said, O king, that the Shraddha performed in honor of the departed Manes is performable afterwards. But this general rule has a special restraint.

7. The (deceased) grandfather become gratified with the Shraddha that may be performed on any day. I shall, however, tell you now what the merits and demerits are of the respective lunar days.

8. I shall describe to you, O sinless one, what fruits are attained on what days by performing the Shraddha. Do you listen to me with rapt attention.

9. By worshipping the departed Manes on the first day of the light fortnight, one obtains in his abode beautiful wives capable of producing many children all endued with desirable accomplishments.

10. By performing the Shraddha on the second day of the light fortnight, one gets many daughters. By performing it on the third day, one acquires many horses. By performing it on the fourth day, one gets a large herd of smaller animals in his house.

11. They, O king, who perform the Shraddha on the fifth day, get many sons. Those men who perform the Shraddha on the sixth day, acquire great splendour.

12. By performing it on the seventh day, O king, one wins great fame. By performing it on the eighth day one, secures great profits in commercial pursuits.

13. By performing it on the ninth day, one, acquires many animals of uncloven hoofs. By performing it on the tenth day, one acquires many valuable kine.

14. By performing it on the eleventh day one gets valuable cloths and utensils. Such a man also gets many sons all of whom become endued with Brahma splendour.

15. By performing the Shraddha on the twelfth day, one always sees if he desires various sorts of beautiful silver and gold articles.

16—17. By performing the Shraddha on the thirteenth day, one reigns supreme over his kinsmen. Forsooth, all the young men in the family of him who performs the Shraddha on the fourteenth day die. Such a man becomes entangled in war. By performing the Shraddha on the day of the new moon, one gets the fruition of every desire.

18. In the dark fortnight, all the days beginning with the tenth, leaving only the fourteenth day out, are good days for the performance of the Shraddha. Other days of that fortnight are not so.

19. Then, again, as the dark fortnight is better than the light one, so the afternoon of the day is better than the forenoon for the Shraddha.

CHAPTER LXXXVIII.

(ANUSHASANIKA PARVA).

Continued.

Yudhishthira said:—

1. O you of great power, tell me what that object is which if dedicated to the departed Manes, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which becomes eternal?

Bhishma said:—

2. Hear me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Shraddha consider as suitable for the Shraddha and what the fruits are of each.

3. With sesame seeds, rice, barley, Masha water, root and fruits, if given at Shraddhas, the departed Manes, O king, remain pleased for a month.

4. Manu has said that if a Shraddha is performed with profuse sesame, such Shraddha becomes inexhaustible. Of all sorts of food, sesame seeds are considered as the best.

5. With fishes offered at Shraddhas, the departed Manes remain pleased for two months. With mutton they remain pleased for three months and with the flesh of the hare for four.

6. With the flesh of the goat, O king, they remain pleased for five months, with becon for six months, and with the flesh of birds for seven.

7. With venison got from those deer that are called Prishata, they remain pleased for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months.

8. With the meat of the buffalo they remain pleased for eleven months. With beef presented at the Shraddha, they remain pleased for a full year.

9. Payasa mixed with clarified butter is as much as acceptable to the departed Manes as beef. With the meat of the Vadhrinasa the Pitris remained pleased for twelve years.

10. The flesh of the Rhinoceros, offered to the departed Manes on the anniversaries of the lunar days on which they died, becomes endless. The potherb called Kalashaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.

11. Regarding it, O Yudhishthira, there are some Verses, originally sung by the departed Manes, that are now sung (in the world). Sanatkumara communicated them to me in former days.

12. He who has taken birth in our race, should give us Payasa mixed with clarified butter on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course.

13. One born in our race, should under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with clarified butter, dedicating it on a spot covered by the shadow of an elephant.

14. Many sons should be coveted so that even one may go to Gaya, where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches endless.

15. Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death, becomes endless.

CHAPTER LXXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Hear me, O Yudhishthira, as I tell you what those optional Shraddhas are that should be performed under the different constellations and that were first spoken of by Yama to king Shashavindu.

2. That man who always performs the Shraddha under the constellation Krittika is considered as performing a sacrifice after establishing the sacred fire. Such a person, freed from fever, goes to Heaven with his children.

3. He who is desirous of children should perform the Shraddha under the constellation Rohini, while he who is desirous of power should do it under the constellation Mrigashiras. By performing the Shraddha under the constellation Ardra, a man becomes the doer of terrific deeds.

4. A man, by performing the Shraddha under Punarvasu, makes much gain by agriculture. The man who is desirous of growth and advancement should perform the Shraddha under Pushya.

5. By doing it under the constellation Ashlesha one begets heroic children. By doing it under the Maghas one gains superiority over kinsmen.

6. By doing it under the (prior) Phalgunis, one gains good fortune. By doing the Shraddha under the later Phalgunas one gets many children; while by performing it under Hasta, one gets the fruition of his wishes.

7. By performing it under the constellation Chitra one gets beautiful children. By doing it under the constellation Swati, one makes much profit by trade.

8. The man who desires children, acquires the fruition of his desire by performing the Shraddha under the constellation Vishakha. By doing it under Anuradha, one becomes an Emperor.

9. By making offerings in honor of the departed Manes under the constellation Jeshthya, with devotion and humility, one acquires sovereignty, O foremost one of Kuru's race.

10. By doing the Shraddha under Mula, one gains health, and by doing it under the prior Ashada, one acquires excellent fame. By performing it under the later Ashada, one succeeds in travelling over the whole world, freed from every sorrow.

11. By doing it under the constellation Abhijit, one acquires great knowledge. By doing it under Shravana, one, after death, attains to a very high end.

12. The man who performs the Shradha under the constellation Dhanistha becomes a king. By doing it under the constellation presided over by Varuna (*viz.*, Shatavisha), one becomes a successful physician.

13. By performing the Shraddha under the constellation of the prior Bhadrapada, one acquires many goats and sheep: while by doing it under the later Bhadrapada, one acquires thousands of kine.

14. By performing the Shraddha under the constellation Revati, one acquires many utensils of white brass and copper. By doing it under Ashwini, one acquires many horses, while under Bharani, one lives long.

15. Listening to these ordinances about the Shraddha, king Shashavindu acted accordingly, and succeeded in easily conquering and ruling the whole Earth.

CHAPTER XC.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. You should, O foremost one of Kuru's race, tell me to what kind of Brahmanas, O grandfather, should the offers made at Shraddhas, be given away.

Bhishma said:—

2. The Kshatriya who is conversant with the ordinances about gift, should never examine Brahmanas. In all matters, however, relating to the worship of the deities and the departed Manes, an examination has been said to be proper.

3. The deities are adored on Earth by men only when they are filled with devotion originating from the celestials themselves. Hence, one should, approaching them, make gifts to all Brahmanas, respecting such gifts as are made to the celestial themselves.

4. In Shraddhas, however, O king, the man of intelligence should examine the Brahmanas. Such examination should be about their birth, conduct, age, appearance, and learning.

5. Amongst the Brahmanas there are some who pollute the line and some who purify it. Listen to me, O king, as I tell you who those Brahmanas are that should be excluded from the line.

6—11. He who is wily, or he who is guilty of fœticide, or he who is ill of consumption, or he who keeps animals, or he who has no Vedic study, or is a common servant of a village, or lives upon usury, or he who is a singer, or he who sells all articles, or he who is guilty of arson, or he who is a poisoner, or he who is a pimp by profession, or he who sells Soma, or he who teaches palmistry, or he who is in the employ of the king, or he who is a seller of oil, or he who is a cheat and false swearer, or he who has a quarrel with his father, or he who tolerates a paramour of his wife, or he who has been cursed, or he who is a thief, or he who lives by some mechanical art, or he who puts on disguises, or he who is deceitful in his conduct, or he who is hostile to those he calls his friends, or he who is an adulterer, or he who is a preceptor of Shudras, or he who has taken up the profession of arms, or he who wanders with dogs (for hunting), or he who has been bit by a dog, or he who has married before his elder brothers, or he who seems to have undergone circumcision, he [illegible] the bed of his preceptor, he [illegible] actor or mime, he who lives by setting up [illegible] and he who lives by calculating the conjunctions of stars and planets and asterisms, are considered as fit to be excluded from the line.

12. Persons knowing the Vedas say that the offerings made at Shraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas, O Yudhishthira.

13. That person who having eaten at a Shraddha does not abstain that day from Vedic studies, or who has known that day a Shudra woman, must know that his departed Manes on account of such deeds of his, have to lie for a month on his own excreta.

14—15. The offerings made at Shraddhas if presented to a Brahmana who sells wine, become converted into human excreta; if presented to a Brahmana who practises as a physician, they become converted into puss and blood; if presented to one who lives by setting up an idol, they fail to produce any fruit; if presented to one who who lives upon usury, they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either in this world or in the next. If presented to a Brahmana who is born of a widowed mother, they become as fruitless as libations poured on ashes.

16. They who present the Havya and Kavya to such Brahmanas who do not perform the duties ordained for them and who do not observe those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter.

17. That little-witted man who makes gifts of such articles to such men knowing their dispositions, obliges, by such conduct, his departed Manes to eat human excreta in the next world.

18. You should know that these wretched Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Shudras belong to the same class.

19. A Brahmana who is blind stains sixty individuals of the line; one who is destitute of manly powers stains a hundred; while one who is afflicted with white leprosy stains as many as he looks upon, O king.

20. Whatever offerings made at Shraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on, all goes to please the Asuras.

21. Whatever, again is given with malice, and whatever is given without respect,

have been ordained by Brahman himself as the portion of the king of Asuras (*viz.*, Vali.)

22. Dogs, and such Brahmanas as are polluters of lines, should not be suffered to look upon the offerings made at Shraddhas. Therefore, Shraddhas should be performed at a place that is properly hedged around or concealed from the view. That spot should also be covered with sesame seeds.

23. That Shraddha which is done without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pishachas.

24. According to the number of Brahmanas seen by one who deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Shraddha who invites him to the feast.

25. I shall now, O chief of Bharata's race, tell you who are purifiers of the line. Do you find them out by examination.

26. All those Brahmanas who are purified by knowledge, Vedic study, vows and observances and they who are of good and righteous conduct, should be known as purifiers of everything.

27. I shall now tell you who deserve to sit in the line. You should know them to be such whom I shall mark out presently. He who is conversant with the three Nachiketas, he who has set up the five sacrificial fires, he who knows the five Suparnas, he who knows the six branches (called Angas) of the Veda, he who is a descendant of fathers who were engaged in teaching the Vedas and is himself engaged in teaching, he who is well conversant with the Prosody, he who is acquainted with the Jeshthya Saman, he who is obedient to his parents, he who is conversant with the Vedas, and whose ancestors have been so for ten generations, he who knows only his married wives and this at their seasons, and he who has been purified by knowledge, by the Veda, and by vows and observances,—even such a Brahmana,—purifies the line.

30—32. He who reads the Atharvashiras, who is given to the observance of Brahmacharyya practices, and who is steady in the observance of righteous vows, who is truthful and of pure conduct, and who duly satisfies the duties laid down for his order, they also who have undergone fatigue and labour for bathing in the sacred waters, who have done the final bath after celebrating sacrifices with proper Mantras, who are freed from anger, who are not restless, who are endued with forgiveness, who are self controlled masters of their senses, and they who are devoted to the behoof of all creatures,—these should be invited to Shraddhas.

33. Anything given to these, becomes endless. These, indeed, are purifiers of lines. There are others also, highly blessed, who should be considered as purifiers of the line.

34. They are Yatis and those who are conversant with the religion of Emancipation, and they who are devoted to Yoga and they who properly observe excellent vows, and they who, with collected mind, recite (sacred) histories to foremost of Brahmanas.

35—36. They who are conversant with commentaries, they also who are given to grammatical studies, they who study the Puranas and they who study, the Dharmashastras, and having studied them act up to the standard laid down in them, he who has lived in the house of his preceptor, he who is truthful in speech, he who is a giver of thousands, they that are foremost in Vedic lore and (in the knowledge of) the scriptural and philosophical aphorisms,—these purify the lines as far they look at it.

38. And because they purify all who sit in the line, therefore are they called purifiers of lines. Utterers of Brahma say that even a single person who happens to be the descendant of ancestors who were teachers of the Veda and who is himself a Vedic teacher, purifies full seven miles around him.

39 If he who is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Shraddha, with even the permission of the other Ritwiks there present, he is said to take the sins of all who may be sitting in the line.

40. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults which are considered as capable of polluting the line, he shall not, O king, be considered as fallen. Such a man would then be really a purifier of the line.

41. For these reasons, O king, one should properly examine the [illegible] before inviting them to Shraddhas. One should invite only such as are devoted to the duties of their order, and as are born in good families, as are gifted with learning,

42. He who, after feeding [illegible] does not [illegible]

43. He who collects his friends and relatives only on the occasion of the Shraddha he performs, fails to proceed (after death) by the celestial path. The man who converts the Shraddha he performs, into an occasion for only collecting his friends, never succeeds in ascending to Heaven. The man who converts the Shraddha into an occasion for treating his friends, becomes alienated from Heaven even like a bird dissociated from the perch when the chain tying it breaks.

44. Therefore, he who performs a Shraddha should not honor his friends. He may make gifts of riches to them on other occasions by collecting them together. The Havi and the Kavi offered at Shraddhas should be served to them who are neither friends nor enemies but are only indifferent or neutral.

45. As seed sown on a barren soil does not sprout forth, or as one who has not sown does not get a share of the produce, so that Shraddha the offerings in which are eaten by an unworthy person, yields no fruit either in this world or in the next.

46. That Brahmana who is destitute of Vedic study, is like a fire made by burning grass or straw; and becomes soon put out even like such a fire. The offerings made at Shraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire.

47. When the offerings made at Shraddhas are exchanged by the performers with one another, they become Pishacha presents. Such offerings please neither the gods nor the departed Manes. Instead of reaching the other world, they wander about even here like a cow which has lost her calf wandering about within the fold.

48. As those libations of clarified butter that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the departed Manes, similarly a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, yields no merit.

49. The present that is given to a lying deceitful person destroys both the giver and the receiver without benefiting them in any way. Such a present is destructive of merit and highly censurable. The Pitris of the giver of such a present have to fall down from heaven.

50. I have spoken to you of them to be Brahmanas, O Yudhishthira, who are to be fed at Shraddhas. Rishis who are devoted to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis.

52. The offerings made at Shraddhas, should be given to those who are devoted to knowledge. Indeed, they are to be considered as men who never speak ill of the Brahmanas.

53. Those men should never be fed on occasions of Shraddhas who speak ill of Brahmanas in course of conversation in the midst of conclaves. If Brahmanas, O king, be vilified, they would destroy three generations of the calumniator.

54. This is the saying, O king, of the Vaikhanasa Rishis. Brahmanas knowing the Vedas should be examined from a distance.

55. Whether one likes them or not, one should give to such Brahmanas the offerings made at Shraddhas. That man who feeds thousands upon thousands of unworthy Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be endued with a knowledge of the Vedas, O Bharata!

CHAPTER XCI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. By whom was the Shraddha first conceived and at what time? What also is its substance? In the time when the world was inhabited by only the descendants of Bhrigu and Angiras; who was the Muni who established the Shraddha?

2. What deeds should not be done at Shraddha? What are those Shraddhas in which fruits and roots are to be offered? What kinds also of paddy should be avoided in Shraddhas? Tell me all this, O grandfather.

Bhishma said:—

3. Listen to me, O king, as I tell you how the Shraddha was introduced, the time of such introduction, the essence of the rite, and the ascetic who conceived it.

4. From the Self-Create Brahman sprang Atri, O you of Kuru's race. In Atri's family was born a Muni named Dattatreya.

5. Dattatreya got a son named Nimi having asceticism for wealth. Nimi got a son named Shrimat who was gifted with great beauty of person.

6. Upon the expiration of a full thousand years, Shrimat having practised the severest austerities, yielded to the influence of Time and depated from this world.

7. His father Nimi, having performed the purificatoy rites according to sanctioned rites, became stricken with great grief, thinking continually of the loss of his son.

8. Thinking of that cause of sorrow, the great Nimi collected together various agreeable objects on the fourteenth day of the moon. The next morning he rose from bed.

9. Stricken as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His mind became busy with other matters.

10—11. With rapt attention he then conceived the idea of a Shraddha. All those articles of his own food, containing fruits and roots, and all those kinds of staple grains which he liked, were carefully thought of by that sage having penances for wealth.

12. On the day of the New Moon he invited a number of worthy Brahmanas. Gifted with great wisdom, Nimi made them sit on seats and honored them by going round them.

13. Approaching seven such Brahmanas whom he had brought to his house together, the powerful Nimi gave them food consisting of Shyamaka rice, unmixed with salt.

14. Towards the feet of those Brahmanas engaged in eating the food that was served to them a number of Kusha blades was spread out, on the seats they occupied, with the tops of the blades directed towards the south.

15. With a pure body and mind and with rapt attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice to his dead son, uttering his name and family.

16. Having done this, that foremost of ascetics became filled with regret at the idea of having done a deed that had not been laid down in any of the scriptures. Indeed, filled with regret, he began to think of what he had done.

17. Never done before by the ascetics, alas, what have I done! How shall I avoid being cursed by the Brahmanas?

18. He then thought of the original founder of his race. As soon as he was thought of, Atri having penances for wealth came there.

19. Seeing him greatly strick[illegible] consequent on the death of his son, the immortal Atri comforted him with agreeable advice.

20. He said to him,—O Nimi, this rite that you have conceived, is a sacrifice in honor of the departed Manes. Do not fear, O you, having asceticism for wealth. Formerly the Grandfather Brahman himself laid it down.

21. This rite that you have conceived, has been ordained by the Self-Create himself. Who else save the Self-Create could ordain this ritual in Shraddhas?

22. I shall now tell you, O son, the excellent ordinance laid down in the matter of Shraddhas. Ordained by the Self-Create himself, O son, follow it. Listen to me first.

23. Having first performed the Karana on the sacred fire with the help of Mantras, O you having penances for wealth, one should always pour libations next to the god of fire, and Soma, and Varuna.

24. The Self-Create next ordained a portion of the offerings to the Vishwedevas also, who are always the companions of the departed Manes.

25. The Earth also, as the goddess who sustains the offerings made at Shraddhas, should then be lauded under the names of Vaishnavi, Kashyapi, and the inexhaustible.

26. When water is being fetched for the Shraddha, the powerful god Varuna should be lauded. After this, both Agni and Soma should be invoked with respect and pleased (with libations), O sinless one.

27. Those deities named Pitris were created by the Self-Create. Others also, highly blessed, *viz.*, the Ushmapas, were created by him. For all these, shares have been sanctioned of the offerings made at Shraddhas.

28. By worshipping all these gods at Shraddhas, the ancestors of the person[illegible] performing them become purged of all [illegible] The departed Manes referred to ab[illegible] those created by the Self-Create [illegible] in number.

29. The Vishwedevas, [illegible] their mouth, have been [illegible]re. I shall now mention [illegible] those great deities who [illegible] of the offerings made [illegible]

30—33. [illegible], Dhriti, Vipapma, Puny[illegible], Parshni, Ksheman, Samuha, [illegible], Vivaswat, Viryyavat, Hrim[illegible], Krita, Jitatman, Muni[illegible], Bhayankara, Anu[illegible] Pradatri, Angshumat,

Shailabha, Parama, Krodhi, Dhiroshni, Bhupati, Srajas, Vajrin, and Vari,—these are the eternal Vishwedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryashri by name.

34—37. Others also are Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushminabha, Nabhoda, Vishwayu, Dipti, Chamuhara, Suresha, Vyomari, Shankara, Bhava, Isha, Karttri, Kriti, Daksha. Bhuvana, Divyakarmakrit, Ganita, Panchaviryya, Aditya, Rashmimat, Saptakrit, Somavarchas, Vishwakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Ishwara,—these highly blessed ones are called Vishwedevas. They are eternal, and they know all that occurs in Time.

38—39. Kodrava, and Pulaka are the species of paddy which should not be offered at Shraddhas. Assafœ lita also, among articles used in cooking, should not be offered, as also onions and garlics, the produce of the Moringa, pterygosperma,, Bauhinia Variegata, the meat of animals killed with poisoned arrows, all varieties of Cucurbita Pepo, Cucurbita lagenaria, and black salt.

40—41. The other articles that should not be offered at Shraddhas are the flesh of the domesticated hog, the meat of all animals not killed at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Shitapaki, all sprouts and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Shraddhas, and also the fruits of the Eugenia Jambolana.

42. All articles, again, upon which any one has spat or upon which tears have fallen should be avoided at Shraddhas. Among offerings made to the departed Manes or with the Havya and Kavya offered to the celestials, the potherb called Sudarshana should not be included.

43—44. Havi mixed with this is not [illegible] table to the departed Manes. From the [illegible] where the Shraddha is being [illegible] the Chandala and the Shwapaka [illegible] excluded, as also all who wear [illegible] and persons suffering from [illegible] leprosy, or one who has been outcasted, or one who is guilty of Brahmanicide, or a Brahmana of mixed descent, or one who is the relative of an outcast man. These all should be excluded by wise persons from the place where a Shraddha is being performed.

45. Having said these words formerly to the Rishi Nimi of [illegible] illustrious Atri having [illegible] then went back to the Grandfather's court in the celestial region.

CHAPTER XCII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. After Nimi had acted thus, all the great Rishis began to celebrate the sacrifice in honor of the departed Manes (called the Shraddha) according to rites laid down in the ordinance.

2. Performing all duties, the Rishis, having performed Shraddhas, began to also offer oblations of sacred waters, with attention.

3. On account, however, of the offerings made by persons of all classes, the departed Manes began to digest that food.

4. Soon they, and the celestials also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they went to Soma.

5—7. Approaching Soma they said,—Alas, great is our misery on account of the food that is offered to us at Shraddhas. Do you ordain what is necessary for our comfort?—Soma answered to them, saying,—If, ye gods, ye are desirous of acquiring comfort do ye then go to the abode of the Self-Create. Even he will do what is for your behoof.—At these words of Soma, the celestials and the departed Manes then went, O Bharata, to the Grandfather where he was seated on the summit of the mountains of Meru.

The gods said :—

8. O illustrious one, with the food that is offered us in sacrifices and Shraddhas, we are suffering very much. O lord, show us favour and do what would be for our behoof.

9. Hearing these words of theirs, the Self-Create said to them in reply,—Here, the god of fire is sitting beside me. Even he will do what is for your good.

Agni said :—

10. Ye sires, when a Shraddha comes, we shall in a body eat the offerings made to us. If ye eat those offerings with me, ye shall, forsooth, succeed in digesting them easily.

11. Hearing these words of the God of Fire, the departed Manes became comforted.

It is for this reason also that in making offerings at Shraddhas a share is first offered to the God of Fire, O king.

12. If a portion of the offerings be first made to the God of Fire at a Shraddha, O king, Rakshasas of twice-born origin cannot then do any injury to such a Shraddha.

13. Seeing the God of Fire at a Shraddha, Rakshasas fly away from it. The ritual of the Shraddha is that the cake should first be offered to the (departed) father. Next, one should be offered to the grandfather.

14. Next should one be offered to the great-grandfather. This is the ordinance relatings to Shraddha. Over every cake that is offered, the offerer should, with rapt attention, utter the Savitri Mantras.

15. This other Mantra also should be uttered, *viz.*, to Soma who is fond of the departed Manes. A woman that has become impure on account of her season, or one whose ears have been cut off, should not be allowed to remain where a Shraddha is being done, Nor should a woman be brought from a family other than that of the person who is performing the Shraddha.

16. While crossing a river, one should offer oblations of water to his Pitris, naming them all. Indeed, when one comes upon a river one should please his Pitris with oblations of water.

17. Having offered oblations of water first to the ancestors of his race, one should next offer such oblations to his departed friends and relatives.

18. When one crosses a river on a car to which is yoked a couple of oxen of variegated color, or from them that cross a river on boats, the departed Manes expect oblations of water.

19. Those who know this always offer oblations of water with rapt attention to the departed Manes. Every fortnight, on the day of the New Moon, one should make offerings to his departed ancesters.

20—21. Growth, longevity, energy, and prosperity become all attainable through devotion to the departed Manes. The Grandfather Brahman, Pulastya, Vashishtha, Pulaha, Angiras, Kratu, and the great Rishi Kashyapa,—these, O prince of Kuru's race, are considered as great masters of Yoga.

22. They are numbered among the departed Manes. Even this is the high ritual in the matter of Shraddha, O king. Through Shraddhas performed on Earth, the deceased members of his race become freed from a poison of misery.

23. I have thus, O prince of Kuru's race, explained to you, according to the scriptures, the ordinances relating to Shraddhas. I shall once more discourse to you on gifts.

CHAPTER XCIII.

(ANUSHASANIKA PARVA.)—*Continued.*

Yudhishthira said:—

1. If Brahmanas who observe a vow (*viz.*, fast) eat, at the invitation of a Brahmana, the Havi, can they be charged with the sin of violating their vow? Tell me this, O Grandfather.

Bhishma said:—

2. Let those Brahmanas eat, moved by desire, who observe such vows as are not laid down in the Vedas. About those Brahmanas, however, who observe such vows as are laid down in the Vedas, they are considered as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Shraddha at the request of him who performs the Shraddha.

Yudhishithra said:—

3. Some people say that fast is a penance. Is penance really at one with fast or is it not so? Tell me this, O grandfather.

Bhishma said:—

4. People do consider a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies his own body is not to be considered, either as an ascetic or as one conversant with duty.

5. Renunciation, however, is considered as the best of penances. A Brahmana should always abstain from food, and observe the vow of celibacy.

5. A Brahmana should always practise self-denial controlling even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of acquiring virtue. He should never sleep.

7. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-control. He should eat the residue, (*viz.*, of what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his house. He should always eat nectar,

He should duly observe all rites and celebrate sacrifices.

Yudhishthira said:—

8. How may one come to be considered as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of the residue? By doing what may one be said to be fond of guests.

Bhishma said:—

9. He who takes food only morning and evening at the appointed hours and abstains from all food during the interval, is said to be an abstainer from food.

11. He who knows only his married wife and that only at her season, is said to be observant of the vow of celibacy. By always making gifts, one comes to be considered as truthful in speech,

12. By abstaining from all meat obtained from animals killed for nothing, one becomes an abstainer from meat. By making gifts one becomes purged of all sins, and by abstaining from sleep during day time, one comes to be considered always awake.

13. He who always eats what remains after serving the guests and servants, know, O Yudhishthira, is said to always eat nectar.

14. He who abstains from eating till Brahmanas have eaten, is considered as conquering Heaven by such abstention.

15. He who eats what remains after serving the celestials, the departed Manes, and relatives and dependants, is said to eat Vighasa or the residue.

16. Such men acquire many regions of happiness in the abode of Brahman himself. There, O king, they live in the company of Apsaras and Gandharvas.

17. Indeed, they sport and enjoy in those regions, with the celestials and guests and the departed Manes in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.

Yudhishthira said:—

18. People are seen to make various kinds of gifts to the Brahmanas. What, however, is the difference, O grandfather, between the giver and the receiver?

Bhishma said:—

19. The Brahmana accepts gifts from him who is righteous, and from him who is sinful. If the giver happens to be virtuous, the receiver commits little sin. If, on the other hand, the giver happens to be impious, the receiver sinks in hell.

20. Regarding it is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata.

21—22. Kashyapa, Atri, Vashishtha, Bharadwaja, Gautama, Vishwamitra, Jamadagni, and the chaste Arundhati (the wife of Vashishtha), all had a common maid-servant whose name was Ganda. A Shudra named Pashusakha married Ganda and became her husband.

23. Kashyapa and others, formerly, observed the austerest penances and roved over the world, desirous of acquiring the eternal region of Brahman by the help of Yoga-meditation.

24. About that time, O delighter of the Kurus, there took place a severe drought. Stricken with hunger, the whole world of living creatures become greatly weak.

25. At a sacrifice which had been performed formerly by Shivi's son, he had given away to the Ritwiks a son of his as the sacrificial present.

26. About this time, long-lived as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat encircling him.

27. Indeed, those foremost of Rishis, seeing the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, actuated by the pangs of hunger.

28. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of living, to such a miserable end.

29. While they were thus engaged, Vrishadarbha's son, *viz.*, king Shaivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, moved by the pangs of hunger.

The son of Vrishadarbha said:—

30. The acceptance of a gift will immediately relieve you all. Do you, therefore, accept a gift for the maintenance of your bodies! Ye ascetics having penances for wealth, listen to me as I declare what wealth I have.

31. That Brahmana who solicits me is ever dear to me. Indeed I shall give you a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, giving milk.

32. I shall also give you a thousand bulls of white color and of the best species and capable of carrying heavy loads. I shall also give you a large number of kine, of good nature, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.

39. Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more precious jewels. Do not seek to eat this food that is inedible. Tell me what should I give you for the maintenance of your bodies.

The Rishis said :—

34. O king, to accept gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers?

35. The body of the Brahmana is the divine field. By penance, it is purified. Then again, by pleasing the Brahmana, one pleases the celestials.

36. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise win by his penances, that day. Indeed, such acceptance destroys that merit as a burning fire destroys a wilderness.

37. May you be happy, O king, as the result of the gifts you make to those who solicit you.—Saying these words to them, they left that place, proceeding by another way,

38. The flesh those great ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the forest in search of food.

39. After this, urged by their master, the ministers of the king, entered those woods and plucking certain figs tried to give them away to those Rishis.

40. The officers of the king filled some of those figs with gold and mixing them with others tried to induce those ascetics to accept them.

41. Atri took up some of those figs, and finding them heavy refused to take them. He said,—We are not shorn of knowledge. We are not fools.

42. We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will yield bitter results hereafter. He who seeks happiness both in this world and in the next, should never accept these.

Vashishtha said :—

43. If we accept even one gold coin, it will be counted as a hundred or even a thousand. If, therefore, we accept many coins, we shall surely attain to an unhappy end in the next world.

Kashyapa said :—

44. All the paddy and barley on Earth, all the gold and animals and women that are in the world, are incapable of satisfying the desire of a single person. Hence, a wise man should, removing cupidity, adopt tranquillity.

Bharadwaja said :—

45. The horns of a Ruru, when they first appear, begin to grow with the growth of the animal. The cupidity of man is like this. It has *no* limit.

Gautama said :—

46. All the objects which exist in the world cannot satisfy even a single person, Man is like the ocean, for he can never be filled (*i.e.*, satisfied.)

Vishwamitra said :—

47. When one desire cherished by a person becomes satisfied, there originates immediately another whose satisfaction sought and which pierces him like an arrow.

Jamadagni said :—

48. Abstention from accepting gifts supports penances as their root. Acceptance however, destroys that.

Arundhati said :—

49. Some people hold that things of the world may be stored for spending them upon the acquisition of virtue. I think, however, that the acquisition of virtue is better than that of riches.

Ganda said :—

50. When these my lords, who are gifted with great energy, are so very much afraid of this when seems to be a great terror, weak as I am, I fear it the more.

Pashusakha said :—

51. The value of virtue is very superior, There is nothing superior to it. That wealth is known to the Brahmanas. I wait upon them as their servant, only for learning to prize that wealth.

The Rishis said :—

52. May he be, as the result of the gifts he makes, who is the king of the people of

this land. Let his gift bear fruit who has sent these fruits to us, enclosing gold within them.

Bhishma said :—

53. Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that place and proceeded where they liked.

The ministers said :—

54. O king, coming to know of the existence of gold within the figs, the Rishis have departed. Let this be known to you.

Bhishma said :—

55. Thus addressed by his ministers, king Vrishadarbhi became stricken with anger against all those Rishis. Indeed, to take vengeance upon them, the king entered his own apartment.

56. Practising the austerest of penances, he poured on his sacred fire libations of clarified butter, accompanying each with Mantras uttered by him.

57. From that fire there then originated, as the outcome of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani.

58. That form which had originated from the incantations of the king, looking as dreadful as the Last Night, appeared with joined hands before the king. Addressing king Vrishadarbhi, she said,—What shall I do?

Vrishadarbhi said :—

59. Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and undestand what the meanings are of their names.

60. Having learnt their names, do you kill all of them. After killing them you may go wherever you like.

Bhishma said :—

61. Saying,—So be it.—The Rakshasi who had been named Yatudhani, in her proper form, went to that forest in which the great Rishis, travelled in search of food.

62. Indeed, O king, those great Rishis, with Atri among them, roamed within the forest, living upon fruits and roots.

63. In course of their travel they saw a mendicant of broad shoulders, and plump arms and legs and well-grown face and abdomen. Of limbs that were all adipose, he was travelling with a dog in his company.

64. Seeing that mendicant whose limbs were all well-developed and beautiful, Arundhati exclaimed, addressing the Rishis,—None of you will ever be able to show such well-grown features.

Vashishtha said :—

65. The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us can do the same. It is therefore that we see both him and his dog so well-formed.

Atri said :—

66. This man does not like us, feel the sufferings of hunger. His energy has not suffered, like ours, any decrease. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-grown.

Vishwamitra said :—

67. This man is not, like us, unable to observe the eternal duties laid down in the scriptures, I have become idle. I feel the sufferings of hunger, I have lost the knowledge I had acquired. This man is not like us in this matter. Hence I see both him and his dog so well-grown.

Jamadagni said :—

68. This man has not to think of storing his annual grain and fuel as we are to do. Hence I see both him and his dog so well-formed.

Kashyapa said :—

66. This man has not, like us, four brothers of the same blood who are begging from house to house, uttering the words,—Give—Give!—Hence it is that I see him and his dog so well-grown.

Bharadwaja said :—

70. This man has no regret like ours for having condemned and cursed his wife. He has not acted so wickedly and foolishly. Hence I see both him and his dog so well-formed.

Gautama said :—

71. This man has not like us only three pieces of covering made of Kusha grass, and a single Ranku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-formed.

Bhishma continued :—

72. Seeing those great Rishis, the wandering mendicant, approached them, and accosted them all by touching their hand, according to the practice.

73. Conversing then with each other about the difficulty of getting sustenance in that forest and the consequent necessity of undergoing the pangs of hunger, all of them left that place.

74. Indeed, they travelled through that forest, all bent upon a common object, *viz.*, the plucking of fruits and the extraction of roots for maintenance.

75. One day, as they were travelling, they saw a beautiful lake filled with lotuses. Its banks were covered with trees which stood thickly near one another. The waters of the lake were pure and transparent.

76. Indeed, the lotuses that adorned the lake were all of the color of the rising sun. The leaves that floated on the water were of the color of lapis lazuli.

77. Various kinds of acquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not covered with mire and the access to the water was easy.

78. Urged by Vrishadarbhi, the Rakshasi of dreadful appearance who had originated from his incantations and who had been named Yatudhani, guarded the lake.

79. Those foremost Rishis, with Pashusakha in their company, went towards the lake, which was thus guarded by Yatudhani, for the object of collecting some lotus-stalks.

80—81. Seeing Yatudhani of fearful aspect standing on the banks of the lake, those great Rishis addressed her, saying,—Who are you who thus stand alone in this solitary forest? For whom do you wait here? What, indeed, is your purpose? What do you do here on the banks of this lake adorned with lotuses?

Yatudhani said :—

82. It matters not who I am. I deserve not to be accosted. You having ascetic wealth, know that I am the guard set to watch this lake.

The Rishis said :—

83. All of us are hungry. We have nothing else to eat. With your permission we would collect some lotus-stalks.

Yatudhani said :—

84. According to agreement, do you take the lotus-stalks as you please. Ye must, one by one, give me your names. You may then, without delay, take the stalks!

Bhisma said :—

85. Ascertaining that her name was Yatudhani and that she stood there for killing them, Atri, who was famishing with hunger, addressed her, and said these words.

Atri said :—

86. I am called Atri because I purify the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. Therefore also I am called Atri, O beautiful lady!

Yatudhani said :—

87. O you of great effulgence, the explanation you have given me of your name is incapable of being understood by me. Do you, therefore, go and plunge into this tank filled with lotuses.

Vashishtha said :—

88. I am gifted with Yoga powers, I live again, as a householder, and am considered as the foremost of all persons that lead such a mode of life. On account of my being gifted with (such) powers, of my living as a householder, and of my being considered, as the foremost of all householders, I am called Vashishtha.

Yatudhani said :—

89. The etymological signification of your name is simply incomprehensible to me inasmuch as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses.

Kashyapa said :—

90. I always protect my body, and on account of my penances I have become gifted with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I pass by the name of Kashyapa.

Yatudhani said :—

91. O you of great effulgence, the etymological signification you have given of your name is what I cannot comprehend. Go and plunge into this lake filled with lotuses.

Bharadwaja said :—

92. I always support my sons, my disciples, the celestials, the Brahmanas, and

my wife. On account of my thus supporting all with ease, I pass by the name of Bharadwaja.

Yatudhani said:—

93. The etymological signification you have given me of your name is what I cannot fully understand, on account of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses.

Gotama said:—

94. I have conquered Heaven and Earth by the help of self-control. For my considering all creatures and objects impartially, I am like a smokeless fire. Hence I am incapable of being subjugated by you. When, again, I was born, the effulgence of my body removed the surrounding darkness. For these reasons I am called Gotama.

Yatudhani said:—

95. The explanation you have given me of your name, O great ascetic, is beyond the range of my comprehension. Go and plunge into this lake of lotuses.

Vishwamitra said:—

96. The celestials of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, I am called Vishwamitra.

Yatudhani said:—

97. The explanation you have given of your name is a puzzle to me, on account of the inflections the root has undergone. Go and plunge into this lake of lotuses.

Jamadagni said:—

98. I have originated from the sacrificial fire of the celestials. Hence am I called Jamadagni, O you of beautiful features.

Yatudhani said:—

99. The etymological signification you have given, O great ascetic, of your name, passes the range of my comprehension. Do you go and plunge into this lake of lotuses.

Arundhati said:—

100. I always live by the side of my husband, and hold the Earth jointly with him I always incline my husband's heart towards me. I am, therefore, called Arundhati.

Yatudhani said:—

101. The explanation you have given of your name is beyond my understanding, on account of the inflections the roots have undergone. Go and plunge into this lake of lotuses.

Ganda said:—

102. The Ganda means a portion of the cheek. As I have that portion a little elevated above the others; I am, O you who have originated from the sacrificial fire of Shaivya, called by the name of Ganda.

Yatudhani said:—

103. The explanation which you have given of your name is perfectly incomprehensible to me, on account of the inflections which the root has undergone. Go and plunge into this lake of lotuses.

Pashusakha said:—

104. I protect and tend all animals I see, and I am always a friend to all animals. Hence am I called Pashusakha, O you who have originated from the (sacrificial) fire (of king Vrishadarbhi).

Yatudhani said:—

105. The explanation you have given of your name is what I cannot understand, on account of the inflections which the roots have undergone. Go and plunge into this lake of lotuses.

Shunasakha said:—

106. I cannot explain the etymology of my name like these ascetics. But know, O Yatudhani, that I am called by the name of Shunasakha.

Yatudhani said:—

107. You have mentioned your name only once. I have not been able to understand the explanation you have given, do you, therefore, mention it again, O twice-born one.

Shunasakha said:—

108. Since you have not been able to catch my name on account of my having mentioned it only once, I shall strike you with my triple stick! Struck with it, be you reduced forthwith into ashes.

Bhishma continued:—

109. Struck then, on the head, by the Sannyasin, with his triple stick which resembled the punishment inflicted by a Brahmana, the Rakshasi who had originated from the incantations of king Vrishadarbhi dropped down on the Earth and became reduced to ashes.

110. Having thus killed the powerful Rakshasi, Shunasakha thrust his stick into

he earth and sat himself down on a grassy plot of land.

111. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy.

112. Throwing on the ground the mass of lotuses which they had collected with great labour, they plunged once more into it for offering oblations of water to the departed Manes.

113 Coming up, they went to that side of the bank where they had placed the lotus-stalks. Reaching that place, those foremost of men found that the stalks were nowhere to be seen.

The Rishis said :—

114. What sinful and cruel men has stolen away the lotus-stalks collected by our hungry selves from desire of eating.—

Bhishma said :—

115. Those foremost of twice born persons, suspecting one another, O destroyer of enemies, said,—We shall each have to swear to our innocence.

116. All those ascetics then, exhausted with hunger and exertion, agreeing to the proposal, took these oaths.

Atri said :—

117. Let him who has stolen the lotus-stalks touch kine with his foot, pass urine facing the sun, and study the Vedas on excluded days.

Vashishtha said :—

118—119. Let him who had stolen the lotus-stalks abstain from reading the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a destroyer of persons who seek refuge with him, or live upon the proceeds of the sale of his daughter, or solicit riches from those who are low and vile.

Kashyapa said :—

120—121. Let him who has stolen the lotus-stalks give vent to all sorts of words in all places, give false evidence in a court of law, eat the flesh of animals not killed in sacrifices, make gifts to unworthy persons or to worthy persons at unseasonable times, and have sexual connection with women during daytime.—

Bharadwaja said :—

122—123. Let him who has stolen the lotus-stalks be cruel and sinful in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by showing his superior knowledge and skill. Let him study the Richs and the Yajushes, disregarding his preceptor. Let him pour libations upon fires made with dry grass or straw.

Jamadagni said :—

124—125. Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be filled with enmity towards kine. Let him be guilty of having sexual union with women at times other than their season. Let him incur the hatred of all persons. Let him gain the living from the earnings of his wife. Let him have no friends and let him have many enemies. Let him be another's guest for getting in return those acts of hospitality which he has done to that other.

Gotama said :—

126—127. Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having read them. Let him renounce the three sacred fires. Let him be a seller of the Soma (plant or juice). Let him live with that Brahmana who lives in a village which has only one well from which water is drawn by all classes and who has married a Shudra woman.

Vishwamitra said :—

128. Let him who has stolen the lotus-stalks be doomed to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children.

129 Let him be always impure and a wretch among Brahmanas. Let him be proud of his riches. Let him be a tiller of the soil and let him be filled with malice.

130. Let him wander in the rainy season. Let him be a paid servant. Let him be the priest of the king. Let him assist at the sacrifices of such impure persons who are not worthy of being assisted at their sacrifices.

Arundhati said :—

131. Let her who has stolen the lotus-stalks always humiliate her mother-in-law. Let her be always vexed with her husband. Let her eat whatever good things come to her house without giving a part to others.

132. Disregarding the kinsmen of her husband, let her live in her husband's house and eat, every evening, the flour of fried barley! Let her come to be considered as unenjoyable. Let her be the mother of a heroic son.

Ganda said:—

133. Let her who has stolen the lotus-stalks be always a speaker of untruth. Let her always fall out with her kinsmen! Let her give away her daughter in marriage for money.

134. Let her eat the food which she has has cooked, alone and without giving a part it to of anybody! Let her pass her whole life as a slave. Indeed, let her who has stolen the lotus-stalks be quick with child on account of sexual union under circumstances of guilt.

Pashusakha said:—

135. Let him who has stolen the lotus-stalks be born of a slave-mother. Let him who have many unworthy children. And let him never bow to the celestials.

Shunasakha said:—

136. Let him who has removed the lotus-stalks acquire the merit of bestowing his daughter in marriage upon a Brahmana who has studied all the Samans and the Yajushes and who has carefully observed the vow of celibacy. Let him perform the final ablutions after having read all the Atharvans!

All the Rishis said:—

137. The oath you have taken is no oath at all, for all the deeds which you have mentioned are very desirable for the Brahmanas! It is evident, Shunasakha, that you have appropriated our lotus-stalks.

Shunasakha said:—

138. Not seeing the lotus-stalks deposited by you, what you say is indeed true, for it is I who have actually stolen them.

139. Before you all I have made those stalks disappear. Ye sinless ones, the act was done by me for testing you.

140. I came here for protecting you. That woman who lies killed there was called Yatudhani. She was of a dreadful disposition. Originated from the incantations of king Vrishadarbhi, she had come here from the desire of killing all of you.

141. Ye ascetics having penances for wealth, begged on by that king, she had come but I have killed her. That wicked and sinful creature, originated from the sacrificial fire, would otherwise have taken your lives.

142. It was for killing her and saving you that I came here, O ye learned Brahmanas. Know that I am Vasava! you have entirely got rid of the influence of cupidity. On account of this, you have acquired many eternal regions fraught with the fruition of every desire as soon as it rises in the heart! Do you rise, forthwith from this place and go to those regions of beatitude, O twice-born ones, that are reserved for you.

Bhishma said:—

143. The great Rishis, highly pleased at this, replied to Purandara, saying,—So be it!—They then ascended to the celestial region the company of Indra himself.

144—145. Thus, those great persons, though worn out with hunger and though tempted at such a time with the offer of various kinds of enjoyable articles, refrained from giving way to temptation. As the outcome of such self-denial, they attained to the celestial region. It appears, therefore, that one should, under all circumstances, renounce cupidity.

146—147. Even this, O king, is the highest duty. Cupidity should be renounced. The man who recites this account in assemblies of men, succeeds in acquiring riches. Such a man has never to come by a distressful end. The departed Manes, the Rishis, and the celestials become all pleased with him. Hereafter, again, he becomes gifted with fame and religious merit and riches.

CHAPTER XCIV.

(ANUSHASANA PARVA).—

Continued.

Bhishma said:—

1. Regarding it is cited the old history of the oaths on the occasion of a sojourn to the sacred waters.

2. O best of the Bharatas, the act of theft had been committed by Indra, and the oaths were taken by many royal and twice-born Rishis.

3. Once on a time, the Rishis, having assembled together, proceeded to the western Prabhasa. They held a consultation there which resulted in a determination on their part to sojourn to all the sacred waters on Earth.

4. There were Shakra, Angiras, the highly learned Kavi, Agastya, Narada and Parvata; and Bhrigu and Vashishtha and Kashyapa and Gautama and Vishwamitra and Jamadagni, O king.

5. There were also the Rishi Galava, and Ashtaka and Bharadwaja and Arundhati and the Valikhilyas; and Shivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru.

6. These foremost of men, headed the great performer of hundred sacrifices, the slayer of Vritra, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kaushiki on the day of the full moon in the month of Magha.

7. Having purified themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis gifted with fiery energy began to gather and eat the stalks of the lotus.

8. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphœa stellata. Soon they found that the stalks extracted by Agastya had been taken away by somebody.

9. The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have taken them. Let him who has taken them away return them to me. You should not thus misappropriate my stalks.

10. It is heard that Time attacks the energy of virtue. That Time has come upon us. Hence, virtue is afflicted. It is proper that I should go to Heaven for good, before sin assails the world and establishes itself fully here.

11. Before the time comes when Brahmanas, loudly uttering the Vedas, within the precincts of villages and inhabited places, cause the Shudras hear them, before the time comes when kings offered against the rules of virtue from motives of policy, I shall go to the celestial region for good.

12. Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to the celestial region for good. Before Ignorance attacks the world and covers all things in darkness, I shall go to the celestial region for good.

13. Before the time comes when the strong begin to oppress the weak and treat them as slaves, I shall go to the celestial region for ever. Indeed, I dare not remain on Earth for seeing these things.

14. The Rishis, much concerned at what he said, addressed that great ascetic and said,—We have not stolen your stalks! You should not cherish these suspicions against us, O great Rishi, we shall take the most dreadful oaths.

15. Having said these words, conscious as they were of their own innocence, and desirous of upholding the cause of virtue, those Rishis and royal sages then began to swear, one after another, the following oaths.

Bhrigu said:—

16. Let him who has stolen your stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals,

Vashishtha said:—

17. Let him who has stolen your stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town.

Kashyapa said:—

18. Let him who has stolen your stalks sell all things in all places, misappropriate trusts, and give false evidence!

Gotama said:—

19. Let him who has stolen your stalks live, showing pride in all things, with an understanding that does not see all creatures with an equal eye, and always giving way to the influence of desire and anger. Let him be a cultivator of the soil, and let him be moved by malice.

Angiras said:—

20. Let him who has stolen your stalks be always impure! Let him be a censurable Brahmana. Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed sin.

Dhundhumara said:—

21. Let him who has stolen your stalks be ungrateful to his friends! Let him take birth in a Shudra woman! Let him eat alone any good food.

Dilipa said:—

22. Let him who has stolen your stalks attain to those regions of misery and infamy which are reserved for that Brahmana who lives in a village having but one well and who knows a Shudra woman.

Puru said:—

23. Let him who has stolen your stalks practise as a physician! Let him be supported by the earnings of his wife! Let him draw his maintenance from his father-in-law!

Shukra said:—

24. Let him who has stolen your stalks eat the flesh of animals not killed in

sacrifices! Let him have sexual union at day-time! Let him be a servant of the king.

Jamadagni said:—

25. Let him who has stolen your stalks study the Vedas on fordidden days or occasions. Let him feed friends at Shraddhas performed by him! Let him eat at the Shraddha of a Shudra.

Shivi said:—

26. Let him who has stolen your stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the celebration of sacrifices by others! Let him fall out with those who practise penances!

Yayati said:—

27. Let him who has stolen your stalks be guilty of having sexual union with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!

Nahusha said:—

28. Let him who has stolen your stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases, after having performed the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary satisfaction for teaching his disciples.

Amvarisha said:—

29. Let him who has stolen your stalks be cruel and sinful in his conduct towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!

Narada said:—

30. Let him who has stolen your stalks be one who identifies the body with the soul! Let him study the scriptures with an unworthy preceptor. Let him chaunt the Vedas, violating at each step the rules of orthoepy! Let him disregard all his elders.

Nabhaga said:—

31. Let him who has stolen your stalks always speak untruth and quarrel with those who are pious. Let him bestow his daughter in marriage after accepting a pecuniary satisfaction offered by his son-in-law.

Kavi said:—

32. Let him who has stolen your stalks be guilty of striking a cow with his foot. Let him pass urine, facing the sun! Let him renounce the person who seeks shelter at his hands.

Vishwamitra said:—

33. Let him who has stolen your stalks become a servant who acts deceitfully towards his master! Let him be the priest of a king! Let him officiate as the sacrificial priest of one who should not be assisted at his sacrifices!

Parvata said:—

34. Let him who has stolen your stalks be the head of a village. Let him make journeys on asses. Let him leash hounds for maintenance.

Bharadwaja said:—

35. Let him who has stolen your stalks be guilty of all the transgressions of him who is cruel in conduct and untruthful in speech.

Ashtaka said:—

36. Let him who has stolen your stalks be a king shorn of wisdom, capricious and sinful in his conduct, and disposed to rule the Earth impiously.

Galava said:—

37. Let him who has stolen your stalks be more infamous than a sinful man. Let him be sinful in his deeds towards his kinsmen and relatives. Let him proclaim the gifts he makes to others.

Arundhati said:—

38. Let her who has stolen your stalks speak ill of her mother-in-law. Let her dislike her husband. Let her eat alone any good food that comes to her house.

The Valakhilyas said:—

39. Let him who has stolen your stalks stand on one foot at the entrance of a village. Let him, while knowing all duties, be guilty of every transgression.

Shunasakha said:—

40. Let him who has stolen your stalks be a Brahmana who sleeps happily having neglected his daily Homa. Let him, after becoming a religious mendicent, act in any way he likes, without observing any control.

Surabhi said:—

41. Let her who has stolen your stalks be milked, with he, (hind) legs bound with a rope of human hair, and with the help of a calf not her own, and, while milked, let her milk be held in a vessel of white brass.

Bhishma said:—

42. After the Rishis and the royal sages had taken various oaths, O Kuru

king, the thousand-eyed chief of the celestials, filled with joy, looked at the angry Rishi Agastya.

43. Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Indra thus declared what was passing in his mind. Hear, O king, the words Indra spoke in the midst of those twice-born and celestial Rishis and royal sages.

Shakra said :—

44. Let him who has stolen your stalks acquire the merit of him who bestows his daughter in marriage upon a Brahmana who has duly observed the vow of Brahmacharyya or who has duly studied the Samans and the Yajushes. Let him also have the merit of one who takes the final bath after completing his study of the Atharva Veda.

45. Let him who has stolen your stalks acquire the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his conduct. Indeed, let him go to the region of Brahman.

Agastya said :—

46. You have, O destroyer of Vala, uttered a benediction instead of a curse. Give them to me, for that is the eternal duty.

Indra said :—

47. O holy one, I did not remove your stalks, moved by cupidity. Indeed, I removed them from desire of hearing this assembly recite what the duties are that we should observe. You should not yield to anger.

48. Duties are the foremost of Shrutis. Duties form the eternal path. I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that is above all change.

49. Do you then, O foremost of learned Brahmanas, take back these stalks of yours. O holy one, you should forgive my transgression, O you who are free from every fault.

Bhishma said :—

50. Thus addressed by the king of the celestials, the ascetics *viz.*, Agastya, who had been very angry, took back his stalks. Gifted with intelligence, the Rishi became cheerful.

51. After this, those dwellers of the forest went to various other sacred waters. Indeed, going to those sacred waters they performed their ablutions everywhere.

52. The man who reads this discourse with rapt attention on every Parva day, will not beget an ignorant and wicked son. He will never be shorn of learning.

53. No calamity will ever befall him. He will, besides, be free from every sort of sorrow. He will never suffer from decrepitude and decay. Freed from stains and evil of every sort, and gifted with merit, he is sure to acquire Heaven.

54. He who studies this Shastra observed by the Rishis, is sure, O king, to attain to the eternal region of Brahman that is full of happiness.

CHAPTER XCV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1—3. O chief of Bharata's race, by whom was the custom of giving umbrellas and sandals at Shraddhas introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at Shraddhas, but also at other religious rites. They are given on many occasions with the view of winning religious merit. I wish to know, in full, O twice-born one, the true meaning of this practice.

Bhishma said :—

4. Do you, O prince, attentively listen to the details I shall recite about the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced.

5. I shall also tell you in full, O prince, how it acquired the force of a permanent observance and how it came to be considered as a meritorious act.

6. I shall in this connection, recite the conversation between Jamadagni and the great Sun. Formerly the illustrious Jamadagni, O powerful king, of Bhrigu's race, was engaged in practising with his bow.

7—10. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the arrows when he shot and repeatedly bring them back to that descendant, gifted with the burning energy of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly shooting his arrows which Renuka brought back to him. One day, at noontide, O monarch, in that month when the Sun was in Jyesthamula, the Brahmana, having shot all his arrows, said to Renuka,—O large-eyed

lady, go and fetch me the arrows I have shot from my bow.

11—14. O you of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree, on account of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, began to collect and bring back the arrows. Taking them with her, the celebrated lady of beautiful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband.

15. The Rishi, stricken with anger, repeatedly addressed his fair-faced wife, saying,—O Renuka, why have you been so late in returning?

Renuka said:—

16. O you, having penances for wealth, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I took shelter under the shade of a tree!

17. This has been the cause of the delay! Informed of the cause, do you, O lord, cease to be angry with me.

Jamadagni said:—

18. O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of the day with his burning rays, who has afflicted you thus.

Bhishma continued:—

19. Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved on.

20. Then O son of Kunti, seeing him ready for fight, the Sun approached him in the guise of a Brahmana, and said to him,—What has the Sun done to offend you?

21. Passing through the sky, he draws up the moisture from the Earth, and in the form of rains he pours it down once more on her.

22. It is through this, O twice-born one, that the food of human beings springs up,—food that is so agreeable to them! The Vedas say that it is food that forms the vital airs.

23. O Brahmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven insular continents with showers of rain.

24. O powerful one, the moisture, thus poured, spreading itself into the leaves and fruits of vegetables and herbs, is changed into food.

25—26. O son of Bhrigu, the rites consequent on birth, religious observances, investiture with the sacred thead, gifts of kine, marriage, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union, and the acquisition of riches, originate from food! You know this well!

27. All the good and sweet things in the universe, and all the efforts made by living creatures, originate from food. I duly recite what is well known to you! Indeed, you fully know all that I have said.

28. Do you, therefore, O twice-born Rishi, appease your anger! What will you gain by annihilating the Sun?'

CHAPTER XCVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. What did that foremost of ascetics, *viz.*, Jamadagni gifted with great energy, do when thus besought by the Sun?

Bhishma said:—

2. O descendant of Kuru, inspite of all the prayers of the Sun, the sage Jamadagni, effulgent like fire, continued to cherish his anger.

3—4. Then, O king, the Sun, in the guise of a Brahmana, bowed his head to him and addressed him, with clasped hands, in these sweet words,—O twice-born Rishi, the Sun is always moving! How shall you pierce the Lord of day who is continually moving forward?

Jamadagni said:—

5. With the eye of knowledge I know you to be both moving and motionless! I shall surely read you a lesson this day.

6. At midday you appear to stay in the firmament for a moment. It is then, O Sun, that I shall pierce you with my arrows! There is no swerving from this resolution of mine.

Surya said:—

7. O twice-born Rishi, forsooth, you know me, O best of archers! But, O holy one, though I have offended, see I pray for your protection.

Bhishma said :—

8. At this, the worshipful Jamdagni smilingly addressed the Sun, saying,—O Sun, when you have sought my protection, you have nothing to fear.

9—10. He would get over the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the Sun, who would kill a suppliant for protection.

11. The man who can kill a suppliant is capable of violating the bed of his preceptor, of killing a Brahmana and of drinking alcohol.

12. Do you, therefore, think of some remedy for this evil, by which people may be relieved when heated by your rays.

Bhishma continued :—

13. So saying, that excellent descendant of Bhrigu remained silent for some time, and the Sun immediately gave him an umbrella and a pair of sandals.

Surya said :—

14. Do you, O great Rishi, take this umbrella with which the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet.

15 From this day the gift of these articles in all religious rites shall be established as a custom.

Bhishma continued :—

16. This custom of giving umbrella and shoes was introduced by the Sun. O descendant of Bharata, these gifts are regarded meritorious in the three worlds.

17. Do you, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that you will then acquire great religious merit by the deed.

18—19. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, acquires eternal happines after death and lives in the region of Indra, respected by Brahmanas, Apsaras, and Devas.

20. O powerful one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the Sun, acquires regions coveted by the very celestials.

21. Such a man, O Bharata, lives happily in the highest Heaven after his death.

22. O foremost one of Bharata's race, I have thus recited to you, in full, the merits of giving away shoes and umbrellas at religious ceremonies.

CHAPTER XCVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. O foremost one of Bharata's race, do you describe to me all the deities of the household mode and tell me all that a man should do in order to acquire prosperity in this world.

Bhishma said :—

2. O Bharata, I shall, in this connection, recite to you the old story of Vasudeva and the goddess Earth.

3. The powerful Vasudeva, O excellent prince of Bharata's race, after singing the praises of the goddess Earth, accosted her about this very subject that you have required about.

Vasudeva said :—

4. Having adopted the domestic mode of life, what acts should I, or one like me, do and how are such acts to yield success.

The goddess Earth said :—

5. O Madhava, the Rishis, the celestials, the departed Manes, and men should be adored, and sacrifices should be performed by a householder.

6. Do you also learn this from me that the celestials are always pleased with sacrifices, and men are pleased with hospitality. Therefore, the householder should please them with such objects as they desire.

7. By such acts, O destroyer of Madhu, Rishis also are pleased. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings.

8—10. The celestials, O destroyer of Madhu, are pleased with such deeds. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the satisfaction of the departed Manes, and give boiled food to the Vaishwedevas, and oblations of clarified butter to Agni, Soma, and Dhanwantari.

11—12. He should offer separate and distinct oblations to Prajapati. He should make sacrificial offerings duly; to Yama in the South, to Varuna in the West, to Soma in the North, to Prajapati within the homestead, to Dhanwantari in the North-East, and to Indra in the East.

13. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house.

14. To the Vishwedevas it should be offered in open air, and to the Rakshasas and evil spirits the offerings should be made at night.

15. After making these offerings, the householder should make offerings to Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire.

16. When a man wishes to offer Shraddha to his ancestors, he should, when the Shraddha ceremony is done, please his ancestors and then make the Vali offerings duly.

17. He should then make offerings to the Vaishwedevas. He should next invite Brahmanas, and then properly entertain guests arrived at his house, with food.

18. By this act, O prince, are guests pleased. He who does not live in the house long, or, having come, goes away after a short time, is called a guest.

19—20. To his preceptor, to his father, to his friend and to a guest, a householder should say, I have got this in my house to offer you to-day!—And he should offer it acordingly every day.

21. The householder should do whatever they would order him to do. This is the established custom. The householder, O Krishna, should take his food the last of all, after having offered food to all of them.

22. The householder should adore with offerings of honey, etc., his king, his priest, his preceptor, and his father-in-law, as also Snataka Brahmanas even if they were to live in his house for whole year.

23. In the morning as well as in the evening, food should be offered on the ground to dogs, the cooks for dogs and birds. This is called the Vaishwedeva offerings.

24. The householder, who performs these ceremonies with mind shorn of passion, obtains the blessings of the Rishis in this world, and after death acquires the heavenly egions.

Bhishma said:—

25. Having heard all this from the goddess Earth, the powerful Vasudeva acted accordingly. Do you also act in the same way.

26. By performing these duties of a householder, O king, you shall acquire fame in this world and Heaven after death!

CHAPTER XCVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits of it? Do you tell me all this.

Bhishma said:—

2. Regarding it, O Bharata, is recited the old discourse between Manu, that lord of creatures, and Suvarna.

3. There was formerly an ascetic, O Bharata, named Suvarna. His complexion was like that of gold and hence he was called Suvarna.

4. Gifted with good birth, good conduct and good qualities, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in excelling many persons of noble birth.

5. One day that learned Brahmana beheld Manu, the lord of all creatures, and approached him. Meeting each other, they made the usual polite enquires.

6. Both of them were in the truth. Having met each other, they sat down on charming breast of the golden mount Meru.

7. Seated there they began to talk with each other on various subjects about the great deities and twice-born Rishis and Daityas of ancient times.

8. Then Suvarna, addressing the Self-create Manu, said these words:—You should answer one question of mine for the behoof of all creatures.

9. O lord of all creatures, the celestials are seen to be adored with presents of flowers and other good scents. What is this? How has this practice come into operation? What also are the merits of it? Do you describe this subject to me.

Manu said:—

10. Regarding it is recited the old dis-

course between Shukra and the great (Daitya) Vali.

11. Once on a time, Shukra of Bhrigu's race approached Vali the son of Virochana while he was ruling the three worlds.

12. Having adored the descendant of Bhrigu with the Arghya, the king of the Asuras, that profuse giver of sacrificial presents, sat down after his guest had seated himself.

13. This very subject which you have introduced regarding the merits of the gift of flowers and incense and lamps, came up on the occasion. Indeed, the king of the Daityas put this high question to Shukra that most learned of all ascetics.

Vali said:—

14. O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? You should, O foremost of Brahmanas, describe this to me.

Shukra said:—

15. Penance first sprang into existence. Afterwards came religion. In the interval many creepers and herbs sprang up.

16. Their species were innumerable. All of them have the Moon for their lord. Some of these creepers and herbs came to be considered as Ambrosia and some came to be considered as Poison. Others that were neither this nor that formed one class.

17. That is Ambrosia which gives immediate pleasure and joy to the mind. That is Poison which tortures the mind greatly by its smell.

18. Know again that Ambrosia is highly auspicious and that Poison is highly inauspicious. All the herbs are Ambrosia. Poison is born of the energy of fire.

19. Flowers please the mind and confer prosperity. Hence men of pious deeds bestowed the name Sumanas on them.

20. That man who in a state of purity offers flowers to the celestials finds that the celestials become pleased with him, and as the result of such satisfaction confer prosperity upon him.

21. O king of the the Daityas, those celestials to whom worshippers offer flowers, O lord, uttering their names the while, become pleased with the offerers on account of their devotion.

22. The (deciduous) herbs are of various kinds and possess different qualities. They should be classed as fierce, mild, and powerful.

23. Listen to me as I tell you which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the celestials.

24. I shall also set forth in due order what garlands are liked by the Rakshasas, what by the Uragas, what by the Yakshas, what by human beings, and what by the departed Manes, in proper order.

25. Flowers are of various kinds. Some are wild, some are from trees which grow in the midst of human dwellings; some belong to trees which never grow unless planted on well-cultivated soil; some are from trees growing on mountains; some are from trees which are not prickly; and some from trees which are prickly. Fragrance, beauty of form and taste also make grounds of classification.

26. The scent of flowers is of two kinds, agreeable and disagreeable. Those flowers which have sweet smell should be offered to the celestials.

27. The flowers of trees which have no thorns are generally white in color. Such flowers are always acceptable to the celestials, O lord.

28. A wise man should offer garlands of aquatic flowers, such as the lotus and the like, to the Gandharvas and Nagas and Yakshas.

29. Such plants and herbs as produce red flowers, as have keen scent, and as are prickly, have been laid down in the Atharvans as fit for all acts of incantation for injuring enemies.

30. Such flowers as have keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings.

31. Such flowers as please the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to men.

32. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the celestials, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of pleasure in secrecy.

33. Such flowers as grow on mountains and in vales, and as are beautiful to look at and sweet-scented, should be offered to the celestials. Sprinkling them with sandal-paste, such sweet flowers should be duly

offered according to the scriptural ordinances.

34. The celestials become pleased with the scent of flowers; the Yakshas and Rakshasas with their sight; the Nagas with their touch; and human beings with all three, *viz.*, scent, sight, and touch.

35. Flowers, when offered to the celestials please them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when pleased with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately achieved.

36. Pleased, they gratify their worshippers. Honored they make their worshippers enjoy all honors. Disregarded and insulted, they make those vilest of men to be ruined and consumed.

37. I shall, after this, speak to you of the merits of the ordinances about the gift of incense. Know, O king of Asuras, that incenses are of various sorts. Some of them are auspicious and some inauspicious.

38. Some incenses consists of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of various articles mixed together. Their scent is of two sorts, *viz.*, agreeable and disagreeable. Listen to me as I describe the subject fully.

39. All exudations except that of the Boswellia serrata are agreeable to the celestials. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul.

40. Of all Dhupas of the Sari class, the Aquilaria Agallocha is the best. It is very acceptable to the Yakshas, the Rakshasas, and Nagas. The exudation of the Boswellia serratta, and others of the same class, are much acceptable to the Daitayas.

41. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, acceptable to human beings.

42. Such Dhupas are said to immediately please the celestials, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment.

43. The offer of flowers and the gift of such Dhupas as yield gratification are equal in merits.

44. I shall now speak of the merits of the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered.

45. Light is said to be energy and fame and goes upwards. Hence the gift of light, which is energy, increases the energy of men.

46. There is a hell named Andhatamas. The period also of the Sun's southward course is considered as dark. For avoiding that hell and the darkness of this period, one should give lights during that period when the Sun is in northern solistice. Such an act is highly spoken of by the good.

47. Since, again, light has an upward course and is considered as a remedy for darkness, therefore, one should give lights. This is the conclusion of the scriptures.

48. It is by giving lights that the celestials have become gifted with beauty, energy, and resplendence. By abstention from such a deed, the Rakshasas have become gifted with the opposite attributes. Hence, one should always give lights.

49. By giving lights a man becomes gifted with keen vision and resplendence. One who gives lights should not be looked with jealousy by others. Lights, again, should not be stolen, nor put out when given by others.

50. One who steals a light becomes blind. Such a man has to grope through darkness and becomes shorn of resplendence. One who gives lights shines in beauty in the celestial regions like a row of lights.

51. Among lights, the best are those in which clarified butter is burnt. Next in order are those in which the juice of deciduous herbs is burnt. One seeking prosperity and growth should never burn fat or marrow or the juice that comes from the bones of creatures.

52. The man who desires his own aggrandisement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human dwellings, and in crossings of streets.

53. The man who gives lights always illumines his race, acquires purity of soul and effulgence of form. Indeed, such a man, after death, lives in the company of the luminous bodies in the sky.

54. I shall now describe to you the merits, with the fruits they bring about, of Vali offerings made to the celestials, the Yakshas, the Uragas, human beings, spirits and Rakshasas.

55. Those unscrupulous and wicked men

who eat without first serving Brahmanas and celestials and guests and children, should be known as Rakshasas.

56. Hence, one should first offer the food one has got ready to the celestials after having adored them duly with controlled senses and rapt attention. One should offer the Vali to the celestials, bending his head in respect.

57. The celestials are always supported by food that householders offer. They bless such houses in which offerings are made to them. The Yakshasas and Rakshasas and Pannagas, as also guests and all houseless persons, are supported by the food offered by householders.

58. Indeed, the celestials and the departed, Manes derive their sustenance from such offerings. Pleased with such offerings they please the offerer in return with longevity and fame and riches.

59. Clean food, of sweet scent and look, mixed with milk and curds, should, along with flowers, be offered to the celestials.

60. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with fried paddy.

61. Valis mixed with lotuses and Utpalas are very acceptable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings.

62. He who never takes any food without first giving a part of it to the Brahmanas and celestials and guests, becomes entitled to first portions of food. Such a man becomes gifted with strength and energy. Hence one should never take any food without first offering a portion thereof to the celestial after adoring them with respect.

63. One's house always shines in beauty on account of the household deities that live in it. Hence, he who desires his own advancement and prosperity should adore the household gods by offering them the first portion of every food.

64. Thus did the learned Kavi of Bhrigu's race discourse to Vali the chief of the Asuras. That discourse was next recited by Manu to the Rishi Suvarna. Suvarna, in his turn, recited it to Narada.

65. The celestial Rishi Narada recited to me the merits of the several acts mentioned. Informed of those merits, do you, O son, perform the several acts mentioned.

CHAPTER XCIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have, O chief of the Bharatas, heard what the merits which presenters of flowers and incense and lights acquire. I have heard you speak also of the merits of a due observance of the ordinances in respect of the presentation of the Vali. You should, O grandfather, discourse to me once more on this subject.

2. Indeed, tell me, O Sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by householders.

Bhishma said:—

3. Regarding it is recited the old discourse between Nahusha and Agastya and Bhrigu.

4. The royal sage Nahusha, O monarch, having penances for wealth, acquired the sovereignty of the celestial region by his own good deeds.

5. With controlled senses, O king, he lived in the celestial region, engaged in doing diverse acts of both human and celestial nature.

6. From that great king flowed various kinds of human acts and various kinds of celestial deeds, also, O king.

7—8. The various rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusha grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy, and the offer of incense and of light,—all these, O monarch, occurred daily in the house of that great king while he lived in the celestial region. Indeed, though living in the celestial region, he celebrated the sacrifice of recitation and the sacrifice of meditation.

9. And, O chastiser of foes, Nahusha, although he had become the king of the deities, yet adored all the deities, as he used to do formerly, with due rites and ceremonies.

10. Sometime after, Nahusha realized his position as the king of all the deities. This filled him with pride. From that time all his deeds were suspended.

11. Filled with pride on account of the boon he had received from all the celestials, Nahusha caused the very Rishis to bear him on their shoulders. On account, however, of his abstention from all religious acts, his energy began to wane.

12. The time was very long for which Nahusha, filled with arrogance, continued to employ the foremost of Rishis, having penances for wealth, as the bearers of his vehicles.

13. He make the Rishis perform by turns this humiliating work. The day came when it was Agastya's turn to carry the vehicle, O Bharata.

14—15. At that time, Bhrigu, that foremost of all persons conversant with Brahma went to Agastya while the latter was seated in his hermitage, and addressing him said,—O great ascetic, why should we patiently suffer such indignities inflicted on us by this wicked Nahusha who has become the king of the deities.

Agastya said :—

16. How can I succeed in cursing Nahusha, O great Rishi? You know how the Boon-giving (Brahman) himself has given Nahusha the best of boons.

17. Coming to the celestial region, the boon that Nahusha prayed for, was that, whoever would come within the range of his vision would, deprived of all energy, come within his control.

18. The Self-born Brahman granted him this boon, and it is therefore that niether yourself nor I have been able to consume him. Forsooth, it is for this reason that none one else amongst the foremost of Rishis has been able to consume or throw him down from his elevated position.

19. Formarly, O lord, nectar was given by Brahman to Nahusha for drinking. Therefore we can do nothing to him.

20. The great god, it appears, gave that boon to Nahusha for plunging all creatures into grief. That wretched man behaves most unrighteously towards the Brahmanas.

21. O foremost of all speakers, tell us what should be done under the circumstances. Forsooth, I shall do what you will advise.

Bhrigu said :—

22. It is at the command of the Grandfather that I have come to you with the view of counteracting the power of Nahusha who is gifted with great energy but who has been stupefied by fate.

23. That exceedingly wicked being who has become the king of the celestials, will to-day yoke you to his car. With the help of my power I shall to-day hurl him down from his position as Indra on account of his having transcended all restraints.

24. I shall to-day, in your very sight, re-establish the true Indra in his position,—him, *viz.*, who has celebrated a hundred horse sacrifices,—having hurled the wicked and sinful Nahusha from that seat.

25. That impious king of the celestials will to-day insult you by a kick, on account of his understanding being afflicted by fate and for bringing about his own downfall.

26. Enraged at such an insult I shall to-day curse that sinful wretch, that enemy of the Brahmanas, who has transcended all restraints, saying,—Be you metamorphosed into a snake.

27. Before your eyes, O great ascetic, I shall to-day hurl down on the Earth the wicked Nahusha who shall be deprived of all power on account of the cries of *Fie* that will be uttered from all sides.

28. Indeed, I shall hurl down Nahusha to-day, that sinful man, who has, besides, been stupefied by lordship and power. I shall do this, if you like it, O ascetic.

39. Thus addressed by Bhrigu, Mitra-varuna's son Agastya of unfading power and glory, became highly pleased and freed from every anxiety.

CHAPTER C.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the celestials? You should recite euerything to me.

Bhishma said :—

2. Thus did those two Rishis, *viz.*, Bhrigu and Agastya, talk with each other. I have already told you how Nahusha, when he first become the king of the celestials, acted in a proper way. Indeed, that great royal sage performed all human and celestial deeds.

3—4. Nahusha who had become the king of the celestials, made gifts of light, and properly deserved all other rites of a similar nature,—the due presentation of Valis, and all rites as are performed on especially sacred days. Pious acts are always done by wise men, in both the world of men and that of the celestials. Indeed, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and aggrandisement.

5. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the celestials.

6. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household gods. The deities become pleased with such gifts.

7. It is also well known that the measure of gratification which the celestials derive from such offerings is a hundred times as great as that which the householder himself gets from making them.

8. Pious and wise persons make offering of incense and lights, accompanying them with bows and prostrations. Such acts always yield advancement and prosperity to those that do them.

9. Those rites which the learned perform in course of their ablutions, and with the help of waters, accompanied with bows to the gods, always contribute to the satisfaction of the celestials.

10. When adored with proper rites, the highly-blessed departed Manes, Rishis having asceticism for wealth, and the household deities, all become pleased.

11. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the celestials, observed all these rites and duties fraught with great glory.

12. Sometime after, the good fortune of Nahusha decreased, and as the outcome of it, he neglected all these observances and began to act in defiance of all control in the manner I have already described.

13. The king of the celestials, on account of his abstention from observing the ordinances about the offers of incense and light, began to decline in power.

14. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, *viz.*, Agastya, to his car.

15. Possessed of great strength Nahusha smiling all the while, set that great Rishi speedily to the task, commanding him to bear the vehicle from the banks of the Saraswati. At this time, Bhrigu, possessed of great energy, addressed the son of Mitravaruna, saying:—

16—17. Do you shut your eyes till I enter into the matted locks on your head.—Having said this, Bhrigu of unfading glory and great energy entered into the matted locks of Agastya who stood still like a wooden post, for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his car.

18. Seeing the king of the celestials, Agastya addressed him, saying,—Do you yoke me to your vehicle forthwith! To what region shall I bear you.

19. O lord of the celestials, I shall bear you to the spot which you may be pleased to direct!—Thus addressed by him, Nahusha caused the ascetic to be yoked to his car.

20. Bhrigu, who was living within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to look at Nahusha.

21. Fully acquainted with the power which the illustrious Nahusha had acquired on account of the boon which Brahman had granted him, Bhrigu acted thus. Agastya also though treated by Nahusha in this way, did not yield to anger.

22—28. Then, O Bharata, king Nahusha urged Agastya on with his goad. The pious Rishi did not still yield to anger. The lord of the celestials, himself enraged, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was living within Agastya's matted locks, became incensed and cursed the sinful Nahusha, saying,—Since you have struck with your foot on the head of this great Rishi, do you, therefore, fall down on the Earth, changed into a snake, O wretch of wicked understanding!—Thus, imprecated by Bhrigu who had not been seen, Nahusha, forthwith became transformed into a snake and dropped down on the Earth, O chief of Bharata's race!—If, O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his power, in hurling the former down on the Earth. On account of the various gifts that Nahusha had made, as also his penances and religious observances, though hurled down on the Earth, O king, he succeeded in keeping his memory. He then began to propitiate Bhrigu with a view to get rid of the curse.

29. Agastya also, filled with mercy joined Nahusha in pacifying Bhrigu for the termination of the curse. At last Bhrigu felt mercy for Nahusha and arranged for the working out of the curse.

Bhrigu said:—

30. There will appear a king (on Earth) of the name of Yudhishthira, the foremost of his race. He will rescue you from this curse!—Having said this, the Rishi disappeared from the presence of Nahusha.

31. Agastya also, of great energy, having thus performed the business of the

true Indra, that arbitrator of a hundred sacrifices, returned to his hermitage, adored of all members of the regenerate order.

32. You have, O king, rescued Nahusha from Bhrigu's curse. Rescued by you, he ascended to the region of Brahman before your eyes.

33. As regards Bhrigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandfather of it.

34. The Grandfather having called Indra back, addressed the celestials, saying,—Ye celestials, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven.

35. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth. O celestials, you will not succeed in living without a king.

36—38. Do you, therefore, once more install Indra as the king of Heaven.—The celestials filled with joy, O son of Pritha, replied to the Grandsire, who said so to them, saying,—So be it. Brahman then, O best of kings, installed Indra in the sovereignty of Heaven. Made once more the king of the celestials, Vasava began to shine in beauty and resplendence. This is what took place formerly through the transgressions of Nahusha.

39. On account, however, of the merits he had acquired through deeds of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, householders should give lights.

40. The giver of lights is sure to win celestial vision after death. Givers of light become as resplendent as the full moon.

41. The giver of lights becomes gifted with beauty of form and strength for years corresponding with the number of twinkles for which the lights given by him burn or blaze.

CHAPTER CI.

(ANUHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Where do those foolish, wretched, and sinful men go, O king, who steal or misappropriate such articles as belong to Brahmanas?

Bhishma said:—

2. I shall, about it, O Bharata, recite to you the conversation between a Chandala and a low Kshatriya.

This Kshatriya said:—

3. You seem, O Chandala, to be old in years, but your conduct appears to be like that of a boy! Your body is besmeared with the dust raised by dogs and asses, but without minding that dust you are anxious about the little drops of milk that have fallen upon your persons.

4. It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, do you seek to wash off the spots of milk from your body.

The Chandala said:—

5—6. Formerly, O king, certain kine belonging to a Brahmana were stolen. While they were being carried away, some milk from their udders dropped upon a number of Soma plants that grew by the road-side. Those Brahmanas who drank the juice of the plants thus bedewed with milk, as also the king who celebrated the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated something belonging to a Brahmana, the king with all the Brahmanas who had helped him had to go to hell.

7. All those men also, Brahmanas and Kshatriyas, who drank milk or clarified butter or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell.

8. The stolen kine also, shaking their bodies, killed with their milk the sons and grandsons of those who had stolen them, as also the king and the queen although the latter treated the animals, with great care and attention.

9. As for myself, O king, I used to live the life of a celibate in that place where these kine were placed after they had been stolen away. The food I had got by begging became sprinkled over with the milk of those kine.

10. Having taken that food, O Kshatriya, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana came by a wretched end.

11. Hence, one should never steal or appropriate anything belonging to a Brahmana. Mark, to what state I am reduced on account of my having eaten food that

had been sprinkled over with milk belonging to a Brahmana.

12. It is for this reason that Soma plants should never be destroyed by wise men. They who sell the Soma plant are held in low esteem by the wise.

13. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava after death.

14. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a usuer and speedily meets with destruction.

15—16. For three-hundred times he has to sink into hell and become changed into an animal which subsists upon human excreta. Serving a low person, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which is above all restraints, is the heaviest. Mark this dog, so sinful and disagreeably pale and lean.

17—23. It is through pride that living creatures come by such a miserable end. As for myself, I was born in a large family in a former birth of mine, O lord, and I was a perfect master of all branches of knowledge and all the sciences. I knew the immensity of all these faults, but moved by pride, I became blinded and ate the meat attached to the vertebral columns of animals. On account of such conduct and such food, I have come by this state. Mark, the reverses engendered by Time! Like a person whose cloth has caught fire at one end, or who is pursued by bees, see, I am running, filled with fear, and smeared with dust! The house-holders are rescued from all sins by a study of the wise. O Kshatriya, a sinful Brahmana becomes rescued from all his sins by a study of the Vedas, if he becomes a forest-recluse and abstains from attachment of every kind. O chief of Kshatriyas, I am, in this life, born in a sinful caste.

24. I cannot see clearly how I may succeed in purifying myself from all sins. On account of some meritorious deed of a former life, I have not lost the memory of my previous births.

25. O king, I throw myself on your mercy! I ask you. Do you remove my doubt. By what auspicious course of conduct should I wish to acquire my liberation? O foremost of men, by what means shall I succeed in getting rid of my Chandalahood.

The Kshatriya said:—

26. Know, O Chandala, the means by which you may be able to acquire liberation. By renouncing your life for the sake of a Brahmana, you may come by a desirable end.

27. By throwing your body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by renouncing your life thus, you may achieve liberation. By no other means will you succeed in acquing it.

Bhishma said:—

28. Thus accosted, that Chandala, O scorcher of enemies, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's riches and as the result of that act attained to a very desirable end.

29. Hence, O son, you should always protect the property of the Brahmanas, if, O chief of Bharata's race, you wish, O you of mighty arms, an end consisting of eternal happiness.

CHAPTER CII.

(ANUSHASANA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, it has been said that all righteous men attain to the same region after death. It is true, O Bharata, that there is difference of position among them?

Bhishma said:—

2. By different acts, O son of Pritha, men acquire different regions. They who are righteous in conduct acquire blissful regions, while they who are sinful acquire miserable regions.

3. Regarding it is cited the old discourse, O son, between the ascetic Gautama and Vasava

4. A certain Brahmana named Gautama, mild and self-controlled and with all his senses under complete control, saw an infant elephant that had lost his mother and that was highly cheerless on that account.

5. Full of mercy and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and powerful elephant.

6. One day, Indra, in the guise of king Dhritarashtra, seized that powerful elephant

which was as huge as a hill and from whose rent temples the juice was trickling down.

7—8. Seeing the elephant dragged away, the great ascetic Gautama of rigid vows said to king Dhritarashtra,—O ungrateful Dhritarashtra, do not rob me of this elephant. It is considered by me as a son and I have reared it with much pain. It is said that between the pious, friendship is formed by merely the exchange of seven words. You should see, O king, that the sin of injuring a friend does not affect you.

Gautama said:—

9—10. You should not, O king, take away by force this elephant which brings me my fuel and water, which protects my hermitage when I am away, which is exceedingly docile and obedient to his instructor, which carefully does what his preceptor commands, which is mild and well-broken, and which is grateful and very dear to me. Indeed, you should not take it away without caring for my protestations and cries.

Dhritarashtra said:—

11. I shall give you a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give you various other kinds of wealth. What use can Brahmanas have with elephants?

Gautama said:—

12. Keep, O king, your kine and maid-servants and coins of gold and various gems and various other kinds of riches. What, O king, have Brahmanas to do with riches.

Dhritarashtra said:—

13. Brahmanas have no use for elephants. Indeed, O learned Brahmana, elephants are intended for Kshatriyas. In taking away an animal, *viz.*, this foremost of elephants, for my use, I cannot be considered as committing any sin. Do you cease obstructing me thus, O Gautama.

Gautama said:—

14. O illustrious king, going even to that region of Yama where the pious live happily and the sinful in grief, I shall take from you this my elephant.

Dhritarashtra said:—

15. They who are destitute of religious acts, they who have no religious faith and are atheists, they who are sinful and are always engaged in pleasing their appetites only they have to go to the region of Yama and suffer the misery he inflicts. Dhritarashtra shall go to a higher region and not there.

Gautama said:—

16. Men are restrained in the region of Yama. No falsehood can be told there. Only truth prevails in that place. There the weak persecute the strong. Going there I shall compell you to yield up this elephant to me.

Dhritarashtra said:—

17. Only those persons who, intoxicated with pride, treat their eldest sister and father and mother as enemies, have to go, O great ascetic, to such a region. I shall go to a higher region. Indeed, Dhritarashtra shall not have to go there.

Gautama said:—

18. Those highly blessed ones go to the region called Mandakini, of king Vaishravana for enjoying joy and comfort. There live Gandharvas and Yakshas and Apsaras. Going even there, O king, I shall compell you to yield up this elephant to me.

Dhritarashtra said:—

19. Those persons who consider hospitality to guests as a vow, who observe good vows, who give shelter to Brahmanas, and who eat what remains after distribution among his dependants, adorn the region called Mandakini of Kuvera. I shall not go there, for a higher region is reserved for me.

Gautama said:—

20. If you go to those charming woods, decked with flowers, which stand on the summit of Meru, which echo with the melodious notes of Kinnaris, and which are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even there and compell you to yield up this elephant to me.

Dhritarashtra said:—

21—22. Those Brahmanas who have mild dispositions, who are devoted to truth, who are endued with scriptural knowledge, who are compassionate to all creatures, who study, the Puranas with all the histories, who pour libations on the sacred fire and make gifts of honey to the Brahmanas, go to such regions, O great Rishi! I shall go to a higher region. Indeed, Dhritarashtra shall not go there. If you are acquainted with any other well-known region of happiness, speak to me, for I shall go even there.

Gautama said:—

23. If you go to the woods owned by Narada and held dear by him; which are adorned with flowers and which echo with the melodious songs of the prince of

Kinnaras, and which are the eternal habitation of Gandharvas and Apsaras, I shall follow you there and compell you to yield up this elephant to me.

Dhritarashtra said:—

24. They who never beg, they who cultivate music and dancing, and always move about happily, proceed to such regions. O great Rishi, I shall go to a region which is higher. Indeed, Dhritarashtra shall not have to go there.

Gautama said:—

25—26. If you go to that region where the Uttara-Kurus blaze in beauty and pass their days happily, O king, in the company of the very celestials, where those beings who originate from fire, those who originate from water, and those who originate from mountains, live happily, and where Shakra rains down the fruition of every desire, and where women live in perfect freedom, uncontrolled by rules of any kind regulating their conduct or motions, and where there is no feeling of jealousy among both the sexes, —if you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

27—28. Those men who are freed from desire for all articles of enjoyment, who abstain from meat, who never take up the rod of punishment, and never inflict the least harm on mobile and immobile creatures, who have formed themselves the soul of all creatures, who never accost others by pronouncing blessings upon them, who are entirely freed from the idea of mineness, who are shorn of attachments for every thing, who view profit and loss as also praise and blame in equal light, only those men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

29. Next to these shine in beauty those eternal regions, full of excellent perfumes which are free from passions of every kind and which are destitute of sorrow. These form the abode of the great king Soma. If you go there, even there shall I proceed and compell you to yield up this elephant to me.

Dhritarashtra said:—

30—31. Those men who always make gifts without receiving any gift, who never accept any service from others, who possess nothing which they cannot give to a worthy person, who are hospitable to all creatures, who are inclined to show favour to every one, who are of forgiving dispositions, who never speak ill of others, who protect all creatures by covering them with mercy, and who are always righteous in their conduct, only those men, O great Rishi, go to such regions. I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

32. Next to these shine in beauty other regions that are eternal free from passion and Darkness and sorrow, and which lie at the foot of the great Sun-God. If you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

33—34. Those men who attentively study the Vedas, who are given to the service of their preceptors, who observe penances and excellent vows, who are firm in truth, who never utter words of disobedience or enmity to their preceptors, who are always alert, and ever ready in the service of elders and preceptors,—they go, O great Rishi, to such regions, they who are pure who are gifted with cleansed souls, who are of controlled speech, who are firm in truth and who are well versed in the Vedas. I shall proceed to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

35. Next to those are the eternal regions which shine in beauty, which are full of excellent perfumes, which are free from passion, and which are destitute of every sorrow. They form the abode of the great king Varuna. If you proceed there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said:—

36—37. Those men who adore the celestials by observing the vow called Chaturmasya, who perform a hundred and ten sacrifices, who pour libations every day on their sacred fire with devotion and faith for three years according to the ordinances declared in the Vedas, who perform without hesitation of all duties, who walk steadily along the way trod by the pious, who steadily sustain the course of conduct followed by the righteous-souled,—only they go to such regions, I shall go to a higher region. Indeed, Dhritarashtra shall not go there.

Gautama said:—

38. Above them are the regions of Indra, free from passion and sorrow, which are difficult of access and coveted by all men,

Going even to the abode of Indra himself of great energy, I shall, O king, compel you to yield up this elephant to me.

Dhritarashtra said :—

39. He who lives for a hundred years, who is gifted with heroism, who studies the Vedas and who celebrates sacrifices with devotion, indeed, such men proceed to the region of Shakra. I shall go to a higher region, Indeed, Dhritarashtra shall not go there.

Gautama said :—

40. Above the firmament are the regions of the Prajapatis, of superior happiness, abounding in every happiness, and shorn of sorrow. Belonging to those powerful ones from whom the creation has originated, they are coveted by all persons. If you go there, even there shall I go and compell you to yield up this elephant to me.

Dhritarashtra said :—

41. Those kings who have bathed upon the termination of the Rajasuya sacrifice, who are gifted with righteous souls, who have protected their subjects properly, and who have washed their limbs with purified water upon the termination of the Horse-sacrifice, go to such regions. Indeed Dhritarashtra shall not go there.

Gautama said :—

42. Next to those, shine in beauty those eternal regions, full of delicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of kine, very hard to get in, where oppression can never be. If you go there, I shall go even there and compell you to yield up this elephant to me.

Dhritarashtra said :—

43—44. He who, having a thousand kine, gives away a hundred kine every year, or having a hundred kine gives away ten every year to the best of his power, or possessing only ten or even five kine gives away therefrom one cow, and they who give a mature old age practising the vow of celibacy all their days, who obey the injunctions of the Vedas, and who, gifted with energy of mind, go to sacred waters and shrines, live happily in the region of kine.

45—48. They who go to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara the sacred forest of Naimisha, Vahuda, Karatoya, Ganga, Gayashiras, Vipasha, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kaushiki, Champa, Saraswati, Drishadwati, and Yamuna,—indeed those illustrious Brahmanas, firm in the observance of vows, who go to these sacred waters,—go to the regions of which you speak. Gifted with celestial bodies and adorned with celestial garlands, those blessed individuals, always emitting the sweetest perfumes, go to the regions of joy. Indeed, Dhritarashtra shall not go there.

Gautama said :—

49—51. Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one who is agreeable or disagreeable, no friend, and no enemy, no decrepitude and no death, and where there is neither virtue nor sin. Going, even to that region which is freed from passion, which is full of happiness, and where there is wisdom and the quality of Sattwa,—indeed, going to even that sacred abode of the self-create Brahman,—I shall compel you to yield up this elephant to me.

Dhritarashtra said :—

52—53. They who are shorn of all attachments, who are gifted with purified souls, who steadily observe the foremost vows, who are given to Yoga which is the outcome of the pacification of the mind, and who have acquired the happiness of Heaven —those persons possessed of the quality of Sattwa—come to the sacred region of Brahman. O great ascetic, you shall not be able to discover Dhritarashtra there.

Gautama said :—

54. There where the foremost of Rathantaras is sung, where altars are covered with the sacred Kusha blades, for the celebration of Pundarika sacrifices, there where Soma-drinking Brahmanas sojourn on cars drawn by excellent horses, going even there I shall compel you to yield up this elephant.

55. I think you are the destroyer of Vritra, *viz.*, the god who has celebrated a hundred sacrifices, engaged in passing through all the regions of the universe. I hope I have not, through mental weakness, committed any fault by the words I have addressed you.

The God of a hundred sacrifices said :—

59. Yes, I am Maghavat. I came on earth for seizing this elephant. I bow to you. Do you command me. I shall immediately accomplish all that you may be pleased to say.

Gautama said :—

56. Do you give me, O king, of the

celestials, this white elephant that is so young, for it is only ten years of age. I have raised it as a child of my own. Living in this forest, it has grown under my eye and has been to me a dear companion. Do you set free this my child that you have seized and wish to take away.

The god of a hundred sacrifices said :—

58. This elephant that has been a son, to you, O foremost of Brahmanas, comes to you looking wistfully at you. See, it smells your feet with its nostrils. My salutations to you. Do you pray for my well-being.

Gautama said :—

59. O king, of the celestials, I do always think of your good. I always offer you worship. Do you also, O Shakra, impart your blessings to me. Given by you, I accept this elephant.

The God of a hundred sacrifices said :—

60. Amongst all those great and foremost of Rishis who firmly follow truth and who have the Vedas planted in their heart, you alone have been able to recognise me. Therefore I am exceedingly pleased with you.

61. Do you, therefore, O Brahmana, come with me speedily, accomyanied by this your son. You are worthy of going to various regions of great happiness, without the delay of even a single day.

Bhishma said :—

62. Having said these words, the holder of the thunderbolt, taking Gautama with him and placing him before, along with his son, *viz.*, that elephant, went to Heaven, that is difficult of attainment by even the pious.

63. He who would listen to this history every day or would recite it, controlling his senses all the while, will go to the region of Brahman even as Gautama himself.

CHAPTER CIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. You have described to us the various kinds of gift, tranquillity of soul, Truth, mercy, contentment with one's married wife, and the merits of gift.

2. You know very well, O grandfather, that there is nothing whose power is superior to that of Penances. You should explain to us what forms the highest penance.

Bhishma said :—

3. I tell you, O Yudhishthira, that one acquires a regions of happiness according to the nature of penances he practises. This is what I hold, O son of Kunti, that there is no Penance superior to abstention from food.

4. Regarding it is recited the ancient discourse between Bhagiratha and the illustrious Brahman.

5. We have heard, O Bharata, that Bhagiratha attained to that region which is superior to that of the celestials of kine, and of the Rishis.

6. Seeing this, O monarch, the Grandfather Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, have you attained to this region that is so hard to get at.

7. Neither the celestials, nor Gandharvas, nor mankind, O Bhagiratha, succeed in coming here without having performed the severest austerities. How, indeed, have you come by this region.

Bhagiratha said :—

8. I used to make gifts of hundred thousands of gold coins to the Brahmanas practising the vow of celibacy all the while. It is not by dint of the merit of those gifts, O learned one, that I have acquired this region.

9. I celebrated the Ekaratri (one-night's) sacrifice (consisting of fasts and gifts) for ten times, and the Pancharatri (five-nights') sacrifices for as many times. I performed eleven times the Ekadashratri sacrifice. I performed a hundred times the great sacrifice of Jyotishtoma. It is not, however, through the merits of those sacrifices that I have acquired this region of happiness.

10. For a hundred years I lived continuously by the side of the sacred Jahnavi, all the while performed the severest austerities. There I made gifts to the Brahmanas of thousands of males and numberless female slaves.

11. By the side of the Pushkara lake I made gifts to the Brahmanas, for a hundred thousand times, a hundred thousand horses, and two hundred thousand kine.

12. I also gave away a thousand women of great beauty, each adorned with golden moons, and sixty thousand more, decked

with ornaments of pure gold. It is not, however, through the merits of those deeds that I have succeeded in acquiring these regions.

13. O lord of the universe, performing those sacrifices known as Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom gave milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her.

14. Celebrating many Soma sacrifices, I gave away to each Brahmana ten kine each of whom gave milk, and each of whom had brought forth only her first calf, besides making presents to them of hundreds of kine belonging to that kind which is known by the name of Rohini.

15. I also gave away to the Brahmanas twice ten Prayutas of other kine, all giving milk, It is not through the merit of those gifts, O Brahman, that I have succeeded in acquiring to this region of happiness.

16. I also gave away a hundred thousand horses of the Valhika breed, all of white complexion, and adorned with garlands of gold. It is not, however, through the merits of those deeds that I have acquired this region.

17. I gave also eight crores of golden coins to the Brahmanas, O Brahman, and another ten crores also, in each sacrifice that I celebrated. It is not, however, through the merits of those deeds that I have acquired this region of happiness.

18. I also gave away seventeen crores of horses, O Grandfather, each of green color, each having black ears, and each adorned with garlands of gold.

19. I also gave away seventeen thousand huge elephants having teeth as large as plough-shares, each having those whirls on its body, which are called Padmas, and each bedecked with garlands of gold.

20. I gave away ten thousand cars, O Grandfather, whose parts were made of gold, and which were adorned with various ornaments of gold.

21. I also gave away seven thousand other cars with horses yoked to each. All the horses that were yoked to them were adorned with ornaments of gold. Those cars represented the presents of a sacrifice and were of exactly that kind which is indicated in the Vedas.

22. In the ten great Vajapeya sacrifices that I celebrated, I gave away a thousand heroes each gifted with the power of Indra himself, judged by their prowess and the sacrifices they had celebrated.

23—24. Spending a vast sum of money, O Grandfather, and celebrating eight Rajashya sacrifices, I gave away to the Brahmanas who officiated in them, a thousand kings whose necks were adorned with garlands of gold, after having defeated them in battle. It is not, however, through the merits of those deeds that I have acquired this region.

25. In those sacrifices, O Lord of the universe, I made presents as profuse as the stream of Ganga herself. Each Brahmana I gave two thousand elephants decked with gold, as many horses adorned with golden ornaments, and a hundred villages of the best kind.

26—27. Indeed, I gave these thrice to each Brahmana observant of penances, living on regulated diet, adopting tranquillity of soul, and controlling speech, I lived for a long time on the breast of Himavat by the side of that Ganga whose irresistible current was borne by Mahadeva on his head. It is not through the merit of these deeds, O grandfather, that I have acquired this region.

28. Throwing the Shami, I worshipped the gods in numberless such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in thirteen days, besides many Pundarikas. I have not acquired this region through the merits of any of those sacrifices.

29. I gave to the Brahmanas eight thousands of white bulls, each possessed of a beautiful hump, and each having one of its horns covered with gold. To them I also gave beautiful wives whose necks were adorned with chains of gold.

30. I also gave away masses of gold and wealth of other kinds. I gave away hills of gems and valuable stones. I gave away Villages, thousands in number and filled with wealth and corn.

31. With all my senses about me, I gave away the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I celebrated. It is not, however, through the merits of those deeds that I have acquired this region.

32. I worshipped the celestials in a sacrifice that is completed in eleven days. Twice I worshipped them in sacrifices that are completed in twelve days. I worshipped them also many a time in the Horse-sacrifices. I performed the Arkayana sacrifice sixteen times. It is not through the merits of those deeds that I have acquired this region.

33. I also gave each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that deed that I have acquired this region.

34. For thirty years, with heart perfectly freed from anger, I observed the Turayana vow that has very superior merit, and gave away to the Brahmanas every day nine hundred kine.

35. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species and gave milk at the time I gave them away. It is not through the merits of those deeds, O king of the deities, that I have acquired this region.

36. I adored thirty fires, O Brahman, every day. I worshipped the celestials in eight sacrifices in which the fat of all animals was poured on the fire. I worshipped them in seven sacrifices in which the fat of human beings was poured on the fire.

37. I adored them in a thousand and twenty-eight Vishwajit srcrifices. It is not through the merits of those sacrifices, O king of all the celestials, that I have acquired this region.

38. On the banks of Sarayu and Vahuda and Ganga, as also in the forest of Naimisha, I gave away millions of kine to the Brahmanas. It is not through the merits of those deeds that I have acquired this region.

39. The vow of fast had been known to Indra. He had, however, kept it a secret. Shukra, the descendent of Bhrigu, gained a knowledge of it by means of spiritual sight acquired through penances. Burning with energy as he does, it is Ushanas who first made it known to the universe. I observed that vow, O boon-giving Deity.

40. When I finished that very superior vow, the Brahmanas became all pleased with me. A thousand Rishis came there.

41. All those Brahmanas and Rishis, O powerful lord, pleased with me, said,—Do you go to the region of Brahman!—It is on account of the merits of that vow that I have succeeded in acquiring this region of very superior happiness. There is no doubt in this.

42. Asked by the Supreme Creator of all things, I have duly explained the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to you, O foremost of all the celestials. Be propitiated with me.

Bhishma said:—

43. King Bhagiratha, who had said so and who was worthy of every honor, was, on the conclusion of his speech, honored by Brahman according to the rites ordained for that purpose.

44. Do you, therefore, O Yudhishthira, observe the vow of fast and adore the Brahmanas every day. The words uttered by Brahmanas can do every thing both in this world and in the next.

45. Indeed, the Brahmanas should ever be pleased with gifts of dresses and food and white-complexioned kine and good dwelling houses and palaces. The very celestials should please the Brahmanas. Freeing yourself from cupidity, do you practise this vow of very superior merit that is not known to all.

CHAPTER CIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Man, it is said, is gifted with a period of life extending for a hundred years, and with great energy and power. Why then, O grandfather, do human beings die even in their youth?

2. By what does a man become long-lived, and by what is his life shortened? Through what does a man acquire the fame that depends upon great deeds? Through what does one acquire wealth and prosperity?

3. Is it by penances, or celibacy or silent recitation of sacred Mantras, or drugs? Is it by his deeds, or mind, or speech? Do you explain to me this, O grandfather.

Bhishma said:—

4. I shall tell you what you ask me. In fact, I shall tell you what the reason is for which one becomes short lived, and what the reason is for which one becomes long-lived.

5. I shall also explain to you the reason for which one succeeds in winning the fame that depends on great deeds, and the reason for which one succeeds in acquiring riches and prosperity. Indeed, I shall enlighten you about the manner in which one must live in order to be possessed of what is good for him.

6. It is by conduct that one acquires a long life, and it is by conduct that one

acquires riches and prosperity. Indeed, it is by conduct that one acquires the fame that depends upon great deeds both in this world and in the next.

7. The man whose conduct is improper or wicked never acquires a long life. All creatures fear such a man and are oppressed by him.

8. If, therefore, one wishes his own advancement and prosperity, one should, in this world, follow the path of righteousness and conduct himself properly. Good conduct succeeds in removing the inauspiciousness and misery of even one that is sinful.

9. Virtue is singled out by conduct. The good and virtuous are so on account of the conduct they follow. The marks, again, of good conduct are afforded by the deeds of those that are good or righteous.

10. People regard that man who acts righteously and who does good acts even if they only hear of him without actually seeing him.

11. The atheists, they who are destitute of all acts, they who are disobedient to preceptors and violate the injunctions of the scriptures, they who are unacquainted with and, therefore, unobservant of duties, and they who are wicked of conduct, become short-lived.

12. They who are of improper conduct, they who violate all restraints, they who are unscrupulous about sexual congress, become shortlived here and have to go to Hell hereafter.

13. Even those men live for a hundred years who, though destitute of all accomplishments, follow propriety and righteousness of conduct and become endued with faith and freed from malice.

14. He who is free from anger, who is truthful in speech, who never does any injury to any creature in the universe, who is shorn of malice and crookedness and insincerity, succeeds in living for a hundred years.

15. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in living long.

16. One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and worldly profit. Getting up from bed, one should then wash his face and mouth, and joining his hands in an attitute of respect, then say the morning prayers.

17. In this way, one should when evening ets in, say his evening prayers also, controlling speech the while. One should never look at the rising sun, nor at the setting sun.

18. Nor should one look at the sun when he is in eclipse; nor at his image in the water, nor at midday when he is at the meridian. The Rishis, on account of their worshipping the two twilights, with great regularity succeeded in acquiring longevity.

19—20. Hence one should, controlling speech, say his prayers regularly at the two twilights. As regards those Brahmanas who do not say their prayers at the two twilights, a righteous king should set them to perform such deeds as are ordained for the Shudras. Persons of every caste should never have sexual congress with other people's wives.

21. There is nothing that shortens life so effectually as sexual union with other people's wives.

22. The adulterer shall have to live in Hell for as many thousand years as the number of pores on the bodies of the women with whom he may commit the offence.

23. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the celestials in the forenoon.

24—27. One should not gaze at urine or fæces, or tread on it or touch it with one's feet. One should not see out on a journey at early dawn, or at mid-day, or in the evening twilight, or with a companion that is unknown, or with a Shudra, or alone. While passing along a road, one should standing aside, always give way to a Brahmana, to kine, to kings, to an old man, to one that is loaded with a burthen, to a woman big with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon the crossing of four roads, walk round it before pursuing his journey. At mid-day, or at midnight, or at night in general, or at the two twilights, one should not proceed to the crossings of the four roads. One should never wear sandals or clothes that have been worn by another.

28—30. One should always observe the vow of celibacy, and should never cross his legs. One should observe the vow of celibacy on the day of the new moon, as also, on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not killed in sacrifices. One should never eat the flesh of the back of an animal. One should avoid censuring and caluminating others, as also all kinds of deceitful conduct.

31. One should never cut others with wordy arrows. Indeed, one should never utter any cruel speech. One should never accept anything in gift from a person who is low and vulgar. One should never utter such words as pain other people or as are inauspicious or as are sinful.

32. Wordy arrows fall from the mouth. Pierced therewith, the victim grieves day and night. The wise man should never shoot them for cutting the vitals of other people.

33. A forest, pierced with arrows or cut down with the axe, grows again. The man, however, who is pierced with words unwisely spoken, becomes the victim of wounds that fester and bring on death.

34. Barbed arrows and Nalikas and broad-headed arrows are capable of being extracted from the body. Wordy arrows, however, are incapable of being extracted, for they lie embedded in the very heart.

35. One should not taunt a person who is defective of a limb or who has a limb in excess, or one who is shorn of learning, or one who is miserable, or one who is ugly or poor, or one who is shorn of strength.

36. One should avoid atheism, vilifying the Vedas, censuring the celestials, malice, pride, arroganee, and harshness.

37. One should not angrily, take up the rod of punishment for laying it upon another. Only the son or the pupil, it has been said, can be mildly reprimanded for purposes of instruction.

38. One should not, vilify Brahmanas; nor should point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, his life becomes shortened.

39. Having answered calls of nature or having walked over a road, one should wash his feet. One should also wash his feet before sitting to recite the Vedas or to eat any food.

40. These are the three things which are considered as pure and sacred by the celestials and as such fit for the Brahmana's use, *viz.*, that whose impurity is unknown, that which has been washed in water, and that which has been well spoken of.

41. Samayava, Krishara, meat, Shashakuli, and Payasa should never be cooked for one's ownself. Whenever cooked, these should be offered to the celestials.

42. One should attend every day to his sacred fire. One should every day give alms. One should, controlling speech the while, clean his teeth with the tooth-stick.

43—44. One should never be in bed when the sun is up. If one fails any day to be up with the sun, he should then perform an expiation. Rising from bed, one should first salute his parents, and preceptors, or other elders worthy of respect. By so doing one acquires a long life. The tooth-stick should be thrown off when done with, and a new one should be used every day.

45. One should eat food which is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses controlled, answer calls of nature, facing the north.

46—47. One should not adore the celestials without having first washed his teeth. Without also adoring the celestials first, one should never repair to any person except his preceptor or one who is old in years or one who is righteous or one who is wise. Wise men should never see themselves in an unpolished or dirty mirror.

48. One should never know a woman that is unknown or with one that is big with child.

49. One should never sleep with head turned towards the north or the west. One should not lie down upon a broken bedstead.

50. One should not sleep on a bed without having examined it first with the help of a light. Nor should one sleep on a bed with another by his side. One should never sleep in a transverse direction. One should never make an agreement with atheists or do anything in conjunction with them.

51. One should never drag a seat with the foot and sit on it. One should never bathe in a nude state nor at night.

52. An intelligent person should never allow his limbs to be rubbed or pressed after bathing. One should never smear unguents upon his body without having first gone through bath. Having bathed, one should never wave his cloth in the air.

53. One should not wear wet clothes every day. One should never take off his body the garlands of flowers one may wear. Nor should one wear such garlands over his outer garments.

54. One should never even talk with a woman during the period of her menses. One should not answer a call of nature on a field or at a place too near an inhabited village.

55. One should never answer a call of nature on a piece of water. One should first wash his mouth thrice with water before eating any food.

56. Having finished his meals, one should wash his mouth thrice with water and twice again. One should eat, with face turned eastwards, his food, controlling speech the while and without censuring the food that is eaten.

57. One should always leave a residue of the food that is placed before one for eating. Having finished his meals, one should mentally touch fire. If one eats with face turned eastwards, he becomes long-lived. By eating with face turned southwards, one acquires great fame.

58. By eating with face turned westwards, one acquires great riches. By eating with face turned northwards, one becomes truthful in speech. Having finished his meals, one should wash all the upper holes of one's body with water.

59. Likewise, all the limbs, the navel, and the palms of the hands should be washed with water. One should never sit upon husk of corn, or upon hair, or upon ashes, or upon bones.

60. One should, never use the water that has been used by another for bathing. One should always perform the Homa for propitiating the celestials, and recite the Savitri Mantras.

61. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature standing. One should never answer a call of nature on ashes or in a cowpen.

62. One should wash his feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to his meals after having washed his feet, lives for a century.

63. One should never touch these three things, while one is in an impure state, *viz.*, fire, a cow, and a Brahmana. By observing this rule, one lives long.

64. One should not, while he is in an impure state, cast one's eyes on these three things, *viz.*, the sun, the moon and the stars.

65. The life-breaths of a young man go upwards, when an old and venerable person comes to his house. He gets them back by standing up and properly saluting the guest.

66. Old men should always be saluted. One should, upon seeing them, offer seats with his own hand. After the old man has taken his seat, a person should sit and remain with hands joined in respect. When an old man goes along the road, one should always follow him instead of walking ahead.

67. One should never sit on a torn or broken seat. One should, without using it any longer, throw away a broken vessel of white brass. One should, never eat without a piece of upper garment covering his body. One should never bathe in a nude state.

68. One should never sleep in a naked state. One should never even touch the remnants of other people's dishes and plates. One should never, while he is in an impure state, touch another's head, for it is said in the scriptures that the vital airs are all concentrated in the head.

69. One should never strike another on the head or seize another by the hair. One should not join his hands together for scratching his head.

70. One should not, while bathing, repeatedly dip his head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards put oil to any part of his body.

71. One should never take his meals without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when he is impure. Nor should one study while is impure.

72—74. When a storm rises or a bad smell spreads itself in the atmosphere, he should never think of the Vedas. Persons knowing ancient history recite a Gatha sung by Yama in days of yore. He who runs while impure or studies the Veda under similar circumstances, indeed, that twice-born Brahman who studies the Veda at forbidden times loses his Veda and shortens his life.

75—76. Hence, one should never study the Veda with rapt attention at forbidden times. They who answer a call of nature, with face towards the sun or towards a burning fire, or towards a cow, or towards a twice-born person; or on the road, become shortlived. At day time both calls of nature should be answered with face turned towards the north.

77—78. At night, those calls should be answered facing the south. By so doing one does not shorten his life. One who wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, *viz.*, the Brahmana, the Kshatriya, and the snake. All three are gifted with dreadful poison. The snake, if angry, burns the victim with only a look of its eye.

79. The Kshatriya also, if angry, burns the object of his anger, as soon as he sees him, with his energy. The Brahmana,

stronger than any of these two, destroys, not only the object of his anger but his entire family as well, not by looks alone but by thought also.

80. A wise man should, therefore, tend these three carefully. One should never engage in any disputation with his preceptor.

81. O Yudhishthira, if the preceptor becomes angry, he should always be pacified with due honors. If the preceptor is entirely in the wrong, still one should follow and honor him.

82. Forsooth, calumnious sayings against the preceptor always consume the lives of those who utter them. One should always answer a call of nature at a spot far distant from his dwelling place. One should wash his feet at a distance from his dwelling place.

83. One should always throw the remnants of his dishes and plates at a spot distant from his dwelling place. Indeed, he who wishes for his own behoof should do all this. One should not wear garlands of red flowers. Indeed, the wise should wear garlands of white flowers.

84. Rejecting the lotus and the lily, O you of great might, one may bear on his head, however, a flower that is red, even if it be an aquatic one.

85. A garland of gold can never become impure. After one has bathed, O king, he should use perfumes mixed with water.

86 One should never wear his upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes used by another. One should not, again, wear a piece of cloth that has not its fringes.

87. When one goes to bed, O king, he should wear a different piece of cloth. When passing along a road, one should wear a different piece of cloth. So also, when adoring the celestials, one should wear a different piece of cloth.

88. The intelligent man should smear his limbs with unguents made of Priyangu, sandal wood, Vilwa, Tagara, and Keshara.

89. In observing a fast, one should purify himself by a bath, and adorn his body with ornaments and unguents. One should always abstain from sexual union on days of the full moon and the new moon.

90. One should never, O king, eat off the same plate with another even if he be of his own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her menses.

91. One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a part thereof to persons who wistfully gaze at the food that one happens to take. The intelligent man should never sit near an impure person. Nor should one sit near persons who are foremost in virtue.

92—93. All food that is forbidden in religious rites should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who seeks his own good. The flesh of goats, of kine, and the peacock, should never be eaten.

94—95. One should also abstain from dried flesh and all flesh that is stale. The intelligent man should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not killed in sacrifices. One should, with rapt attention, eat once on the morning and once in the evening, abstaining entirely from all food in the interval.

96. One should never eat any food in which he may find out a hair. Nor should one eat at the Shraddha of an enemy. One should eat silently; one should never eat without covering his body with an upper garment, and without sitting down.

97—100. One should never eat any food placing it on the naked ground. One should never eat except in a sitting posture. One should never make any noise while eating. The intelligent man should first offer water and then food to one who has become his guest, and after having served the guest thus, should then take his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat dreadful poison. As regards water and Payasa and flour of fried barley and curds and clarified butter and honey, one should never, after drinking or eating these, offer the residue thereof to others. One should never, O king, eat any food hesitatingly.

101. One seeking one's own good, should never drink curds finishing his meal. After the meal is finished, one should wash his mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right food in it.

102. After washing, one should touch the crown of his head with the (right) hand. With rapt attention, one should next touch fire.

103 The man who knows how to observe all these ordinances carefully succeeds in acquiring the foremost place among his kinsmen. One should, after finishing his meals, wash his nose and eyes and ears and navel and both hands with water.

104. One should not, however, keep his hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma.

105–106. On the back of the little finger, it is said, is situate the Deva-Tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for performing the Pitri rites, after touching water according to the ordinance. One should never vilify other people. Nor should one ever utter anything that is disagreeable.

107. The man who desires his own good, should never seek to bring on himself the wrath of others. One should never seek to talk with an outcaste. The very sight of such a person should be shunned.

108. One should never come in contact with a degraded person. By avoiding such contact one succeeds in acquiring a long life. One should never indulge in sexual intercourse at day time. Nor should one know a maiden, or a harlot nor a barren woman.

109–110. One should never know a woman who has not bathed after the expiry of her menses. By avoiding such acts one succeeds in acquiring a long life. After washing the several limbs directed, in view of religious acts, one should wash his lips thrice, and once more twice. By doing this, one becomes purified and fit for religious rites. The several organs of sense should each be washed once, and water should also be sprinkled over the entire body.

111–112. Having done this, one should perform the adoration of the departed Manes and the celestials, according to the ordinances of the Vedas. Listen to me, O you of Kuru's race, as I tell you what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all deeds requiring purification, the Brahmana should rinse his mouth with water placed on the limb called the Brahma-tirtha.

113–114. After ejecting any matter from the throat or spitting, one should wash his mouth before he can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be accomodated in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in winning both fame and longevity. To keep pigeons as also parrots both male and female, in one's house is highly blessed.

115–116. If these live in one's house, they succeed in removing calamity. The same is the case with cockroaches. If fireflies and vultures and wood-pigeons and bees enter a house and live in it, acts of propitiating the celestials should be performed. These are creatures of evil omen, as also ospreys.

117. One should never give out the secrets of great men; one should never have sexual union with a forbidden woman. Nor should one ever have such union with the consort of a king or with women who are the friends of queens.

118–120. One should never make friends with physicians, or with children, or with persons who are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brahmanas and for such as seek his protection. By doing this, O king, one acquires a long life. A wise man should live in such a house as has been constructed with the help of a Brahmana and an engineer skilled in his calling, if, indeed, O king, he seeks for his own behoof. One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge.

121. An intelligent man should never eat also at such an hour. By acting thus, one acquires a long life. One should never perform any act in honor of the departed Manes at night time. One should not adorn his body after finishing his meals.

122. One should not bathe at night, if he seeks his own aggrandisement. One should also, O Bharata, always abstain from the flour of fried barley at night.

123. The residue of food and drink, as also the flowers with which one has adored the celestials, should never be used. Inviting a guest at night, one should never, with excessive courtesy, compell him to eat to his fill. Nor should one eat to his fill, at night.

124–125. One should not kill a bird (for eating it), especially after having fed it. A wise man should espouse a maiden born in a high family, gifted with auspicious marks, and of full age. Begetting children upon her and thus perpetuating his race by that means, one should make over his sons to a good preceptor for being educated generally, O Bharata, as also in the especial customs of the family, O monarch. The daughters that one may beget should be married to youths of respectable families, who are again possessed of intelligence.

127. Sons should also be settled and a portion of the family inheritance given to them, O Bharata, as their provision. One should bathe by dipping his head in water before he sits down to perform any act in honor of the departed Manes or the deities.

128. One should never perform a Shraddha under the constellation of his nativity. No Shraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Krittika, O Bharata.

126. The Shraddha should never be performed under any of those constellations that are considered as dreadful (such as Ashlesha, etc,) and any of those that upon calculation, seem to be hostile. Indeed, in this matter, all these constellations should be avoided which are forbidden in astrology.

130. One should sit facing either the east or the north while being shaved by a barber. By so doing, O great king, one succeeds in living long.

131. One should neither vilify others nor reproach himself, for, O chief of the Bharatas, it is said that calumny is sinful whether of others or of oneself.

132. In marrying, one should avoid a woman who is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravars should also be avoided; as also one who is ill-formed in body; as also one who has been born in the race to which one's mother belongs.

133. A wise man should never know a woman who is old, or one who has given up the domestic mode of life for entering the forest mode, or one who is faithful to her husband or one whose organs of generation are not healthy or well-formed.

134—136. You should not marry a woman who is of a yellow color, or one who is attacked with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called leprosy has appeared, or one belonging by birth to a family in which there are early deaths. Only that maiden who is gifted with auspicious indications, and who is accomplished for all sorts of qualifications, who is agreeable and beautiful, should be married. One should marry, O Yudhishthira, in a family who is higher or at least equal to his own.

137—138. One who is desirous of his own prosperity, should never marry a woman who is of an inferior caste or who has fallen away from the caste of her birth. Carefully lighting up the fire, one should perform all those acts which have been ordained and declared in the Vedas or by the Brahmanas. One should never seek to injure women. Wives should always be protected.

139. Malice always shortens life. Hence, one should always abstain from entertaining malice. Sleep at day time shortens life. To sleep after the sun-rise shortens life.

140. They who sleep at any of the twilights, or at nightfall, or who go to sleep in, a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.

141. One should, O Bharata, carefully abstain from reading or reciting the Vedas, and eating, and bathing at eventide.

142. When the evening twilight sets in one should collect his senses for meditation, without doing any act. One should collect his senses for meditation, without any act. One should, O king, bathe and then adore the Brahmanas.

143—144. Indeed, one should bathe before adoring the celestials and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation, if he wishes to only see how the sacrifice is conducted. If one goes to a sacrifice without an invitation and if one does not on that account, receive proper adoration from the sacrificer, his life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever go alone to any place at night.

145—146. Before evening sets in, one should return to his house and remain within it. One should always obey the commands of his parents and preceptor, without at all judging whether those commands or good not. One should, O king, attend carefully to the Vedas and the military science.

147. Do then, O king, carefully attend to the practice of riding an elephant, a horse and a war-chariot. The man who attends to these with care, succeeds in acquiring happiness.

148. Such a king succeeds in becoming unconquerable by enemies, and govern his servants and kinsmen without any of them being able to subjugate him. The king who attains to such a position and who carefully attends to the duty of protecting his subjects, has never to incur any loss.

149. You should, O king, be proficient in logic, as also the science of words, the

science of music, and the four and the sixty branches of knowledge known by the name of Kala.

150. One should every day hear the Puranas and the histories and all the other narratives that exist, as also the biographies of all great men.

151. When one's wife is in her season, one should never know her, nor even summon her for conversation. A wise man may take her into his company on the fourth day after the bath of purification.

152. If one holds sexual union on the fifth day from the first appearance of the catamineal flow he gets a daughter. By holding it on the sixth day, he gets a son. A wise man should, in the matter of sexual intercourse attend to this rule.

153. Kinsmen and relatives by marriage and friends should all be treated with respect. One should, to the best of his power, worship the celestials in sacrifices, giving away various kinds of articles as sacrificial presents.

154. After the period laid down for the domestic mode of life, one should, O king, become a hermit. I have thus told you briefly all the characteristics of persons who succeed in living long.

155. What I have not told you should be heard by you from the mouths of persons well-versed in the three Vedas, O Yudhishthira. You should know that conduct is the root of prosperity. Conduct increases fame.

156. It is conduct which prolongs life, It is conduct which destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge.

157. It is conduct which begets virtue, and it is virtue which prolongs life. Conduct gives fame, long life, and Heaven. Conduct is the most efficacious rite of propitiating the celestials. The Self-create Brahman himself has said that one should show mercy to all orders of men.

CHAPTER CV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O chief of Bharata's race, how the eldest brother should treat his younger brothers, and how the younger brothers should behave towards their eldest brother.

Bhishma said:—

2. Do you, O son, always behave towards your younger brothers as their eldest brother should. You are always the eldest of all these your brothers. You should always treat your younger brothers in the way in which a preceptor treats his disciples.

3. If the preceptor happens to ube unwise, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor is possessed of purity and good conduct, the disciple also succeeds in acquiring conduct of the same kind, O Bharata.

4. The eldest brother should at times not notice the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any sin, the eldest brother should correct them by indirect ways and means.

5. If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons who are enemies, O son of Kunti, who feel pain on seeing such good understanding and who, therefore, always seek to bring about a disunion, try to disunite the brothers and sow dissension among them.

7. It is the eldest brother who increases the prosperity of the family or destroys it entirely. If the eldest brother happens to be not gifted with sense and wicked in conduct, he encompasses the destruction of the whole family.

7. That eldest brother who injures his younger brothers ceases to be considered as the eldest and forfeits his share in the family property and deserves to be checked by the king.

8. That man who acts deceitfully, has, forsooth, to go to the regions of grief and every kind of evil. The birth of such a person is of no avail like the flowers of the cane.

9. That family in which a sinful person is born becomes subject to every evil. Such a person brings about infamy, and all the good deeds of the family disappear.

10. Such among the brothers as are addicted to wicked deeds forfeit their shares of the family property. In such a case, the eldest brother may appropriate the entire joint property without giving any portion thereof to his younger brothers.

11. If the eldest brother makes any money, without using the paternal property and by going to a distant place he may appropriate for his own use, such wealth with-

out giving any share thereof to his younger brothers.

12. If brothers wish (during the life-time of their father) to partition the family property, the father should give equal shares to all his sons.

13. If the eldest brother happens to be a vicious man and without any accomplishments, he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after.

14. Persons convervast with the efficacy of righteousness hold that virtue is the highest good. The Upadhyaya is superior to even ten Acharyyas. The father is equal to ten Upadhyayas.

15 The mother is equal to ten fathers or even the whole Earth. There is no senior equal to the mother. Indeed, she is above all in respect of the reverence due to her.

16 It is, therefore, that people regard the mother to deserve so much respect. After the demise of the father, O Bharata, the eldest brother should be considered as the father.

17. It is the eldest brother who should assign to them their means of support and protect and maintain them. All the younger brothers should bow to him and obey his command.

18. Indeed, they should depend upon him, as they did upon their father during his life-time. So far as the body is concerned, O Bharata, it is the father and the mother who creates it.

19. That birth, however, which the Acharyya ordains, is considered as the true birth which is, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like a mother. The wife of the eldest brother also is like the mother, for the younger brother, in infancy, receives nursing from her.

CHAPTER CVI.

(ANUSHASANA PARVA).—

Continued.

Yudhishthira said :—

1. O grandfather, all the orders of men, including the very Mlechchhas, are naturally disposed to observe fasts. We, however, do not know the reason thereof.

2. We have heard that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandfather, are the other castes to be taken as acquiring any merit by the observance of fasts?

3. How have vows and fasts come to be observed by persons of all castes, O king? What is that end which one devoted to the observance of fasts, acquires?

4. It has been said that fasts are greatly meritorious and that fasts are a great refuge. O king, what is the fruit that is acquired in this world by the man who observes fasts?

5. By what means is one purged of his sins? By what means does one acquire virtue. By what means, O best of the Bharatas, does one succeed in acquiring Heaven and merit.

6. After having observed a fast, what should one give away, O king? O tell me, what those duties are by which one may succeed in acquiring objects leading to happiness.

Vaishampayana said :—

7. Kunti's son begotten by the deity of Dharma, who was conversant with every duty and who said so to him, Shantanu's son, Bhishma, who knew every duty, answered in the following words.

Bhishma said :—

8. Formerly, O king, I heard of these high merits, O chief of Bharata's race, as belonging to the observance of fasts according to the ordinance.

9 I had, O Bharata, asked the Rishi Angiras of great ascetic merit, the very same questions which you have asked me to-day.

10. Accosted by me thus, the illustrious Rishi, who originated from the sacrificial fire, answered me even thus about the observance of fasts according to the ordinance.

Angiras said :—

11. Fasts for three nights together, are ordained for Brahmanas and Kshatriyas, O delighter of the Kurus. Indeed, O king, a fast for one night, for two nights, and for three nights, may be observed by them.

12. Fast for one night is ordained for Vaishyas and Shudras. If they observe fasts for two or three nights by mistake, such fasts never bring on their advancement.

13. Fasts for two nights have been ordained for Vaishyas and Shudras (on certain special occasions). Fasts for three nights, however, have not been ordained for them by persons knowing duties.

14—15. The wise man who, with his senses and soul under restraint, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes gifted with forgiveness and personal beauty and knowledge of scriptures. Such a person never becomes childless and poor.

16—18. He who celebrates sacrifices for worshipping the deities on the fifth and the sixth days of the moon, becomes superior to all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from diseases and possessed of great energy. The man who abstains from one meal every day throughout the month called Margashirsha, should, with respect and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes gifted with prosperity, and all sorts of grain become his.

19. He becomes gifted with energy. In fact, such a person reaps profuse harvest from his fields, acquires great riches and much corn.

20. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes a gainer of good fortune and pleasant features and great fame.

21. He who passes the whole month of Magha, abstaining every day from one of the two meals, is born in a high family and attains to a position of eminence among his kinsmen.

22. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily acknowledge his sway.

23. He who passes the whole of the month of Chaitra, taking every day one meal only, is born in a high family and becomes rich in gold, gems, and pearls.

24. The person, whether male or female, who passes the month of Vaishakha, taking himself or herself every day one meal, and keeping his or her senses under restraint, succeeds in attaining to a position of eminence among kinsmen.

25. The person who passes the month of Jaishthya taking himself every day one meal, succeeds in acquiring a position of eminence and great riches. If a woman, she reaps the same reward.

26. He who passes the month of Asha- taking himself one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great riches, and a large progeny.

27. He who passes the month of Sravana, taking himself one meal a day receives the honors of Abhisheka wherever he may happen to live, and attains to a position of eminence among kinsmen whom he supports.

28. That man who takes himself only one meal a day for the whole month of Proshthapada, becomes possessed of great riches.

29. The man who passes the month of Ashwin, taking himself one meal a day, becomes pure in soul and body, possessed of many animals and vehicles and a large progeny.

30. He who passes the month of Kartika, taking himself one meal every day, becomes possessed of heroism, many wives and great fame.

31. I have now told you, O king, what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell you what the rules are about the lunar days.

32. The man who, abstaining from it every day, takes rice at the termination of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life.

33. He who observes fasts for three nights every month and acts thus for two and ten years, acquires a position of eminence among his kinsmen and friends, without a rival to contest his claim and without any anxiety caused by any one trying to rise to the same height.

34. These rules which I speak of, O chief of Bharata's race, should be observed for twelve years. Be disposed to do it.

35—35. That man who eats once in the forenoon and once after evening and abstains from drinking at the interval, and who shows mercy towards all creatures, and pours libations of clarified butter on his sacred fire every day, acquires success, O king, in six years. There is no doubt in this. Such a man acquires the merit of the Agnishtoma sacrifice.

37. Gifted with merit and freed from every sort of stain, he acquires the region of the Apsaras which echo with the sound of songs and dance, and passes his days in the company of a thousand highly beautiful ladies.

38. He rides on a car of the color of

melted gold and receives great honors in the region of Brahma.

39—40. After the exhaustion of that merit, such a person returns to Earth and acquires elevated position. That man who passes one whole year, taking himself every day only one meal, acquires the merit of the Atiratra sacrifice. He ascends to Heaven after death and receives great honors there.

41—42. Upon the termination of that merit he returns to the Earth and acquires a position of eminence. He who passes one whole year fasting for three days in succession and taking food on every fourth day, and abstaining from injury from every sort, adhering to truthfulness of speech, and keeping his senses under control, acquires the merit of the Vajapeya sacrifice.

43—44. Such a person ascends to Heaven after death and receives great honors there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, gains the merit of the Horse sacrifice. The chariot he rides, is drawn by Chakravakas.

45—46. Such a man enjoys every kind of happiness in Heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, gains the merit of the Gavamaya sacrifice. The chariot he rides, is drawn by swans and cranes.

47—48. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, taking food only at intervals of a fortnight, gains the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man lives in Heaven for sixty thousand years.

49. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king.

50. He who passes a whole year, drinking only a little water at the termination of every month, acquires, O king, the merit of the Vishwajit sacrifice.

51. Such a man rides a chariot drawn by lions and tigers. He lives in Heaven for seventy thousand years in the enjoyment of every sort of happiness.

52. No fast for more than a month, O king, has been ordained. Even this, O son of Pritha, is the ordinance about fasts that has been declared by sages conversant with duties.

53. That man who, unafflicted by disease and free from every malady, observes a fast, indeed acquires, at every step, the merits of Sacrifices.

54. Such a man ascends to Heaven on a car drawn by swans. Gifted with power, he enjoys every sort of happiness in Heaven for a hundred years.

55. A hundred Apsaras of the most beautiful features, wait upon, and sport with him.

56. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those ladies.

57. Such a person rides on a car drawn by a thousand swans. Living, again, in a region teeming with hundreds of the most beautiful ladies, he passes his time in great joy.

58—59. The person who seeks Heaven, does not want strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of medicine when he is ill, or soothings by others when he is angry, or the mitigation, by the expenditure of money, of sorrows caused by poverty.

60. Leaving this world, where he suffers all sorts of privations, he proceeds to Heaven and rides on cars bedecked with gold, his body adorned with all sorts of ornaments. There, in the midst of hundreds of beautiful ladies, he enjoys all sorts of pleasure and happiness, cleansed of every sin.

61. Indeed, abstaining from food and enjoyments in this world, he renounces this body and ascends to Heaven as the fruit of his penances. There purged of all his sins, he enjoys health and happiness and all his wishes become crowned with success.

62—63. Such a person rides on a celestial car of golden color, effulgent like the morning sun, set with pearls and lapis lazuli, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the sounds of celestial bells.

64. Such a person enjoys all sorts of happiness in Heaven for as many years as there are pores in his body.

65. There is no Shastra superior to the Veda. There is no person more worthy of respect than the mother. There is no acquisition superior to that of virtue, and no penance superior to fast.

66. There is nothing, more sacred, in Heaven or Earth, than Brahmanas. Similarly there is no penance that is superior to the observance of fasts.

67. It was by fasts that the celestials have succeeded in becoming dwellers of Heaven. It is by fasts that the Rishis have acquired high success.

68. Vishwamitra passed a thousand celestial years, taking one meal a day, and as the consequence thereof acquired the status of a Brahmana.

69. Chyavana, Jamadagni, Vashishtha, Gautama and Bhrigu.—all these great Rishis gifted with the virtue of forgiveness —have attained to Heaven through the observance of fasts.

70. Formerly Angiras declared so to the great Rishis. The man who teaches another the merit of fasts, has never to suffer any sort of misery.

71. The ordinances about fasts, in their due order, O son of Kunti, have originated from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from all sins.

72. Not only is such a person freed from every calamity, but his mind rises above all sorts of shortcomings. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes the foremost of men.

CHAPTER CVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. O grandfather, you have duly described to us the subject of Sacrifices, including the merits in full that attach to them both here and hereafter.

2. It should be remembered, however, O grandfather, that Sacrifices are incapable of being celebrated by poor men, for these require a large store of various articles.

3. Indeed, O grandfather, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those who have no wealth and power and who live alone and are helpless.

5. Do you tell us, O grandfather, what the ordinances are about those acts that are fraught with merit equal to what belongs to Sacrifices and which, therefore, are capable of being performed by poor men.

Bhishma said :—

6. Listen, O Yudhishthira! Those ordinances that I have told you of,—those, *viz.*, that were first promulgated by the great Rishi Angiras, and that have reference to meritorious fasts for their soul,—are considered as equal to Sacrifices.

7—8. That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years successively abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, forsooth, to success. Such a man acquires hereafter a car of the color of heated gold, and acquires a residence, for millions of years, in the region of Prajapati, in the company of celestial ladies, that ever echoes with the sound of music and dance, and shines with the effulgence of fire.

9. He who passes three years, taking one meal a day and abstaining all the while from intercourse with any other woman except his own married wife, attains to the merit of the Agnishtoma sacrifice.

10—14. Such a man is considered as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, respecting the Brahmanas, avoiding malice, becoming forgiving and self controlled, and conquering anger, a man acquires the highest end. Riding on a car of the color of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and taking only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,—indeed, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, acquires the merit of the Agnihotoma sacrifice. Such a man acquires a car drawn by swans and cranes.

15—17. Surrounded by the most beautiful ladies, he lives in the region of Indra. That man who takes only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before sun rise, acquires the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes.

18. Proceeding to the region of the seven Rishis, he lives there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years.

19—20. Fasting for three days successively, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the great merit of the Vajapeya sacrifice. The car he

acquires is graced by highly beautiful celestial ladies who have Indra for their father.

21. He lives in the region of Indra for millions and millions of years, and enjoys great happiness by witnessing the sports of the king of the gods.

22—23. Fasting for four days successively he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, respecting the Brahmanas, abstaining from every sort of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice.

24. The car he rides, is made of gold and drawn by swans and, effulgent like many suns rising together. He acquires, besides, a palatial building of pure white.

25. He lives there happily for full one and fifty Padmas of years.

26—27. He who fasting for five days, takes food only on the sixth day, and pours libations on his sacred fire every day for one year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and paying his adoration, and who leads a celibate life, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice.

28. He acquires an excellent car adorned with pure gold, effulgent like a blazing fire and drawn by swans and peacocks.

29. He sleeps on the lap of Apsaras and is awakened every morning by the melodious sound of Nupuras and Kanchis.

30. He leads such a happy life for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Patakas.

31. Such a man lives also, honored by all, in the region of Brahma for as many years as there are hairs on the bodies of five thousand bears.

32—34. Fasting for six days, he who takes only one meal every seventh day and pours libations on the sacred fire every day, for a full year, controlling speech all the while and observing the vow of celibacy and abstaining from the use of flowers and unguents and honey and meat, acquires the region of the Maruts and of Indra. Crowned with the fruition of every wish as it originates in the mind, he is waited upon and adored by celestial ladies.

35. He acquires the merits of a sacrifice in which profuse gold is given away. Proceeding to the regions named, he lives there for numberless years in the enjoyment of greatest happiness.

36—37. He who shows mercy to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, worship the celestials, regularly, acquires the great merits of the Paundarika sacrifice. The car he rides is lotus-hued.

38. Forsooth, such a man acquires also a large number of young and beautiful ladies, some having complexions that are dark, some with complexions like that of gold, and some that are Shyamas, whose looks and gestures are of the most agreeable kind.

39—40. He who fasts for eight days and takes only one meal on every ninth day for one full year, and pours libations on the sacred fire every day, wins the great merits of a thousand Horse sacrifices. The car he rides in Heaven is beautiful like a lotus.

41. He always journeys, on that car, accompanied by the daughters of Rudra bedecked with celestial garlands and gifted with the effulgence of the midday sun or of fires of burning flames.

42. Acquiring the regions of Rudra, he lives there in great happiness for numberless years.

43—44. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, gains the high merit of a thousand Horse sacrifices and attains to the companionship of Brahmana's daughters whose beauty charm the hearts of all creatures.

45. These ladies, possessed of such beauty, and some of them possessed of color of the lotus and some like that of the same flower of the blue variety, always keep him in joy.

46. He acquires a beautiful car which moves in beautiful circles and which looks like the dense cloud called Avarta, resemble also an ocean wave.

47. That car resounds with the constant tinkle of rows of pearls and gems, and the melodious sound of conchs, and is adorned with columns made of crystals and diamonds, as as also with an altar constructed of the same minerals.

48. He rides such a car, drawn by swans and cranes, and lives for millions and millions of years in great happiness in Heaven.

49—51. He who fasts for ten days and eats only clarified butter on every eleventh day for one full year and pours libations on his sacred fire every day, who never, in word or thought, seeks the company of other

people's wives, and who never utters a falsehood even for the sake of his mother and father, succeeds in seeing Mahadeva of great power seated on his car. Such a person acquires the great merit of a thousand Horse sacrifices.

52. He sees the car of the Self-create Brahman himself approach for taking him on it. He rides on it, accompanied by celestial ladies gifted with great beauty, and complexions as effulgent as that of pure gold.

53. Gifted with the blazing splendour of the cycle fire, he lives for many years in a celestial mansion in Heaven, full of every happiness.

54. For those numberless years he experiences the joy of bending his head in respect to Rudra worshipped by the celestials and Danavas.

55—56. Such a person sees every day the great god. That man who having fasted for eleven days, eats only a little clarified butter on the twelfth, and acts thus for a whole year, succeeds in acquiring the merits of all the Sacrifices. The car he rides, is effulgent like a dozen suns.

57—58. Adorned with costly gems and pearls and corals, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the quarter to which he attains in the region of Brahman.

59. That house, O king, is always filled with men and women. This is what the highly blessed Rishi Angiras, knowing every duty, said.

60. That man who having fasted for twelve days, eats a little clarified butter on the thirteenth, and acts thus for a whole year, succeeds in acquiring the merits of the divine sacrifice.

61. Such a man gets a car of the color of the new-blown lotus, adorned with pure gold and heaps of jewels and gems.

62. He goes to the regions of the Maruts which are full of celestial ladies, which are adorned with every kind of celestial ornament, which are filled with celestial perfumes, and which contain every element of happiness.

63 Countless is the number of years he lives in those happy regions.

64. Soothed with the sound of music and the sweet voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly pleased by celestial ladies of great beauty.

65. That man who having fasted for thirteen days, eats a little clarified butter on the fourteenth day, and acts thus for a full year, acquires the merits of the Mahamedha sacrifice.

66. Celestial ladies of indescribable beauty, and whose age cannot be determined, for they look ever young, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys.

67. He is waked every morning from his bed by the melodious note of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Indeed, he lives in a superior house, waited upon by such celestial ladies, for years as countless as the sands on the shores of Ganga.

68—70. That man who, keeping his senses under restraint, fasts for a fortnight and takes only one meal on the sixteenth day, and acts thus for a whole year, pouring libations every day on his sacred fire, acquires the great merits of a thousand Rajasuya sacrifices. The car he rides, is highly beautiful and is drawn by swans and peacocks.

71—73. Riding on such a car which is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial ladies decked with ornaments of every sort, having one column and four arches and seven altars exceedingly auspicious, having thousands of banners and echoing with the sound of music, celestial and of celestial attributes, set with gems and pearls and corals, and effulgent like lightning, such a man lives in Heaven for a thousand cycles, having elephants and rhinoceroses for dragging that car of his.

74. That man who having fasted for fifteen days takes one meal on the sixteenth day and acts thus for one whole year, acquires the merits of the Soma sacrifice.

75. Proceeding to the celestial region, he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of going immediately to any place he likes.

76. Seated on his car he is waited upon by beautiful damsels of agreeable manners, and commands all articles of enjoyment.

77. He enjoys such happiness for many years.

78—79. That man who having fasted for sixteen days, eats a little clarified butter on the seventeenth day, and acts thus for a whole year, pouring libations every day on

his sacred fire, proceeds to the regions of Varuna and Indra and Rudra and the Maruts and Ushanas and Brahman himself.

80. There he is waited upon by celestial ladies and sees the celestial Rishi called Bhurbhuva and sees the entire universe.

81. The daughters of the king of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming thirty-two forms.

82. As long as the Sun and the Moon move in the sky, so long does that wise man live in those regions of happiness, living upon the succulence of ambrosia and nectar.

83. That man who having fasted for seventeen days, takes only one meal on the eighteenth day, and acts thus for a whole year, succeeds in seeing the seven regions of the universe.

84. While making his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial ladies shining with ornaments and beauty.

85. Enjoying the greatest happiness, the car he rides, is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces rattle as deep as the muttering of the clouds.

86. He lives in such happiness for a thousand æons, living upon ambrosia that is as sweet as nectar itself.

87. That man who having fasted, for eighteen days, eats only one meal on the nineteenth day and acts thus for a full year, succeeds in perceiving all the seven regions of the universe.

88. The region to which he attains is peopled by various tribes of Apsaras and resounds with the sweet-note of Gandharvas. The car he rides is effulgent like the sun.

89. His heart shorn of every anxiety, he is waited upon by the foremost of celestial ladies. Decked with celestial garlands, and possessed of beauty, he lives in such happiness for millions and millions of years.

90—91. That man who having fasted for nineteen days, eats only one meal on every twentieth day, and acts thus for a full year, observing all the while truthfulness of speech and observance of other (excellent) rituals, abstaining also from meat, leading a celibate life and devoted to the behoof of all creatures, acquires the extensive regions of great happiness, belonging to the Adityas.

92. While making his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and perfumes.

93—94. That man who having fasted for twenty days, takes a single meal on the twenty-first day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires the regions of Ushanas and Shakra, of the Ashwins and the Maruts, and lives there in uninterrupted happiness of great measure.

95. Unacquainted with all sorrows, he rides the foremost of cars for making his journeys, and waited upon by foremost of celestial ladies, and possessed of power, he sports in joy like a celestial himself.

96—97. That man who having fasted for twenty-one days, takes a single meal on the twenty-second day, and acts thus for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, observing truthfulness of speech, and freed from malice, acquires the regions of the Vasus and becomes endued with solar effulgence.

98. Gifted with the power of going every where at will, living upon nectar, and riding on the foremost of cars, his body decked with celestial ornaments, he sports in joy in the company of celestial ladies.

99—100. That man who having fasted for twenty-two days, takes a single meal on the twenty-third day, and acts thus for a full year, thus regulating his diet and keeping his senses under restraint acquires the regions of the Wind-God of Ushanas and of Rudras. Capable of going everywhere at will, and always roving at will, he is adored by various tribes of Apsaras.

101. Riding on the foremost of cars and his body decked with celestial ornaments, he sports for numberless years in great happiness in the company of celestial ladies.

102—103. That man who having fasted for twenty-three days eats a little clarified butter on the twenty-fourth day, and acts thus for a full year, pouring libations on his sacred fire, lives for countless years in great happiness in the regions of the Adityas, his body decked with celestial dresses and garlands and celestial perfumes and unguents.

104. Riding on an excellent car, made of gold and gifted with great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial ladies.

105. That man who having fasted for twenty-four days, takes a single meal on the twenty-fifth day, and acts thus for full year,

succeeds in getting a car of the foremost kind, full of every object of enjoyment.

106—108. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a sound as deep as the muttering of the clouds, ridden by celestial ladies, and all made of pure gold and endued with great beauty. Himself riding on an excellent celestial car endued with great beauty, he lives in those regions for a thousand æons, in the company of hundreds of celestial ladies, and living upon ambrosia that is sweet as nectar itself.

109—112. That man who having fasted for twenty-five days, takes only one meal on the twenty-sixth day, and acts thus for a full year in the observance of such a regulation about diet, keeping his senses under restraint, freed from attachment, and pouring libations, every day on his sacred fire,—that blessed man,—adored by the Apsaras, acquires the regions of the seven Maruts and the Vasus. When making his journeys, he is followed by a large train of cars made of excellent crystal and adorned with all sorts of gems, and ridden by Gandharvas and Apsaras who show him every honor. He lives in those regions, in enjoyment of such happiness, and gifted with celestial energy, for two thousand cycles.

113—114. That man who having fasted for twenty-six days eats a single meal on the twenty-seventh day, and acts thus for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to the celestial region, receives honors from the deities. Living there, he subsists on nectar, freed from thirst of every kind, and enjoying every happiness.

115. His soul purified of every dross and making his journeys on a celestial car of great beauty, he lives there, O king, acting like the celestial Rishis and the royal sages.

116. Gifted with great energy, he lives there in great happiness in the company of celestial ladies of highly agreeable manners, for three thousand cycles and æons.

117—118. That man who having fasted for twenty-seven days, takes a single meal on the twenty-eighth day, and acts thus for a full year, with soul and senses under perfect restraint, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Having every article of enjoyment, and gifted with great energy, he shines with the effulgence of the midday sun.

119—120. Sportive ladies of the most delicate features and gifted with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, please him with their company while he rides on a delightful and excellent car effulgent like the sun and equipped with every article of enjoyment, for thousands and thousands of æons.

121—123. That man who having fasted for twenty-eight days, takes a single meal on the twenty-ninth day, and acts thus for a full year, observing all the while truthfulness of speech, acquires auspicious regions of great happiness that are adored by celestial Rishis and royal sages. The car he obtains is effulgent like the sun and the moon, made of pure gold and adorned with every sort of gem, ridden by Apsaras and Gandharvas singing melodiously.

124. Thereon he is attended by auspicious ladies adorned with celestial ornaments of every sort. Gifted with sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company.

125. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a burning fire, he shines like a celestial, with a celestial form having every excellence.

126. The regions he attains are those of the Vasus and the Maruts, of the Saddhyas and the Ashwins, of the Rudras and of Brahman himself.

127. That man who having fasted for a full month, takes a single meal on the first day of the following month, and acts thus for a full year, looking on all things impartially, attains to the regions of Brahman himself.

128. There he lives upon ambrosia. Gifted with a beautiful form highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays.

129. Devoted to Yoga and adorned with celestial dresses and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, not experiencing the least sorrow. He shines on his car attended by ladies that blaze forth with effulgence emitted by themselves.

130. Those ladies the daughters of the celestial Rishis and the Rudras, worship him with veneration.

131. Capable of assuming various forms that are highly delightful and highly agreeable, their speech is characterized by various kinds of sweetness, and they are able to please the person they wait upon in various kinds of ways.

132—133. While making his journeys, he rides on a car that looks like the sky itself in color. In his rear are cars which

look like the Moon; before him are those which resemble the clouds; on his right are cars that are red; below him are those that are blue; and above him are those that are of variegated color. He is always worshipped by those who wait upon him.

134. Gifted with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on the insular continent of Jamvudwipa.

135. Indeed, gifted with the effulgence a deity, he lives in that region of unalloyed happiness for as many years as the drops of rain which fall upon the Earth in the rainy season.

136. The man who, having fasted for a whole month, eats on the first day of the following month, and acts thus for ten years, acquires the status of a great Rishi. He has not to undergo any change of form while going to the celestial region for enjoying the rewards of his deeds in this life.

137. Indeed, this is the status which one acquires by controlling speech, practising self-denial, subjugating anger, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly worshipping the two-twilights.

138. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as pure as ether and gifted with solar effulgence.

139. Such a man, O king, proceeding to the celestial region in even his own corporeal frame, enjoys all the happiness that is there like a celestial at his will.

140. I have thus told you, O chief of the Bharatas, what the excellent ordinances are about sacrifices, one after another, as dependent upon the fruits of fasts.

141—142. Poor men, O son of Pritha, may, nevertheless, acquire the fruits thereof (by the observance of fasts). By observing these fasts, even a poor man may acquire the highest end, O foremost one of Bharata's race, devoting himself all the while, besides, to the worship of the celestials and the Brahmanas. I have thus recited to you in full the ordinances about fasts.

143. Do not entertain any doubt about those men who so observe vows, who are so heedful and pure and great, who are so freed from pride and malice, who are endued with such devoted understandings, and who pursue their end with such firmness and fixity of purpose without ever deviating from their path.

CHAPTER CVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, of that which is considered as the foremost of all Tirthas. Indeed, you should expound to me what that Tirtha is which conduces to the greatest purity.

Bhishma said:—

2. Forsooth, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell you what the Tirtha, the cleanser, is of men gifted with wisdom.

3. Following eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable, stainless, and pure, and which has Truth for its waters and the understanding for its lake.

4. The fruits, in the form of cleansing, that one gains by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness, mercy, abstention from injuring any creature, self-control, and tranquillity.

5. Those men who are freed from attachments, who are shorn of pride, who are above all pairs of opposites, who have no wives and children and houses and gardens, etc., who are gifted with purity, and who live upon the alms given to them by others, are considered as Tirthas.

6. He who knows the truths of all things and who is freed from the idea of mineness, is said to be the highest Tirtha. In finding out the marks of purity, your gaze should ever be directed towards these qualities.

7—8. Those persons from whose souls the qualities of goodness, darkness, and ignorance have been washed off, they who, not caring for purity and impurity, pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and gifted with universal sight, and they who are of pure conduct, are considered as Tirthas possessing the purifying power.

9. That man whose limbs only are wet with water, is not considered as one that is washed. He, on the other hand, is considered as washed who has washed himself by self-denial. Even such a person is said to be pure both internally and externally.

10. They who never busy themselves with what is past, they who feel no attachment for present acquisitions, indeed, they who are free from desire, are said to be possessed of the highest purity.

11. Knowledge is said to form the especial purity of the body. So also freedom from desire, and cheerfulness of mind.

12. Purity of conduct forms the purity of the mind. The purity that one acquires by ablutions in sacred waters is considered as inferior. Indeed that purity which originates from knowledge, is considered as the best.

13. Those ablutions which one performs with a burning mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions for truth-knowing persons.

14. That man who is endued with true purity of conduct and who is always given to the preservation of a proper attitude towards all, indeed, he who is gifted with attributes and merit, is considered as truly pure.

15. These that I have mentioned have been said to be the Tirthas of the body. Listen to me as I tell you what those sacred Tirthas are that are situate on the Earth also.

16. As special attributes of the body have been said to be sacred, so there are particular spots on Earth as well, and particular waters, which are considered sacred.

17. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the departed Manes in those places, one's sins are dissipated. Those men whose sins are thus dissipated, succeed in acquiring the celestial region, when they leave this world.

18. On account of their association with pious persons, through the special efficacy of the earth itself, of those spots and of particular waters, there are certain portions of the Earth that have come to be considered as sacred.

19. The mental Tirthas are separate and distinct from those of the Earth. That person who bathes in both, acquires success forthwith.

20—21. As strength without exertion, or exertion without strength can never perform anything, singly, and as these, when combined, can do all things, so one that becomes gifted with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and acquires success. That purity which is derived from both sources is the best.

CHAPTER CIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You should, O grandfather, tell me what is the highest, the most beneficial, and the most certain fruit of all sorts of fasts in this world.

Bhishma said:—

2. Listen, O king, to what was recited by the Self-create himself and by doing which a person, forsooth, acquires the highest happiness.

3. That man who fasts on the twelfth day of the moon in the month called Margashira and adores Krishna as Keshava for the whole day and night, acquires the merits of the Horse sacrifice and becomes purged off of all his sins.

4. He who, similarly, fasts on the twelfth day of the moon in the month of Pausha and adores Krishna as Narayana, for the whole day and night, acquires the merits of the Vajapeya sacrifice and the highest success.

5. He who fasts on the twelfth day of the moon in the month of Magha and adores Krishna, as Madhava, for the whole day and night, acquires the merits of the Rajasuya sacrifice, and rescues his own family.

6. He who fasts on the twelfth day of the moon in the month of Phalguna and adores Krishna as Govinda, for the whole day and night, acquires the the merit of the Atiratra sacrifice and goes to the region of Soma.

7. He who fasts on the twelfth day of the moon in the month of Chaitra and adores Krishna as Vishnu, for the whole day and night, acquires the merit of the Pundarika sacrifice and proceeds to the region of the celestials.

8. By observing a similar fast on the twelfth day of the month of Vaishakha and adoring Krishna as the destroyer of Madhu for the whole day and night, one acquires the merits of the Agnishtoma sacrifice and proceeds to the region of Soma.

9. By observing a fast on the twelfth lunar day in the month of Jaishtha and adoring Krishna as him who had covered the universe with three steps of his, one acquires the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness.

10. By observing a fast on the twelfth day of the moon in the month of Ashada

and adoring Krishna as the Dwarf, one acquires the merits of the Naramedha sacrifice and sports in happiness with the Apsaras.

11. By observing a fast for the twelfth lunar day of the month of Shravana and adoring Krishna for day and night as Shreedhara, one acquires the merits of the sacrifice called Panchayajna and acquires a beautiful car in the celestial region whereon he sports in joy.

12. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and adoring Krishna as Hrishikesha for the whole day and night, one acquires the merits of the Sautramani sacrifice and becomes purged off of all sins.

13. By observing a fast for the twelfth day of the moon in the month of Ashwin and adoring Krishna as Padmanabha, one acquires, forsooth, the merits of that sacrifice in which a thousand kine are given away.

14. By observing a fast for the twelfth day of the moon in the month of Kartika and adoring Krishna as Damodara, one acquires, forsooth, the combined merits of all the sacrifices.

15. He who, in this way, worship Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his pristine births and acquires much wealth in gold.

16. Likewise he who adores Krishna every day as Upendra, acquires oneness with him. After Krishna has been adored thus, one should, at the conclusion of his vow, feed a number of Brahmanas or make gifts of clarified butter to them.

17. The illustrious Vishnu, that ancient Being, has himself said that there is no fast which possesses superior merits.

CHAPTER CX.

(ANUHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Approaching Bhishma venerable in years, *viz.*, Bhishma, who was then lying on his bed of arrows, the highly wise Yudhishthira put the following questions.

Yudhishthira said:—

2. How, O grandfather, does one acquire beauty of form and prosperity and sweetness of disposition? How, indeed, does one acquire religious merit and wealth and pleasure? How does one win happiness?

Bhishma said:—

3—9. In the month of Margashira, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Ashwini, and his thighs are in the two Ashadas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Vishakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Ashlesha his nails, when Jyeshtha makes his neck, when Shravana makes his ears, and Pushya his mouth, when Swati is said to make his teeth and lips, when Shatabhisha is his smile and Magha his nose, when Mrigashiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra forms his hair, O king, the vow called Chandravrata should be taken in hand. Upon the termination of that vow, gifts of clarified butter should be made to Brahmanas conversant with the Vedas.

10. As the fruit of that vow, one acquires prosperity, personal beauty and that good luck which brings about knowledge. Indeed, one becomes, on account of such a vow, as full of attribute as the full Moon himself.

CHAPTER CXI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, O greatly wise one, conversant with all the scriptures, I wish to know those excellent ordinances by which mortals have to travel through their rounds of re-birth.

2. What is that conduct by following which, O king, men succeed in acquiring high heaven, and what is that conduct by which one sinks in Hell?

3. When, renouncing the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those which follow them there?

Bhishma said:—

4. Yonder comes the illustrious and highly intelligent Vrihaspati. Do you ask his blessed self. The subject is an eternal mystery.

5. None else is capable of explaining the matter. There is no speaker like Vrihaspati.

Vaishampayana said:—

6. While the son of Pritha and the son of Ganga were thus conversing with each other, there came at the spot from the sky the illustrious Vrihaspati of purified soul.

7. King Yudhishthira, and all others, headed by Dhritarashtra, stood up and received Vrihaspati with proper honors. Excellent was the worship they offered to the preceptor of the celestials.

8. Then approaching the illustrious Vrihaspati, Dharma's royal son, Yudhishthira, asked him the question in proper form, desirous of knowing the truth.

Yudhishthira said:—

9. O illustrious one, you are conversant with all duties and all the scriptures. Do you tell me what is truly the friend of mortal creatures?

10. Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly form the friend of a mortal creature? One goes to the next world, leaving his dead body that is like a piece of wood or a clod of earth. Who is it that follows him there?

Vrihaspati said:—

11. One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone meets whatever misery falls to his lot.

12—13. One has really no companion in these deeds. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a cold of earth, after having mourned for only a moment, all turn away from it and mind their own affairs.

14. Only virtue follows the body that is thus left by them all. It is, therefore, plain, that virtue is the only friend and that virtue only should be sought by all.

15. A virtuous man would acquire that high end which is formed by Heaven. If sinful, he goes to Hell.

16. Hence, an intelligent man should always seek to acquire virtue through wealth acquired by fair means. Virtue is the one only friend which creatures have in the next world.

17. Moved by cupidity, or stupefaction, or mercy, or fear, one shorn of knowledge is seen to do unfair deeds, for the sake of even another, his judgment thus stupefied by cupidity.

18. Virtue, wealth, and pleasure,—these three form the fruit of life. One should win these three by means of being free from impropriety and sin.

Yudhishthira said:—

19. I have carefully heard the words spoken by your illustrious self,—these words that are fraught with virtue, and that are highly beneficial, I wish now to know of the state of the body (after death).

20. The dead body of man becomes subtile and unmanifest. It becomes invisible. How is it possible for virtue to follow it?

Vrihaspati said:—

21—22. Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together witness the merits of all living creatures. With these, virtue follows the creature (when dead).

23. When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, leave it simultaneously.

24. Gifted with merit (and demerit), individual soul (after the destruction of this body) comes by another body. After the attainment by individual soul of that body the presiding deities of the five elements once more witness all his deeds, good and bad.

25. What else do you wish to hear? If gifted with virtue, individual soul enjoys happiness. What other subject, belonging to this or the other world, shall I describe to you?

Yudhishthira said:—

26. Your illustrious self has explained how Virtue follows individual soul. I wish to know how the vital seed is originated.

Vrihaspati said:—

27—28. The food that these gods, O king, who live in the body, *viz.*, Earth, Wind, Ether, Water, Light and Mind, eat, pleases them. When those five elements become pleased, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O you of purified soul.

29. When an act of union takes place between male and female, the vital seed comes out and causes conception. I have thus explained to you what you had asked. What else do you wish to hear.

Yudhishthira said:—

30. You have, O illustrious one, said how conception takes place. Do you explain how the individual soul that takes birth, grows.

Vrihaspati said:—

31. As soon as individual soul enters the vital seed, he becomes overwhelmed by the elements already mentioned. When individual soul become disunited therewith, he is said to attain to the other end (*viz.*, death).

32. Gifted with these elements, the individual soul comes by a body. The deities that preside over those elements, witness all his deeds, good and bad. What else do you wish to hear.

Yudhishthira said:—

33. Living off skin, bone and flesh, and becoming destitute of all those elements, in what does individual soul reside, O illustrious one, for enjoying and suffering happiness and misery?

Vrihaspati said:—

34. Endued with all his acts, individual soul quickly enters the vital seed, and availing of the menstrual flow of women, takes birth in time, O Bharata.

35. After birth, individual soul receives woe and death from the messengers of Yama. Indeed, he goes through misery and a painful round of re-birth.

36. Endued with life, O king, individual soul in this world, from the moment of his birth, enjoys and suffers his own (pristine deeds), depending upon virtue (and its reverse).

37. If individual soul according to the best of his power, follows virtue from the day of his birth, he then succeeds in enjoying uninterruptedly, when re-born, happiness.

38. If, on the other hand, without following virtue without interrution, he acts sinfully, he reaps happiness at first as the reward of his virtue and suffers misery after that.

39. Endued with sin, individual soul has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.

40—41. Listen to me as I tell you, what the different acts are by doing which individuals soul, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the histories. Mortals have to go to the dreadful regions of Yama. In those regions, O king, there are places which are fraught with every merit and which are worthy on that account of being the habitations of the very celestials.

42. There are, again, places in those regions that are worse than those which are occupied by animals and birds. Indeed, there are places of these kinds in the abode of Yama which is equal to the region of Brahman himself in merits.

43—44. Creatures, fettered by their deeds, suffer various kinds of misery. I shall, after this, tell you what those acts and dispositions are on account of which a person acquires an end that is fraught with great misery and terror.

45. If a twice-born person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the order of asses.

46. He has to live as an ass for fifteen years. Shaking off his assinine form, he has next to take birth as an ox and which state he has to live for seven years.

47. Throwing off his bovine form, he has next to take birth as a Rakshasa of the twice-born order. Living as a Rakshasa of the twice-born order for three months, he then regains his status of a Brahmana.

48. A Brahmana, by officiating at the sacrifice of a degraded person, has to take birth as a vile worm. In this form he has to live for fifteen years, O Bharata.

49. Freed from his worm birth, he is next born as an ass. As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years.

50. After that, he is born as a cock, and living for five years in that form, he is born as a jackal and lives for as many years in that state. He is then born as a dog, and living thus for a year he regains his manhood.

51. That foolish disciple who offends his preceptor by injuring him, has certainly to undergo three changes in this world.

52. Such a person, O king, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assinine form, he has to wander for sometime in great misery as a

spirit. After the expirati n of that time, he is born as a Brahmana.

53. That sinful disciple who even in thought knows the wife of his preceptor, has, on account of such a sinful heart, to undergo many dreadful shapes in this world.

54. First taking birth in the canine order he has to live for three years. Throwing off the canine form when death comes, he is born as a vile vermin.

55. In this form he has to live for a year. Renouncing that form he succeeds in regaining his status as a human being of the twice-born order.

56. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, on account of such a wilful deed of sin on his part, to take birth as a beast of prey.

57. That son who disregards his father and mother, O king, is born after renouncing his human form as an ass.

58. Assuming the assinine form he has to live for ten years. After that he is born as a crocodile, in which form he has to live for a year. After that he regains the human form.

59. That son with whom his parents become angry, has, on account of his evil thoughts towards them, to take birth as an ass.

60. As an ass he has to live for ten months. He is next born as a dog and has to remain as such for fourteen months. After that he is born as a cat and living in that form for seven months he regains his human form.

61. Having spoken ill of parents, one is born as a Sarika. Striking them one is born, O king, as a tortoise.

62. Living as a tortoise for ten years, he is born as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains human form.

63. That man who, while living upon the food that his royal master supplies, commits deeds injurious to the interests of his master, stupefied by folly, has, after death, to take birth as a monkey.

64. For ten years he has to live as a monkey, and after that for five years as a mouse. After that he is born as a dog, and living in that form for six months he succeeds in regaining his human form.

65. That man who misappropriates what is deposited with him in trust, has to undergo a hundred births. He at last takes birth as a vile worm.

66. In that order he has to live for fifteen years, O Bharata. Upon the exhaustion of his sin in this way, he succeeds in regaining his human form.

67. That man who has malice towards others, has, after death, to take birth as a Sharngaka. That wicked man who becomes guilty of breach of trust has to take birth as a fish.

68. Living as a fish for eight years, he is born, O Bharata, as a deer. Living as a deer for four months, he is next born as a goat.

69. After the expiration of a full year, he renounces his goatish body, and is then born as a worm. After that he succeeds in regaining his human form.

70—71. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, is born as a mouse.

72. After leading the life for sometime, he is next born as a hog. As soon as he is born as a hog he has to die of disease.

73. On account of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his human form.

74. Having committed an act of adultery with the wife of another man, one is born as a wolf. After that he has to assume the forms of a dog and jackal and vulture. He has next to take birth as a snake and then as a Kanka (a bird of prey) and then as a crane.

75. That sinful wight who, out of foolishness, knows his brother's wife, has to take birth as a male Coel and to live in that form for a whole year, O king.

76. He who, through lust, knows the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take the form of a hog.

77. He has to live in this form for five years and then to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock.

78. He is next born as an ant, for three months and then as a worm for a month. Having undergone these births, he has next to live as a vile worm for fourteen years.

79. When his sin becomes exhausted by such punishment, he at last regains the human form.

80. When a marriage is about to take place, or a sacrifice, or an act of gifts is about to be made, O you of great power,

the man who puts in any impediment, has to take birth in his next life as a vile worm.

80. Assuming such a form he has to live, O Bharata, for fifteen years. When his sin is exhausted by such suffering, he re-gains the human form.

81. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, is compelled, O king, to take birth among vile worms.

83. Assuming such a form, O Yudhishthira, he has to live for thirteen years. Upon the exhaustion of his sin by such sufferance, he re-gains the human form.

84. He who eats without having performed the rites in honor of the celestials or those in honour of the departed Manes or without having offered (even) oblations of water to both the Rishis and the departed Manes has to take birth as a crow.

85. Living as a crow for a hundred years, he next assumes the form of a cock. His next change is that of a snake for a month. After this, he regains the human form.

86. He who disregards his eldest brother who is like a father, has, after death, to take birth as a crane.

87. Having assumed that form he has to live in it for two years. Renouncing that form at the conclusion of that period, he re-gains the human form.

88. That Shudra who knows a Brahmani woman, has, after death, to take birth as a hog.

89. As soon as he takes birth in that order he dies of disease, O king. The wretch has next to take birth as a dog, O king, on account of that sinful deed.

90. Renouncing his canine form he regains, upon the exhaustion of his sin, the human form. The Shudra who begets offspring upon a Brahmani woman, leaving off his human form, is born again as a mouse.

91. The man who becomes guilty of ingratitude, O king, has to go to the regions of Yama and there to suffer very painful and severe treatment at the hands of the emissaries, provoked to fury, of the grim king of the dead.

92—93. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, dreadful sword-blades, heated sands, thorny *Shalmalis*,—these and many other engines of torture such a man has to suffer in the regions of Yama, O Bharata.

94. O chief of Bharata's race, having suffered such dreadful treatment in the regions of the grim king of the dead, the ungrateful person has to return to this world and take birth among vile vermin.

95. He has to live as a vile vermin for a period of fifteen years, O Bharata. He has then to enter the womb and die prematurely before birth.

96. After this, that person has to enter the womb a hundred times successively. Indeed, having undergone a hundred re-births, he at last is born as a creature in some intermediate order between man and inanimate nature.

97. Having suffered misery for a great many years, he has to take birth as a hairless tortoise.

98. A person who steals curds is born as a crane. One becomes a monkey by stealing raw fish. That intelligent man who steals honey, is born as a gadfly.

99. By stealing fruits or roots or cakes, one becomes an ant. By stealing Nishpava, one becomes a Halagolaka.

100. By stealing Payasa, one becomes, in his next birth, a Tittiri bird. By stealing cakes, one becomes a screech-owl.

101. That little-witted man who steals iron, has to take birth as a cow. That man who steals white brass, is born as a bird of the Harita species.

102. By stealing a silver vessel, one becomes a pigeon. By stealing a golden vessel, one has to take birth as a vile vermin.

103. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.

104. By stealing a piece of muslin, one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after renouncing his human body.

105. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in his next life.

106. By stealing a piece of linen, one is born as a hare. By stealing different sorts of colouring matter, one is born as a peacock.

107—108. By stealing a piece of red cloth one is born as a bird of the Jivajivaka species. By stealing unguents (such as sandalpaste) and perfumes in this world, the avaricious man, O king, is born as a mole. Assuming the form of a mole one has to live in it for fifteen years.

109. After the exhaustion of his sin by such suffering, he regains the human form. By stealing milk, one becomes a crane.

110. That man, O king, who, through stupefaction of the understanding, steals oil, is born, after renouncing this body, as an animal who lives upon oil as his form.

111. That wretch, who, himself well-armed, kills another while that other is unarmed, for getting his riches or out of hostile feelings, has, after renouncing his human body, to take birth as an ass.

112. Assuming that assinine form, he has to live for a period of two years and then he is killed by a weapon. Renouncing his assinine body, he has to take birth, in his next life, as a deer always anxious (for fear of being killed).

113—114. Upon the expiration of a year from the time of his birth as a deer, he is killed by a weapon. Thus renouncing his form of a deer, he next takes birth as a fish and dies on account of being dragged up in a net, on the expiration of the fourth month. He has next to take birth as a beast of prey. He has to live in that form, for ten years and then he takes birth as a bird in which form he has to live for five years.

115. Actuated by the change that is occasioned by time, he then renounces that form, and, his sin having been exhausted, he re-gains the human form.

116. That man of little understanding who slays a woman, has to go to the regions of Yama and to suffer various kinds of pain and misery. He then has to pass through full twenty-one transformations.

117. After that, O king, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the human form.

118—119. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his sin become exhausted and he re-gains the human form. By stealing paddy, one becomes a cat.

120. That man who steals food mixed with sesame cakes, is in his next birth born as a mouse large or small according to the largeness or smallness of the quantity stolen.

121. He bites human beings every day and, therefore, becomes sinful and passes through a varied round of re-births. That foolish man who steals clarified butter has to take birth as a gallinule.

122. That wicked man who steals fish has to take birth as a crow. By stealing salt one has to take birth as an imitating parrot.

123. That man who misappropriates trust-property, has to suffer a diminution in the period of his life, and dying has to take birth among fishes.

124. Having lived for sometime as a fish, he dies and re-gains the human form. Regaining, however, the human form he becomes short-lived.

125. Indeed, having perpetrated sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people do not know the principles of virtue who take their own hearts for their guide.

126. Those men who commit various sinful deeds, and then seek to expiate them by continuous vows and observances of piety, enjoy happiness and suffer misery and live in great anxiety of heart.

127. Those sinful men who yield to the influence of cupidity and stupefaction, are surely born as Mlechchhas who are unworthy of being associated with.

128. Those men, on the other hand, who abstain from sin all their lives, become free from disease of every sort, gifted with beauty of form, and possessed of riches.

129. Women also, when they act in this way, attain to births of the same kind. Indeed, they have to take births as the males of the animals I have mentioned.

130. I have told you all the faults of the misappropriation of others' properties. I have described to you very briefly the subject, O sinless one.

131—132. In connection with some other subject, O Bharata, you will again hear of those faults. I heard all this, O king, formerly from Bhrahman himself, and I asked all about it in a proper way, when he described it in the midst of the celestial Rishis. I have told you truly and in detail all that you had asked me.

133. Having listened to all this, O king, do you always set your heart on virtue.

CHAPTER CXII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told me, O twice-born one, what the end is of virtue or sin. I wish now to hear, O foremost of speakers, of what the end is of virtue.

2. Having committed various sinful deeds, by what acts do people succeed in acquiring an auspicious end in this world? By what acts also, do people acquire auspicious end in the celestial region?

Vrihaspati said:—

3. By committing sinful deeds with perverted mind, one gives way to the influence of sin, and accordingly goes to Hell.

4. That man who, having perpetrated sinful deeds through stupefaction of mind, feels the pangs of repentance and sets his heart on meditation (of the deity), has not to suffer the consequences of his sins.

5. One becomes freed from his sins inasmuch as he repents for them.

6. If one, having committed a sin, O king, mentions it before Brahmanas conversant with duties, he speedily becomes freed from the obloquy arising from his sin.

7. Accordingly as one mentions his sins, fully or otherwise, with concentrated mind, he becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough.

8. By making, with a concentrated mind, gifts of various kinds to a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end.

9. I shall now tell you what those gifts are, O Yudhishthira, by making which a person, even if guilty of having committed sinful deeds, may become gifted with merit.

10. Of all kinds of gifts, that of food is considered as the best. One desirous of acquiring merit should, with a sincere heart, make gifts of food.

11. Food is the vital air of men. From it all creatures originate. All the worlds of living creatures are established upon food. Hence food is highly spoken of.

12. The deities, Rishis, departed Manes, and men, all praise food. Formerly king Rantidèva, proceeded to the celestial region by making gifts of food.

13. Good food that has been acquired by fair means, should be given, with a cheerful heart, to Brahmanas possessed of Vedic learning.

14. That man, whose food, given with a cheerful heart, is taken by a thousand Brahmanas, has never to take birth in an intermediate order.

15. A person, O king, by feeding ten thousand Brahmanas, becomes cleansed of sin and devoted to Yoga practices.

16. A Brahmana knowing the Vedas, by giving away food acquired by him as alms, to a Brahmana devoted to the study of the Vedas, succeeds in acquiring happiness here.

17—18. That Kshatriya who, without taking anything belonging to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by his strength, to Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O you of righteous soul, in cleansing himself, O son of Pandu, of all his sinful deeds.

19 That Vaishya who divides the produce of his fields into six equal parts and makes a gift of one of those shares to Brahmanas, succeeds by such conduct in cleansing himself from every sin.

20. That Shudra who, acquiring food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes purged off of every sin.

21. That man who, by dint of his physical strength, acquires food without doing any act of injury to any creature, and makes gift of it to Brahmanas, succeeds in avoiding all calamities.

22. A person by cheerfully making gifts of food acquired by fair means to Brahmanas pre-eminent for Vedic learning, becomes purged off of all his sins.

23. By treading in the path of the pious, one becomes freed from all sins. A person by making gifts of such food as creates great energy, becomes himself endued with great energy.

24. The path made by charitable persons, is always trod by the wise. They who make gifts of food, are considered as givers of life. The merit they acquire by such gifts, is eternal.

25. Hence, a person should, under all circumstances, seek to acquire food by fair means, and having got it to make always gifts of it to worthy men. Food is the great support of living creatures.

26. By making gifts of food, one has never to go to Hell. Hence, one should always make gifts of food, having got it by fair means.

27. The house-holder should always try to eat after having made a gift of food to a Brahmana. Every man should make the day fruitful by making gifts of food.

28—29. A person by feeding, O king, a thousand Brahmanas who are all conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for going through

re-births. Gifted with the fruition of every desire, he enjoys great happiness in the next world.

30. Gifted with such merit, he sports in happiness, freed from every anxiety, possessed of personal beauty and great fame and endued with wealth.

31. I have thus told you all about the great merit of gifts of food. This is the root of all virtue and merit, as also of all gifts, O Bharata.

CHAPTER CXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Which amongst these is more efficacious to a person, namely, abstention from injury, the observance of the Vedic ritual, meditation, control over the senses, penances and obedient services rendered to the preceptors.

Vrihaspati said :—

2. All these six are meritorious. They are different doors of virtue. I shall discourse upon them now. Do you listen to them, O chief of the Bharatas!

3. I shall tell you what forms the highest good of a human being. That man who practises the religion of universal mercy, acquires his highest good.

4. That man who keeps under restraint the three passions, *viz.*, lust, anger and avarice, by throwing them upon all creatures, acquires success.

5. He who, for his own happiness, kills other innocent creatures with the rod of punishment, never acquires happiness in the next world.

6. That man who considers all creatures as his own self, and treats them as his own self, laying aside the rod of punishment and completely controlling his anger, succeeds in acquiring happiness.

7. The very celestials who are desirous of a fixed habitation, become stupefied in ascertaining the road of that person who forms himself the soul of all creatures and considers them all as his own self, for such a person leaves no track behind.

8. One should never do that to another which he considers as injurious to his own self. This, in brief, is the rule of virtue. One by acting in a different way by giving way to desire, becomes guilty of sin.

9. In refusing and giving, in weal and woe, in the agreeable and the disagreeable, one should judge of their effects by considering his own self.

10. When one injures another, the injured in return injures the injurer. Likewise, when one cherishes another, that other cherishes the cherisher. One should form his own rule of conduct according to this. I have told you what virtue is even by this subtile way.

Vaishampayana continued :—

11. The preceptor of the celestials endued with great intelligence, having said this to king Yudhishthira the just, ascended upwards for proceeding to the celestial region before our eyes.

CHAPTER CXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. After this, king, Yudhishthira gifted with great energy, and the foremost of eloquent men, addressed his grandfather lying on his bed of arrows, in the following words.

Yudhishthira said :—

2. O you of great intelligence, the Rishis and Brahmanas and the celestials, led by the authority of the Vedas, all speak highly of the religion of mercy.

3. But, O king, what I ask you is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in purifying himself from misery.

Bhishma said :—

4 Brahmavadins have said that there are four kinds of mercy or abstention from injury. If even one of those four kinds be not observed, the religion of mercy, it is said, is not observed.

5. As all quadruped animals are incapable of standing on three legs, so the religion of mercy cannot stand if any of those four divisions or parts be wanting.

6—7. As the foot-prints of all other animals are sunk in those of the elephant, so all other religions are said to be contained in that of mercy. A person becomes guilty of injury through acts, words, and thoughts.

8. Discarding it mentally in the beginning, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be purified in a three-fold way.

9 It is heard that Brahmavadins point out three causes (for the sin of eating meat). That sin may attach to the mind, to words, and to deeds.

10. It is, therefore, that wise men who are gifted with penances refrain from eating meat. Listen to me, O king, as I tell you what the faults are which attach to the eating of meat.

11. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is considered as the vilest of human beings.

12. The union of father and mother produces children. Similarly the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated re-births fraught with great misery.

13. As the tongue is the cause of sensation of taste, so, the scriptures declare, attachment proceeds from taste.

14. Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, by and by attracts the mind and enslaves it.

15. How will those foolish men who live upon meat succeed in listening to the sweet music of celestial drums and cymbals and lyres and harps?

16. They who eat meat highly speak of it, allowing themselves to be stupefied by its taste which they declare to be something inconceivable, undescriable, and unimaginable.

17. Such praise even of meat is sinful. Formerly, many pious men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a result of such deeds of merit, have proceeded to the celestial region.

18. In this way, O king, the religion of mercy is surrounded by four considerations. I have thus declared to you that religion which contains all other religions within it.

CHAPTER CXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told it many times that abstention from injury is the highest Religion. In Shraddhas, however, that are performed in honour of the departed Manes, persons for their own behoof, should make offerings of various kinds of meat.

2. You have said so while discoursing formerly upon the ordinances about Shraddhas. How can meat, however, be procured without killing a living creature? Your declarations, therefore, appear to me to be contradictory.

3. A doubt has, therefore, sprung in our mind about the duty of abstaining from meat. What are the sins that one commits by eating meat, and what are the merits that one acquires?

4. What are the demerits of him who eats meat by himself slaying a living creature? What are the merits of him who eats the meat of animals, slain by others? What the merits or demerits of him who kills a living creature for another? Or of him who eats meat buying it of others?

5. I wish, O sinless one, that you should describe to me this subject in full. I wish to ascertain this eternal Religion with certainty.

6. How does one acquire longevity? How does one acquire strength? How does one acquire faultlessness of limbs? Indeed, how does one become gifted with excellent marks?

Bhishma said:—

7. Listen to me, O scion of Kuru's race what the merit is of abstention from meat. Listen to me as I declare to you what the excellent ordinances, in sooth, are on this subject.

8. Those great men who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury

9. Numberless discourses took place between the Rishis, on this subject, O scion of Kuru's race. Listen, O Yudhishthira, what their opinion was.

10. The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, worship the celestials every month in Horse-sacrifices, is equal to him who discards honey and meat.

11. The highly wise seven celestial Rishis, the Valakshillyas, and those Rishsi, who drink the rays of the sun, all speak highly of abstention from meat.

12. The Self-create Manu has said that man who does not eat meat, or who does not kill living creatures, or who does not cause them to be killed, is a friend of all creatures.

13. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the praise of the pious.

14. The virtuous Narada has said that that man who wishes to multiply his own flesh by eating the flesh of other creatures, meet with disaster.

15. Vrihaspati has said that that man who abstains from honey and meat, gains the merit of gifts and sacrifices and penances.

16. In my view, these two persons are equal, *viz.*, he who worships the celestials every month in a Horse-sacrifice for a century and he who abstains from honey and meat.

17. On account of abstention from meat, one is considered as one who always worships the celestials in sacrifices, or as one who always makes gifts to others, or as one who always practises the severest austerities.

18. That man who having eaten meat, gives it up afterwards, wins merit by such a deed that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot give its like.

19. It is very difficult to abstain from meat after one has known it staste. Indeed, it is extremely difficult for such a person to observe the great vow abstention from meat, a vow that assures every creature by removing all fear.

20. That learned person who gives to all living creatures the gift of complete assurance, is forsooth, regarded as the giver of life-breaths in this world.

21. This is the high Religion which wise men esteem very highly. The vital airs of other creatures are as dear to them as those of his own self.

22. Men gifted with intelligence and purified souls should always treat others as they themselves wish to be treated.

23. It is seen that even those men who are endued with learning and who seek to acquire the greatest good in the shape of Liberation, are not free from the fear of death.

23. What necessity there be said o those innocent and healthy creatures gifted with love of life, when they are sought to be killed by sinful wretches living by slaughter?

24. Therefore, O king, know that the discarding of meat is the highest refuge of Religion, of the celestial region, and of happiness.

25. Abstention from injury is the highest Religion. It is, again, the highest penance. It is also the highest truth from which all duty emanates.

26. Flesh cannot be had from grass or wood or stone. Unless a living creature is killed, it cannot be procured. Hence is the fault in eating flesh.

27. The celestials, who live upon Swaha, Swadha, and nectar, are given to truth and sincerity. Those persons, however, who are for satisfying the sensation of taste, should be known as Rakshasas pervaded by the quality of Darkness.

28—29. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, *viz.*, in terrible forest or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in conclaves of men, from upraised weapons or in places where there is great fright from wild animals or snakes.

30. All creatures seek his protection. He is trusted by all. He never causes any anxiety in others, and himself has never to become anxious.

31. If there were nobody who ate flesh there would then, be nobody to slay living creatures. The man who slays living creatures kills them for the sake of the person who eats flesh.

32. If flesh were not considered as food, there would then be no destruction of living creatures. It is for the sake of the eater that the destruction of living creatures is carried on in the world.

33. Since, O you of great splendour, the period of life is shortened of persons who kill living creatures or cause them to be killed, it is clear that the person who seeks his own behoof, should give up meat altogether.

34. Those dreadful persons who are engaged in the destruction of living creatures, never find protectors when they are in need. Such persons should always be molested and punished even as beasts of prey.

35. Through cupidity or stupefaction of sense, for the sake of strength and

energy, or through association with the sinful, men show tendency for committing sin.

36. That man who seeks to multiply his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families.

37. High Rishis given to the observance of vows and self-control have said that abstention from meat is worthy of praise, productive of fame and Heaven, and a great satisfaction itself.

38. This I heard formerly, O son of Kunti, from Markandeya when that Rishi discoursed on the sins of eating flesh.

39. He who eats the flesh of animals are who desirous of living but who have been slain by either himself or others, commits the sin of slaughter for his this act of cruelty.

40. He who purchases flesh, kills living creatures through his money. He who eats flesh, kills living creatures through such act of eating. He who binds or seizes and actually kills living creatures, is the slaughterer. These are the three sorts of slaughter, each of these three acts being so.

41. He who does not himself eat flesh but approves of an act of slaughter, becomes stained with the sin of slaughter.

42. By abstaining from meat and showing mercy to all creatures one becomes incapable of being molested by any creature, and acquires longevity, perfect health and happiness.

43. The merit won by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land.

44. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, killed uselessly, and that has not been offered to the gods and departed Manes with the help of the ordinances. There is not the least doubt that a person by eating such meat goes to Hell.

45. If one eats the meat that has been sanctified on account of its having been procured from animals dedicated in sacrifices and that have been killed for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin.

46. That wretched man who kills living creatures for the sake of those who would eat them, commits great sin. The eater's sin is not so great.

47. That wretched man who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly go to Hell.

48. That man who having eaten flesh abstains from it afterwards, acquires great merit on account of such abstention from sin.

49 He who arranges for obtaining flesh, he who approves of those arrangements, he who kills, he who buys or sells, he who cooks, and he who eats, are all considered as eaters of flesh.

50. I shall now cite another authority, depending upon the saying of the ordainer himself, that is ancient, worshipped by the Rishis, and established in the Vedas.

51. It has been said that that religion which has acts for its marks, has been ordained for house-holders, O chief of kings, and not for those men who are desirous of Liberation.

52. Manu himself has said that meat which is sanctified with Mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honor of the departed Manes,—is pure.

53—54. All other meat is useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been procured by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless destruction and that has not been sanctified by the ordinance.

55. That man who wishes to avoid disaster should abstain from the meat of every living creature.

56. It is heard that in the former Æons persons, desirous of acquiring regions of merit hereafter, celebrated sacrifices with seeds, regarding such animals as dedicated by them.

57. Doubtful about the propriety of eating flesh, the Rishis asked Vasu the king of the Chedis, for removing their doubt. King Vasu, knowing that flesh should not be taken, answered that it was edible, O king.

58. From that moment Vasu dropped down from the sky on the Earth. After this he once more repeated his opinion, with the result that he had to go down below the Earth for it.

59. Desirous of doing good to all men, the great Agastya, by the help of his penances, dedicated, once for all, all wild deer to the celestials,

60. Hence there is no longer any necessity of purifying those animals for offering them to the celestials and the departed Manes. Served with flesh according to the ordinance, the departed Manes become pleased.

61. Listen to me, O king of kings, as I tell you this, O sinless one. There is absolute happiness in abstaining from meat, O king.

62. He who practises severe austerities for a century, and he who abstains from meat, are both equally meritorious. This is my opinion.

63. In the light half of the month of Kartika in especial, one should abstain from honey and meat. It has been ordained, that there is great merit in it.

64. He who abstains from meat for the four months of the rainy season, acquires the blessed achievements, *viz.*, longevity, fame, and power.

65. He who abstains for the whole month of Kartika from meat of every kind, gets over all sorts of woe and lives in complete happiness.

66. They who abstain from flesh by either months or fortnights, have the region of Brahma ordained for them on account of their abstention from cruelty.

67. Formerly many kings, O son of Pritha, who had formed themselves the souls of all creatures and who has known the truths of all things, *viz.*, Soul and Not-Soul, had abstained from flesh either for the whole of the month of Kartika or for the whole of the light fortnight in that month.

68—70. They were Nabhaga, Amvarisha, the great Gaya, Ayu, Anaranya, and Dwilipa, Raghu, Puru, Kartavirya, Aniruddha, Nahusha, Yayati, Nriga, Vishwaksena, Shasavindu, Yuvanashwa, Shivi the son of Ushinara, Muchukunda, Mandhatri, and Harishchandra.

71. Do you always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harishchandra roves through the sky like a second Moon.

72—77. These other kings also, *viz.*, Shyenachitra, O monarch, and Somaka, Vrika, Raivata, Rantideva, Vasu, Srinjaya, Dushmanta, Karushma, Rama, Alarka, Nala, Virupashwa, Nimi, intelligent Janaka, Aila, Prithu, Virasena, Ikshaku, Shambhu, Shweta, Sagara, Aja, Dhundhu, Subahu, Haryyashwa, Kashupa and Bharata, O monarch, did not eat flesh for the month of Kartika, and, therefore, attained to the celestial region, and gifted with prosperity, blaze forth with effulgence in the region of Brahmana, worshipped by Gandharvas and surrounded by a thousand beautiful ladies.

78. Those great men who practise this excellent Religion which is marked out by abstention from injury, succeed in living in the celestial region.

79. Those pious men who, from the time of birth, abstain from honey and meat and wine, are considered as ascetics.

80. That man who practises this religion consisting of abstention from meat or who recites it for making others hear it, will never have to go to Hell, even if he be a great wicked man.

81—82. He, O king, who always reads these ordinances about abstention from meat, that are sacred and worshipped by the Rishis, or hears it read, becomes purged off of every sin and acquires great happiness on account of the fruition of every desire. Forsooth, he acquires an eminent position among kinsmen.

83. When afflicted with calamity, he immediately gets over it. When obstructed with obstacles, he succeeds in freeing himself from them with the utmost ease. When suffering from a disease, he becomes quickly cured, and afflicted with sorrow he becomes liberated from it with greatest ease.

84. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of men, he attains to great personal beauty. Gifted with great prosperity, O chief of Kuru's race, he acquires great fame as well.

85. I have thus told you, O king, all that should be said about the subject of abstention from meat, together with the ordinances about both the religion of action and inaction as framed by the Rishis.

CHAPTER CXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Alas, those cruel men, who not caring for various other sorts of food, want only flesh, are really like great Rakshasas.

2. Alas, they do not relish various kinds of cakes and diverse sorts of pot-herbs and

various species of Khanda with juicy flavour so much as they do flesh.

3. I cannot understand this at all. I think they feel that there is nothing so tasteful as meat.

4. I wish, therefore, O powerful one, to hear what the merits are of abstention from flesh, and the sin about the eating of flesh, O chief of Bharata's race.

5. You know every duty. Describe to me, in full, according to the ordinances on duty, this subject. Do tell me what, indeed, is edible and what inedible?

6. Tell me, O grandfather, what is flesh, of what substances it is, the merits of abstention from it, and the sins for eating meat.

Bhishma said:—

7. O mighty-armed one, what you say is true! There is nothing on Earth that is superior to meat in taste.

8. There is nothing that is more beneficial than meat to persons who are lean, or weak, or afflicted with disease, or addicted to sexual union or exhausted with travel.

9. Meat quickly increases strength. It ordains great development. There is no food, O scorcher of enemies, that is superior to meat.

10. But, O delighter of the Kurus, those who abstain from it, win great merits. Listen to me as I describe it to you.

11. That man who wishes to increase his own flesh by the meat of another living creature, is such that there is none meaner and more cruel than he.

12. In this world there is nothing that is dearer to a creature than his life. Hence, one should show mercy to the lives of others as he does to his own life.

13. Forsooth, O son, flesh has its origin in the vital seed. There is great sin attaching to its eating, as, indeed, there is merit in abstaining from it.

14. One does not, however, commit any sin by eating flesh sanctified according to the ordinances of the Vedas. The *Shruti* says that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice.

15. Listen to me as I tell you what the ordinance is for the Kshatriyas. They do not commit any sin by eating flesh that has been acquired by power.

16. All wild deer have been dedicated to the celestials and the departed Manes in days of old, O king, by Agastya. Hence, the hunting of deer is not censured.

17. There can be no hunting without risk of one's own life. There is equality of risk between the killer and the killed. Either the animal is killed or it kills the hunter.

18. Hence, O Bharata, even royal sages take to hunting. By such conduct they do not become stained with sin. Indeed, the practice is not considered sinful.

19 There is nothing, O delighter of the Kurus, that is equal in point of merit, either in this world or in the next, to the practice of mercy to all living creatures.

20. The merciful man has no fear. Those innocent men who are endued with mercy, have both this world and the next.

21. Persons conversant with duty say that that Religion is worthy of being called Religion which is characterised by abstention from cruelty. The man of purified soul should do only such acts as have mercy for their soul.

22. That flesh which is dedicated in sacrifices performed in honour of the deities and the departed Manes, is called Havi. That man who is given to mercy and who behaves with mercy towards others, has no fear to entertain from any creature.

23—24. It is heard that all creatures abstain from causing any fear to such a creature. All creatures protect him when he is wounded or fallen down or prostrated or weakened or bruised. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pishachas nor Rakshasas, ever kill him.

25. When circumstances of fear originate, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift which is superior to the gift of life.

26. It is certain that there is nothing dearer to oneself than his life. Death, O Bharata, is a disaster to all creatures.

27—29 When the time comes for Death, a trembling of the entire body is seen in all creatures. Undergoing birth in the uterus, decrepitude, and sufferings of all sorts, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by Death. While living in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and fæces,—juices which produce painful sensations and are difficult to bear. There in the uterus, they have to live in a state of helplessness and are even repeatedly torn and pierced.

30. They who are covetuous of meat, are seen to be repeatedly cooked in the uterus in such a state of helplessness. Going through all sorts of birth, they are cooked in the Hell called Kumbhipaka.

31. They are assailed and killed, and in this way have to travel again and again. There is nothing so dear to one as his life when one comes to this world.

32—35. Hence, a person of purified soul should be merciful to all living creatures. That man, O king, who abstains from every kind of meat from his birth, forsooth, acquires a large space in the celestial region. They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat. This is my opinion. Since he has eaten me, I shall eat him in return, this, O Bharata, forms the character as *Mansa* of Mansa. The destroyer is always slain. After him the eater meets with the same fate.

36—37. He who acts with hostility towards another, becomes the victim of similar deeds done by that other. Whatever acts one does in whatever bodies, he has to suffer the consequences thereof in those bodies. Abstention from cruelty is the highest Religion. Abstention from cruelty is the greatest self-restraint.

38. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest power.

39. Abstention from cruelty is the greatest friend. Abstention from cruelty is the greatest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *Shruti*.

40. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit which one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not equal abstention from cruelty in merit.

41. The penances of a man who abstains from cruelty are endless. The man who abstains from cruelty is considered as always performing sacrifices. The man who abstains from cruelty is the father and mother of all creatures.

42. Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits of it are so many that they are incapable of being exhausted even if one were to speak for a century.

CHAPTER CXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Wishing to die and wishing to live, many persons surrender their lives in the great sacrifice (of battle). Tell me, O grandfather, what is the end that these attain to.

2—3. To give up life in battle is fraught with sorrow for men. O you of great wisdom, you know that to give up life is difficult for men whether they are rich or poor, or are in happiness or misery. In my opinion, you are gifted with omniscience. Do you tell me the reason of this.

Bhishma said :—

4. In prosperity or adversity, in weal or woe, living creatures, O king, coming into this world, live according to a particular method.

5. Listen to me as I explain the reason to you. The question you have put to me, is, indeed, excellent, O Yudhishthira!

6. Regarding it, O king, I shall explain to you the old discourse that took place formerly between the Dwaipayana Rishi and a crawling worm.

7. Formerly when that learned Brahmana, *viz*, the Krishna Dwaipayana, having identified himself with Brahma, roamed over the world, he saw on a road over which cars used to pass, a worm moving quickly.

8. The Rishi knew the course of every creature and the language of every animal. Gifted with omniscience, he addressed the worm he saw in these words.

Vyasa said :—

9. O worm, you appear to be greatly alarmed, and to be in great haste. Tell me, where do you run, and whence have you been afraid?

The worm said :—

10. I am stricken with fear on hearing the rattle of that large car. O you of great intelligence, it makes a fearful roar. It is almost come.

11. The sound is heard. Will it not kill me? I am flying away for this. I hear the sound of the bulls.

12. They are breathing hard under the whip of the driver, as they are carrying the heavy load. I hear also the various sound made by the men who are driving the bulls.

13. Creatures which like us are born as worms, cannot bear such sounds. It is, therefore, that I am flying from this situation of great fright.

14. Death is considered by all creatures as painful. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of weal to one of woe.

Bhishma said:—

15. Thus addressed,

Dawipayana Vyasa said:—

O worm, whence can be your happiness? You belong to the intermediate order of being. I think death would be of happiness to you.

16. Sound, touch, taste, scent, and various kinds of excellent enjoyments are unknown to you, O worm! I think death will prove a benefit to you.

The worm said:—

17. A living creature, however circumstanced he may be, becomes attached to it. In even this order of being I am happy, I think, O you of great wisdom! It is for this that I wish to live.

18. In this condition, every object of enjoyment exists for me according to the necessity of my body. Human beings and those creatures which originate from immobile objects have different enjoyments.

19. In my former life I was a human being. O powerful one, I was a wealthy Shudra. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer.

20. I was harsh in speech. I considered cunning as wisdom. I hated all creatures. Taking advantage of pretexts in agreements made between myself and others, I used always to take away what belonged to others.

21. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, proud, covetous of good food, cruel as I was.

22. Greedy as I was of riches, I never dedicated, with faith and respect, any food to the celestials and the departed Manes, although duty required me to dedicate food to them.

23. Those men who moved by fear, came to me, for seeking my help, I sent adrift without giving them any protection. I did not extend my help to those who came to me with prayers for removing their fear.

24. I used to feel unreasonable envy at seeing other people's riches, and corn, and wives held dear by them, and articles of drink, and good palaces.

25. Seeing the happiness of others I was filled with envy and I always wished them poverty. Acting thus which promised to crown my own wishes with fruition, I sought to destroy the virtue, riches, and pleasures of other people.

26. In that past life of mine, I committed various deeds moved by cruelty and such other passions. Recollecting those deeds I am filled with repentance and grief, as one is filled with grief at the loss of his dear son.

27. On account of those deeds of mine, I do not know what the fruits are of good deeds. I, however, adored my old mother and on one occasion adored a Brahmana.

28. Gifted with birth and accomplishments, that Brahmana, while travelling, came to my house once as a guest. I received him with respectful hospitality. On account of the merit of that deed my memory has not forsaken me.

29. I think that on account of that deed, I shall once more succeed in regaining happiness. O you having asceticism for wealth, you know everything. Tell me please what is for my behoof.

CHAPTER CXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vyasa said:—

1. On account of a meritorious deed, O worm, that you, though born in the intermediate order of being, are not stupefied. For a deed of mine, O worm, you are not stupefied.

2. On account of the power of my penances, I am able to rescue a being of sin by granting him a sight only of my body. There is no stronger power than that of penances.

3. I know, O worm, that you have taken birth in the order of worms through the evil deeds of your past life. If, however, you think of acquiring virtue and merit, you may again attain to it.

4. Deities as well as beings crowned with ascetic success, enjoy or suffer the consequence of deeds done by them in this field of action. Men perform acts of

merit from desire of fruit. The very accomplishments that one seeks to acquire are sought from desire of the happiness they will produce.

5. Learned or ignorant (in a previous existence) the creature that is, in this life, shorn of speech and understanding and hands and feet, is really shorn of everything.

6. He who becomes a superior Brahmana worships while alive, the deities of the Sun and the Moon, uttering various sacred Mantras. O worm, you will come by that state of existence.

7. Acquiring that status, you will enjoy all the elements converted into articles of enjoyment. When you have acquired that state, I shall impart to you Brahma. Or, if you wish, I may place you in any other status.

8. Agreeing to the words of Vyasa, the worm did not leave the road, but remained on it. Meawhile, the large car which was coming in that direction came there.

9—11. Torn to pieces by the assault of the wheels, the worm died. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable power, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through various orders of birth, such as hedge-hog and Iguana and boar and deer and bird, and Chandala and Shudra and Vaishya. Having given an account of his various changes to the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now with joined hands fell at the Rishi's feet and touched them with his head.

The Worm said:—

12. My present status is that great one which is coveted by all and which only persons having ten well-known attributes, can get. Indeed, I who was formerly a worm have thus acquired the status of a prince.

13. Elephants of great strength, decked with golden chains, carry me on their backs. To my cars are yoked Kamvoja horses of high mettle.

14. Numerous cars to which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat.

15. Adored by all, I sleep, O highly blessed one, on rich beds in charming rooms to which disagreeable winds cannot blow.

16. Towards the dawn, bards and encomiasts sing my praises even as the deities utter the agreeable praises of Indra their chief.

17. Through your favour who are firm in truth and gifted with immeasurable energy, I who was before a worm have now become a Kshatriya.

18. I bow my head to you, O you of great wisdom. Do you command me as to what I should now do. Ordained by the power of your penances, I have come by this position.

Vyasa said:—

19. I have to-day been adored by you, O king, with various words expressive of respect. Changed into a worm, your memory had become clouded. That memory has again appeared.

20. The sin you had committed in a pristine life, has not yet been dissipated,—that sin, *viz.*, which was acquired by you while you were a Shudra covetous of riches and cruel in conduct and hostile to the Brahmanas.

21—22. You were able to obtain a sight of my body. That was an act of merit to you while you were a worm. On account of your having saluted and worshipped me, you shall rise higher, for, from the Kshatriya order you shall rise to the status of a Brahmana, if only you die on the field of battle for the sake of kine or Brahmanas.

23. O prince, enjoying much happiness and celebrating many sacrifices with profuse presents, you shall attain to Heaven and, changed into eternal Brahma, you shall enjoy perfect beatitude.

24. Those who take birth in the intermediate order, become Shudras. The Shudra rises to the status of the Vaishya; and the Vaishya to that of the Kshatriya. The Kshytriya who takes a pride in the discharge of the duties of his caste, succeeds in acquiring the status of a Brahmana. The Brahmana, by following a righteous conduct, acquires Heaven which is full of happiness.

CHAPTER CXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Having renounced the status of a worm and taken birth as a Kshatriya of great energy, the person remembering his previous changes, O monarch, began to practise severe austerities.

2. Seeing those severe austerities of the Kshatriya who was well conversant with Religion and Profit, Krishna-Dwiapayana, that foremost of Brahmanas, went to him.

Vyasa said:—

3. The penances, O worm, of the Kshatriyas consist of the protection of all creatures. Consider these duties of the Kshatriya to be the penances laid down for you. You shall come by the status of a Brahmana.

4. Ascertaining what is right and what is wrong, and purifying your soul, do you duly cherish and protect all creatures, judiciously satisfying all good desires and correcting all that is unholy.

5. Be you of purified soul, be contented and be devoted to the practice of virtue. Acting thus, you will then, when you die, become a Brahmana.

Bhishma said:—

6. Although he had retired into the forest, yet, O Yudhishthira, having heard the words of the great Rishi, he began to cherish and protect his subjects righteously.

7. Soon, O best of kings, that worm, on account of the duty of protecting his subjects, became a Brahmana after renouncing his Kshatriya body.

8. Seeing him changed into a Brahmana, the celebrated Rishi, *viz.*, Krishna-Dwaipayana of great wisdom came to him.

Vyasa said:—

9. O chief of Brahmanas, O blessed one, be not troubled. He who acts piously, comes by a respectable birth. He, on the other hand, who acts impiously comes by a low and vile birth. O you who are conversant with virtue, one attains to misery according to the measure of, his sin.

10. Therefore, O worm, do not be troubled through fear of death. The only fear you should entertain, is about the loss of virtue. Do you, therefore, go on practising virtue.

The worm said:—

11. Through your favour, O Holy One, I have attained from happy to happier positions! Having obtained such prosperity as is established in virtue, I think my demerits have been lost.

Bhishma said:—

12. The worm having, at the command of the holy Rishi, acquired the status of a Brahmana that is so difficult to attain, caused the Earth to be marked with a thousand sacrificial stakes.

13. That foremost of all persons conversant with Brahma then gained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm acquired the highest status, *viz.*, that of eternal Brahma, as the result of his own deeds done according to the counsels of Vyasa.

14. Those foremost of Kshatriyas, also, who have renounced their life-breaths, exerting their energy all the while, have all acquired a meritorious end. Therefore, O king, do not mourn on their account.

CHAPTER CXX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Which amongst these three is superior, *viz.*, Knowledge, Penances, and Gifts? I ask you, O foremost of pious men. Tell me this, O grandfather.

Bhishma said:—

2. Regarding it is cited the old conversation between Maitreya and Krishna-Dwaipayana

3. Once on a time, Krishna-Dwaipayana, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of ascetics.

4. Seeing Vyasa arrive, that foremost of Rishis, *viz.*, Maitreya, gave him a seat and after adoring him with due rites, entertained him with excellent food.

5. Having eaten that good food which was very wholesome and which gave every kind of gratification, the great Krishna become highly pleased and as he sat there, he even laughed aloud.

6. Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O Righteous-Souled One, what the reason is of your laughter! You are an ascetic, gifted with power to control your emotions. Great joy, it appears has come over you.

7. Saluting you and adoring you with bent head, I ask you this, *viz.*, what the power is of my penances and what the high blessedness is that is yours.

8. The acts I do, are different from those of yours. You are already emancipated though alive. I, however, am not yet freed. For all that, I think that there

is not much difference between you and me. I am, again, distinguished by birth.

Vyasa said :—

9. This wonder that has filled me, has originated from an ordinance which appears like a hyperbole, for the comprehension of of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth?

10. It has been said that there are three roads which form the best vows of a man. One should never injure; one should always tell the truth; and one should make gift.

11. The Rishis of old said this, following the ordinances laid down inthe Vedas. These injunctions of yore, should certainly be followed by us even in our times.

12. Even a small gift, made under the circumstances laid down, yields great fruits. You have given a little water with a sincere heart to a thirsty man.

13. Yourself thirsty and hungry, you have by giving me such food, conquered many high regions of happiness, O powerful one, as one does by many sacrifices.

14. I am greatly delighted with your very sacred gift, as also with your penances. Your power is that of virtue. Your appearance is that of virtue.

15—16. The fragrance of virtue, is about you. I think that all your acts are performed according to the ordinance. O son, gift is superior to ablutions in sacred waters and to the accomplishment of all Vedic vows. Indeed, O Brahmana, gift is more auspicious than all religious rites. If it be not more meritorious than all religion rites, there can be no question about its superiority.

17. All those rites laid down in the Vedas which you highly speak of, do not equal a gift, for, gift is undoubtedly fraught with very superior merit.

18. The road that has been made by those men, who make gifts is the road that is trodden by the wise. They who make gifs are considered as givers of even the life-breaths. The duties that form virtue are established in them.

19. As the Vedas when well-studied, as the controlling of the senses, as a life of universal Renunciation, so is Gift which is fraught with very superior merit.

20. You, O son, will rise from joy to greater joy (for performing the duty of making gifts.) The intelligent man certainly rises from joy to greater joy.

21. We have undoubtedly seen many instances of this. Men gifted with prosperity succeed in acquiring riches, making gifts, celebrating sacrifices, and acquiring happiness as the result thereof.

22. It is always observed, O you of great wisdom, to happen naturally that happiness is followed by misery, and misery is followed by happiness.

23. Wise men have said that human beings in this world have three kinds of conduct. Some are righteous; some are sinful; and some are neither righteous nor sinful.

24. The conduct of the person who is devoted to Brahma is not considered either way. His sins are never considered as sins. So also the man who is devoted to the duties laid down for him, is considered as neither pious nor sinful.

25. Those men who are devoted to sacrifices, gifts, and penances, are considered as pious. These, however, who injure other creatures and are unfriendly to them, are considered sinful.

26. There are some men who appropriate others' properties. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being considered as neither righteous nor sinful.

27. Do you sport and grow and rejoice and make gifts and celebrate sacrifices. Neither men of knowledge nor those gifted with penances will then be able to get the better of you.

CHAPTER CXXI.

(ANUSHASANIKA PARVA).—

Continued.

Bhishma said :—

1. Thus addressed by Vyasa, Maitreya, who was a worshipper of deeds, who had been born in a family gifted with great prosperity, who was wise and endued with great learning, said to him these words.

Maitreya said :—

2. O you of great wisdom, it is what you have said. O powerful one, with your permission I wish to say something.

Vyasa said :—

3. Whatever you wish to say, O Maitreya in what way so even, do you say, O man of great wisdom, for I wish to hear you.

Maitreya said :—

4. Your words on the subject of Gift are faultless and pure. Forsooth, your soul

has been purified by knowledge and penances.

5. On account of your soul being purified, even this is the great advantage I reap from it. With the help of my understanding I see that you are gifted with high penances.

6. As regards ourselves we succeed in acquiring prosperity through only seeing personages like you. I think, that is due to your favour and originates from the nature of my own acts.

7. Penances, knowledge of the Vedas, and birth in a pure family, these are the causes of the status which one acquires of a Brahmana. When one is possessed of these three qualities, then does he come to be called a twice-born person.

8. If the Brahmana be pleased, the departed Manes and the deities also are pleased. There is nothing superior to a Brahmana possessed of Vedic learning.

9. Without the Brahmana, all would be darkness. Nothing would be known. The four castes would not exist. The distinction between virtue and sin, Truth and Untruth, would disappear.

10. Men, when they sow on a well-cultivated field, reap an abundant harvest. Even so, one reaps great merit by making gifts to a Brahmana endued with great learning.

11. If there were no Brahmana gifted with Vedic learning and good conduct for accepting gifts, the wealth possessed by rich men would be useless.

12. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats. The food also that is eaten destroys the eater. That is called food which is given away to a worthy man, in all other cases he who takes it, makes the douor's gift thrown away and the receiver is likewise ruined for his unduly taking it.

13. The Brahmana endued with learning, becomes the subjugator of the food that he eats. Having eaten it, he begets other other food. The ignorant man who eats the food offered to him, loses his right to the children he procreates, for the latter become his whose food has enabled the progenitor to beget them. This is the shortcoming of persons eating other people's food when they have not the power to conquer that food.

14. The merit which the giver wins by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the taker depend equally upon each other. This is what the Rishis have said.

15. There where Brahmans exist, gifted with Vedic learning and conduct, people are enabled to acquire the sacred fruits of gifts and to enjoy them both in this world and the next.

16. Those men who are of pure birth, who are devoted to penances, and who make gifts, and study the Vedas, are considered as worthy of the most respectful adoration.

17. It is those good men who have chalked out the path by treading on which one does not become stupefied. It is those men who take others to the celestial region. They are the men who carry on their shoulders the burthen of Sacrifices and live for good.

CHAPTER CXXII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhisma said :—

1. Thus addressed, the Holy One replied to Maitreya, saying,—By good luck, you are gifted with knowledge. By good luck, your understading is of this kind.

2. Good men highly speak of righteous qualities. By your good luck you are not overwhelmed by personal beauty, youth and prosperity.

3. This favour done to you is due to kindness of the celestials. Listen to me, as I describe to you what is even superior to gift.

4. All scriptures, religious treatises, and rites that are seen in the world, have all originated from the Vedas, according to their due order.

5. Following them I highly speak of gift. You highly speak of penances and Vedic learning. Penances are sacred. Penances are the means by which one may acquire the Vedas and the celestial region.

6. With the help of penances and of knowledge, one acquires the highest fruits. It is by penances that one dissipates his sins and all else that is evil.

7. We have heard that with whatever purpose in view one performs penances, one acquires the fruition thereof on account of those penances. The same may be said of knowledge.

8. Whatever is difficult to do, whatever is difficult to conquer, whatever is difficult to attain, and whatever is difficult to cross, can all be done with the help of penances. Of

all things, penances are of very superior power.

9. The man who drinks alcohol, or he who takes forcibly other men's properties, or he who is guilty of fœticide, or he who violates the bed of his preceptor, succeeds in crossing with the help of penances. Indeed, one becomes purged off of all these sins through penances.

10. One gifted with all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow to these two.

11. All men who have the Vedas for their wealth should be adored. Likewise all men gifted with penances deserve to be adored. They who make gifts get happiness in the next world and much prosperity in this world.

12. By making gifts of food, righteous men of this world obtain both this world and that of Brahman himself with many other regions of superior happiness.

13. Those men who are worshipped by all, themselves worship him who makes gifts. Those men who are honored everywhere, themselves honor him who makes gifts. Wherever the giver goes, he hears himself his own praise.

14. He who does acts and he who omits to do them, gets each what is proportionate to his acts and omissions. Whether one lives in the upper regions or in the nether, one always acquires those places to which one becomes entitled by his deeds.

15. As regards yourself, you will certainly obtain whatever food and drink you may covet, for you are gifted with intelligence, good birth, Vedic learning and mercy.

16. You are possessed of youth, O Maitreya! You are observant of vows. Be devoted to virtue. Do you take instructions from me about those duties which you should first follow,—the duties, *viz.*, of householders.

17. That house in which the husband is pleased with his married wife, and the wife pleased with her husband, all auspicious results ensue.

18. As filth is washed away from the body with water, as darkness is removed by the light of fire, so is sin washed off by gifts and penances.

19. Bless you, O Maitreya, may you have palaces! I depart hence in peace. Do you remember what I have said. You shall then be able to reap many advantages!

20. Maitreya then walked round his illustrious guest and bowed his head to him, and joining his hands in respect, said,—Let blessing be to you also, O Holy One!

CHAPTER CXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. O you who know all duties, I wish to hear, in full, what forms the excellent conduct of good and chaste women. Do you, O grandfather, describe this to me!

Bhishma said :—

2—4. Once on a time, in the celestial region, a lady named Sumana of Kekaya's race, addressing Shandili gifted with great energy and conversant with the truth regarding everything and gifted with omniscience, said,—By what conduct, O auspicious lady, by what course of deeds, have you succeeded in acquiring the celestial region, purged off of every sin? You shine with your own energy like a flame of fire. You appear to be a daughter of the Lord of stars, come to Heaven in your own effulgence.

5. You put on dresses of pure white, and are quite cheerful and at your ease. Seated on that celestial car, you shine, O auspicious dame, with energy multiplied a thousandfold.

6. You have not, I understand, attained to this region of happiness by great penances and gifts and vows. Do you tell me the truth!

7. Thus questioned sweetly by Sumana, Shandili of sweet smiles, addressing her fair interrogatrix, thus answered her silently. I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not on account of these deeds that I have acquired the status of a celestial.

9. I never carelessly addressed any harsh words to my husband.

10. I was always devoted to the adoration of the celestials, the departed Manes, and the Brahmanas. Always careful I waited upon and served my mother-in-law and father-in-law.

11. This was my resolution that I hould never act deceitfully. I never useds

to stay at the door of our house nor did I speak long with any body.

12. I never did any evil deed. I never laughed aloud; I never did any injury. I never gave out any secret. Thus did I myself act.

13. When my husband, having left home upon any business, used to return, I always served him by giving him a seat, and adored him with respect.

14. I never ate food of any kind which was unknown to my husband and with which my husband was not pleased.

15. Rising early in the morning I did and caused to be done whatever was brought about and required to be done for the sake of relatives and kinsmen.

16. When my husband leaves home for going to a distance place on any errand, I remained at home engaged in various kinds of auspicious deeds for blessing his enterprise.

17. During the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or adorn my feet with lacdye or body with ornaments.

18. When my husband sleeps in peace I never awake him even if important business wanted his attention. I was happy to sit by him lying asleep.

19. I never urged my husband to work hard for acquiring riches to support his family and relatives. I always kept secrets without giving them out to others. I used to always keep our premises clean.

20. That woman who, with rapt attention, follows her duty, receives profuse honors in the celestial region like a second Arundhati.

Bhishma said:—

21. The illustrious and highly blessed Shandili, of pious conduct, having said these words to Sumana on the subject of woman's duties towards her husband, disappeared there and then.

22. That man, O son Pandu, who reads this discourse at every full moon and new moon, succeeds in acquiring the celestial region and enjoying great happiness in the bowers of Nandana.

CHAPTER CXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. In which is superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in efficacy.

Bhishma said:—

2. Some become pleased by Conciliation, while others are pleased by Gifts. Every man, according to his own nature, likes the one or the other.

3. Listen to me, O king, as I explain to you the merits of Conciliation, O chief of Bharata's race, so that the most furious creatures may be cooled down by it.

4. Regarding it is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed.

5. A certain Brahmana, gifted with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him.

6. The Brahmana, gifted as he was with understanding and learning, was not at all moved. Without allowing himself to be stupefied at the sight of that terrible cannibal, he resolved to apply Conciliation and see its effect on the Rakshasa.

7. Respectfully saluting the Brahmana with words, the Rakshasa put to him this question: You shall escape, but tell me why I am so pale and lean.

8. Reflecting for a short time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words.

The Brahmana said:—

9. Living in a place distant from your house, moving in a sphere that is not your own, and deprived of the company of your friends and kinsmen, you are enjoying vast riches. It is, therefore, that you are so pale and lean.

10. Indeed, O Rakshasa, your friends, though well-treated by you, are still not well-disposed towards you on account of their own vicious nature. It is for this that you are so pale and lean.

11. You are gifted with merit and wisdom and a well-controlled soul. Yet it is your lot to see others who have merit and wisdom honored in preference to yourself. It is for this that you are so pale and lean.

12. Persons having riches much greater than yours but inferior to you in merit, are, indeed, disregarding you. It is for this that you are so pale and lean.

13. Though distressed for want of the means of support, yet you are actuated by the greatness of your mind to disregard such means as are open to you for getting your sustenance. It is for this that you are so pale and lean.

14. On account of your virtuous nature you had deprived yourself for doing good to another. This person, O righteous Rakshasa, considers you deceived and defeated. It is for this that you are so pale and lean.

15. I think you are grieving for those persons who with souls possessed by lust and anger, are suffering misery in this world. It is for this that you are so pale and lean.

16. Though wise, you are ridiculed by others who are entirely destitute of it. Persons of wicked conduct are vilifying you. It is for this that you are so pale and lean.

17. Indeed, some enemy of yours, with a friendly tongue, coming to you behaved at first like a pious man and then has left you, beguiling you like a knave. It is for this that you are so pale and lean.

18. You are well conversant with the course of world's affairs. You are well-skilled in all mysteries. You are gifted with power. Those who know you to be such do not yet respect and praise you. It is for this that you are so pale and lean.

19. Staying in the midst of bad men engaged together in some business, you had discoursed to them, removing their doubts. Still they did not admit your superior merits. It is for this that you are so pale and lean.

20. Indeed, though destitute of riches and intelligence and Vedic learning, you wish yet, with the help of your energy alone, to accomplish something great. It is for this that you are so pale and lean.

21. It appears that although you are resolved to practise severe austerities by retiring into the forest, yet your kinsmen are not favourably disposed towards this project of yours. It is for this that you are so pale and lean.

22. Some rich neighbour of yours, endued with youth and handsome features, covets your dear wife. It is for this that you are so pale and lean.

23. The words spoken by you, even when excellent, in the midst of rich men, are not regarded by them as wise or well-timed. It is for this that your so pale and lean.

24. Some dear kinsman of yours, shorn of intelligence though repeatedly instructed in the scriptures, has become angry. You have not been able to pacify him. It is for this that you are so pale and lean.

25. Indeed, somebody, having first set you to the accomplishment of some object desirable to you, is now trying to deprive you of the fruit thereof. It is for this that you are so pale and lean.

26. Though possessed of excellent qualities and adored by all on that account, you are yet considered by your kinsmen as adored for their sake and not for your own. It is for this that you are so pale and lean.

27. Indeed, through shame you are unable to give out some purpose in your heart, moved also by the inevitable delay that will take place in its accomplishment. It is for this that you are so pale and lean.

28. Indeed, you wish with the help of your intelligence, to control various persons with various kinds of understandings and inclinations. It is for this that you are so pale and lean.

29. Shorn of learning, without courage, and without much riches, you seek such fame as is won by knowledge and prowess and gifts. Indeed, it is for this that you are so pale and lean.

30. You have not been able to get something which you have long been seeking for. Or, what you try to do is sought to be undone by somebody else. It is for this that you are so pale and lean.

31. Indeed, without being able to see any fault on your part, you have been cursed by somebody. It is for this that you are so pale and lean.

32. Having no wealth and accomplishments you try in vain to remove the grief of your friends and the sorrows of sorrowing men. It is for this that you are so pale and lean.

33. Seeing virtuous persons living like householders, unrighteous persons living according to the forest mode, and liberated persons attached to domesticity and fixed abodes, you have become so pale and lean.

34. Indeed, your acts connected with Virture, Profit, and Pleasure, as also the well-timed words spoken by you, do not produce fruit. It is for this that you are so pale and lean.

35. Though gifted with wisdom, yet desirous of living, you live with wealth

obtained by you in gift from somebody of evil conduct. It is for this that you are so pale and lean.

36. Seeing sinful persons multiplying on every side and virtue languishing, you are filled with grief. It is for this that you are so pale and lean.

37. Urged by them you seek to please all your friends even when they are quarrelling and opposing one another. It is for this that you are so pale and lean.

38. Seeing persons gifted with Vedic learning engaged in improper deeds, and learned persons unable to keep their senses under control, you are filled with grief. It is for this that you are so pale and lean.

39. Thus praised, the Rakshasa adored that learned Brahmana in return, and making him his friend and bestowing sufficient riches upon him in gift, sent him away.

CHAPTER CXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Tell me, O grandfather, how should a poor man, desirous of achieving his own behoof, act after having acquired the status of humanity and come into this region of acts that is so difficult to acquire.

2. Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Ganga, who are truly worthy of honor and adoration. You should describe these mysteries to us.

Vaishampayana continued:—

3. Thus accosted by that famous king, *viz.*, the son of Pandu, Bhishma explained to that king these great mysteries about duty.

Bhishma said:—

4. Listen to me with rapt attention, O king, as I explain to you, O Bharata, these mysteries of duties, as the holy Vyasa had explained them to me formerly.

5. This subject is a mystery to the very celestials, O king. Yama of pure deeds, with the help of vows well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.

6—8. What pleases, what deity, what pleases the departed Manes, the Rishis, the companions of Mahadeva, the goddess Shri, Chitragupta, and the powerful Elephants which rule the cardinal points of the compass, what forms the religion of the Rishis, —the religion, *viz.*, which has many mysteries and which yields high fruits,—the merits of what are called great gifts, and the merits of all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains, and acquires the merits indicated.

9 One oilman is equal to ten butchers. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one harlot. Equal to ten harlots is a single king.

10—11. A great king is said to be equal to half of these all. Hence, one should not accept gifts from these. On the other hand, one should attend to the science, which is sacred and which has virtue for its marks, of the threefold objects of life. Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with rapt attention, listen to the sacred expositions of Religion, for the fruits of listening to the mysteries of Religion are very great. One should certainly hear every subject bearing on Religion as ordained by the celestials themselves.

12. In it is contained the ritual about the Shraddha in which have been declared the mysteries of the departed Manes. The mysteries about the deities have also been explained there.

13 It contains the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and all kinds of gifts.

14. Those men who always read the scriptures about these subjects, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all considered to be as holy and sinless as the powerful Narayana himself.

15. The merits of the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are acquired by the celebration of sacrifices,—all these are acquired by that man who treats guests with respect.

16—17. They who listen to these scriptures, they who are gifted with faith, and they who have a pure heart, it is well known, conquer many regions of felicity. Those pious men, who are gifted with faith, become cleansed of all sins and no sin can touch them. Such men always increase in

virtue and succeed in attaining to the celestial region.

18. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the king of the deities in these words:—

19. At the command of Ashwini Kumars (the celestial physicians) and who are gifted with every desirable quality, I have come to this place where I see human beings the departed Manes and the celestials assembled together.

20. Why, indeed, is sexual intercourse interdicted for the man who performs a Shraddha and for him also who eats at a Shraddha? Why are three rice-balls offered separately at a Shraddha?

21. To whom should the first of those balls be offered? To whom should the second one be offered? And whose has it been said is the third or the remaining one? I wish to know all this!

22. After the celestial messenger had said these words connected with virtue and duty, the celestials who were seated towards the east and the departed Manes also, praising that ranger of the sky, began as follows.

The Pitris said:—

23. Welcome are you, and blessings upon you! Do you listen, O best of all rangers of the sky! The question you have put is a high one and fraught with deep import.

24. The departed Manes of that man who indulges in sexual intercourse on the day he performs a Shraddha or eats at a Shraddha, have to lie for a whole month on his vital seed.

25. We shall explain the classification of the rice-balls offered at a Shraddha. The first rice-ball should be thought of as being thrown into the waters.

26. The second ball should be given to one of the wives to eat. The third ball should be thrown into the burning fire.

27. This is the ordinance about the Shraddha. This is the ordinance of the rites of religion. The Pitris of that man who acts according to this ordinance become pleased with him and remain always cheerful.

28. The progeny of such a man increases and he always commands endless riches.

The Celestial Messenger said:—

29. You have explained the division of the rice-balls and their consignment one after another to the three, together with the reasons thereof.

30. Whom does that rice-ball which is thrown into the waters, reach? How does it, by being so thrown, please the deities, and how does it rescue the departed Manes?

31. The second ball is eaten by the wife. That has been laid down in the ordinance. How do the Pitris of that man become the eaters thereof?

32. The last ball goes into the burning fire. How does that ball succeed in finding its way to you, or who is he to whom it goes?

33. I wish to hear this,—that is, what are the ends attained by the balls offered at Shraddhas when thus disposed of by being thrown into the waters, given to the wife, and thrown into the burning fire.

The Pitris said:—

34. The question which you have asked is of deep import. It involves a mystery and is wonderful. We have been highly pleased with you, O ranger of the sky.

35. The very celestials and the Munis applaud acts done in honor of the departed Manes. Even they do not know what the certain conclusions are of the ordinances about the acts done in honor of the Pitris.

36. Excepting the great, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances about the Pitris.

37. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Shraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to you. Do you hear, O king, what the conclusions are about the ordinances about the Shraddha.

38. Listen with attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is considered as pleasing the deity of the Moon.

39. That deity being pleased, O you of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the wife.

40. The Pitris, who always wish for progeny, bestow children on the woman of the house. Listen now to me as I tell you what becomes of the rice-ball, that is thrown into the burning fire.

41. With that ball the Pitris are pleased, and as the result thereof, grant the fruition of all desires to the person offering it. I have thus told you everything about the end of the three rice-balls offered at the Shraddha and consigned to the three (*viz.*, water, the spouse, and the fire).

42. That Brahmana who becomes the priest at a Shraddha forms himself, by that deed, the Pitri of the person performing the Shraddha. Hence, he should abstain that day from sexual intercourse with even his own wife.

43. O best of all rangers of the sky, the man who eats at a Shraddha should remain pure for that day. By acting otherwise, one surely commits the sin I have indicated. It cannot be otherwise.

44 Hence, the Brahmana who is invited to a Shraddha for eating the offerings, should eat them after purifying himself by a bath and remain pious for that day by abstaining from every kind of injury or evil. The progeny of such a person multiplies and he also who feeds him gets the same reward.

Bhishma said:—

45. After the Pitris had said so, a Rishi of austere penances, named Vidyutprabha, whose form was effulgent like the Sun, spoke.

46—47. Having heard those mysteries of religion as explained by the Pitris, he addressed Shakra, saying,—Stupefied by folly, men kill numerous creatures born in the intermediate orders, such as worms, ants, snakes, sheep, deer, and birds. They commit a great sin by these acts. What, however, is the remedy?

48. When this question was asked, all the gods and Rishis having penances for wealth and the highly blessed Pitris, praised that ascetic.

Shakra said:—

49. Thinking in one's mind of Kurukshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara, one should dip his head in a piece of water.

50. By so doing he becomes purged off of all his sins like the Moon freed from Rahu. He should thus bathe for three days successively and then fast for every day.

51. Besides this, he should touch (after bathing) the back of a cow and bow his head to her tail. Vidutprabha, after this, once more addressing Vasava, said,—I shall describe a rite that is more subtle. Listen to me, O you of a hundred sacrifices.

52. Rubbed with the astringent powder of the hanging roots of the banian and annointed with the oil of Priangu, one should eat the Shashtika paddy mixed with milk. By so doing he becomes purged off of all his sins.

53. Listen now to another mystery unknown to many but which was discovered by the Rishis with the help of meditation. I heard it from Vrihaspati while he recited it before Mahadeva.

54—55. O king of the celestials, do you hear it with Rudra in your company, O lord of Shachi. If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and, abstaining from food, looks at a burning fire,—he acquires the merits of severe penances and obtains the rewards of fasts.

56. Heated by the rays of the Sun, he becomes purged off of all his sins. One who acts thus in both the summer and the winter seasons, becomes freed from every sin.

57. Purged off of every sin, one acquires a splendour of complexion for all time. Such a man burns with energy like the Sun or shines in beauty like the Moon.

58. After this, the king of the celestials *viz.*, he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, with these excellent words:—

59. O Holy One, do you describe those mysteries of religion which are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries of them.

Vrihaspati said:—

60—61. They who pass urine, facing the Sun, they who do not show respect for the wind, they who do not pour libations on the burning fire, they who milk a cow whose calf is very young, actuated by the desire of obtaining from her as much milk as possible, commit many sins. I shall describe what those faults are, O lord of Shachi. Do you hear me.

62—63 The Sun, Wind, the carrier of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self-Create himself, for rescuing all the worlds, O Shakra. These are the deities of human beings. Listen all to the conclusions of religion.

64. Those wicked men and wicked women who pass urine facing the Sun, live in great infamy for eighty-six years.

65. That man, O Shakra, who cherishes no respect for the Wind, gets children that come out prematurely from the womb of

his wife. Those men who do not pour libations on the burning fire, find that the fire, when they do light it up for such rites as they wish to perform, refuses to eat their libations.

66. Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.

67. Such men see their children die and their families shrink. These are the consequences of the acts referred to, as observed by twice-born persons, venerable for age in their respective families.

68. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of securing his prosperity. This that I say to you is very true.

69—70. After the celestial preceptor had said this, the highly blessed celestials, with the Maruts, and the highly blessed Rishis questioned the departed Manes, saying, Ye Pitris with what acts of human beings, who are generally gifted with little understandings, do you become pleased? What gifts, made in course of such rites as are performed for improving the position of deceased persons in the other world, become inexhaustible in efficacy?

71. By doing what acts can men become freed from the debt they owe to their ancestors? We wish to hear this. Great is our curiosity.

The Pitris said:—

72. Ye highly blessed ones, the doubt existing in your minds has been properly explained. Listen as we describe the deeds of righteous men with which we become pleased.

73. Blue-hued Bulls should be liberated. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these deeds of men, they can free themselves from the debt they owe to their ancestors.

74. Such gifts never become vain. On the other hand, they yield great and endless fruits. The gratification we derive from them is considered to be inexhaustible.

75. Those men, who gifted with faith, beget offspring, rescue their deceased ancestors from miserable Hell.

76—77. Hearing these words of the Pitris, Vriddha-Gargya, endued with penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said,—Ye having penances for wealth, tell us what the merits are of setting free Bulls having blue complexions. What merits, again, are of the gift of lamps in the season of rains and the gift of water with sesame seeds?

The Pitris said:—

78. If a bull of blue complexion, upon being liberated, raises a (small) quantity of water with its tail, the Pitris become pleased with that water for full sixty thousand years.

79. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, forsooth, in sending the Pitris to the region of Soma.

80. By *giving* lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the quality of Darkness.

81—82. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O you having penances for wealth, are considered as duly performing a Shraddha with all its mysteries. These men get children of sound health and cheerful minds.

83. The merit acquired by the giver of the Pinda takes the form of the growth of his family. Indeed, he who performs these acts with faith, becomes freed from the debt he owes to the ancestors.

84. Thus have been laid down the proper time for the performance of the Shraddha, the ordinances about the rites to be observed, the proper person that should be fed at the Shraddha, and the merits that belong to it. I have described everything to you in due order.

CHAPTER CXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. The king of the celestials, *viz.*, Indra, after the Pitris had ceased to speak, addressed the powerful Hari, saying,—O Lord, what are those deeds which please you? How, indeed, do men succeed in pleasing you?

Vishnu said:—

2. That which I greatly hate, is the detraction of Brahmanas. Forsooth, if the Brahmanas are adored, I consider myself adored.

3. All superior Brahmanas should always be saluted with respect, after feeding them with hospitality. One should respect his own feet also (in the evening). I am pleased with men who act thus, as also with those who worship and make offerings to the whirl that is noticeable on cowdung.

4—6 They who see a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil, They become freed from every sin. That man who adores every day the Ashwattha (*Ficus religiosa*) and the substance called Gorochana and the cow, is considered as adoring the whole universe with the celestials and Asuras and human beings. Indeed, staying within these, I accept, in my own form, the adoration that is offered to them.

7. The worship that is offered to these, is the adoration offered to me. This has been so as long as the worlds have been created. Those little-witted men who adore me in a different way, worship me in vain, for the worship of that kind I never accept. Indeed, the worship of other kind is not at all pleasing to me.

Indra said:—

8. Why do you speak highly of the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil?

9. It is you who create all creatures and it is you who destroy them. You are the eternal nature of all transitory things.

Bhishma said:—

10. Hearing these words of Indra, Vishnu smiled a little and then said,—It was with my circular disc that the Daityas were killed. It was with my two feet that the world was covered.

11. Assuming the form of a boar I killed Hiranyaksha. Assuming the form of a dwarf I conquered king Vali.

12. Those great men who adore these, gratify me. Indeed, they who who worship me in these forms never meet with defeat.

13. If one, seeing a celibate a Brahmana arrived at one's house, offers to him the first portion of his food that belongs as of right to a Brahmana, and eats the residue, he is consided as eating Amrita.

14. If one, after worshipping the morn-twilight, stands with face directed towards the Sun, he reaps the merit that belongs to the performance of ablations in all Tirthas and becomes purged off of all sins.

15. Ye Rishis having penances for wealth, I have told you in detail what forms a great mystery. On what else shall I discourse to you? Tell me your doubts!

Valadeva said:—

16. Listen now to another great mystery that yields happiness to men. Unacquainted with it, ignorant persons suffer much distress from other creatures.

17. That man who, rising at early dawn, touches a cow, clarified, butter, and, curds, as also mustard seeds and the larger variety thereof called Priyangu, becomes purged off of all his sins.

18. As regards Rishis having penances for wealth, they always avoid all creatures both before and behind, as also all that is impure, while performing Shraddhas.

The deities said:—

19—20 If a person, taking a vessel of copper, filling it with water, and facing the East, determines upon a fast or the observance of a particular vow, the celestials become pleased with him and all his wishes become crowned with fortune. By observing fasts or vows in any other way, little-witted man gain nothing.

21—22. In uttering the resolution about the observance of fasts and in making offerings to the celestials, the use of a vessel of copper is preferable. In presenting the offerings to the celestials, in (giving and accepting) alms, in presening the ingredients of the Argha, and in offering oblations of water mixed with sesame seeds to the departed Manes, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. These mysteries have been laid down about how the deities are pleased.

Dharma said:—

23—24. The offerings made in all rites in honour of the celestials and in those in honor of the departed Manes, should never be given away to a Brahmana who has accepted service under the king, or who rings the bell or attends to minor duties in acts of worship or at Shraddhas, or who keeps kine, or who drives a trade, or who follows some art as a profession, or who is an actor, or who quarrels with friends, or who is destitute of Vedic studies, or who marries a Shudra woman.

25. The performer of the Shraddha who gives away such offerings to such a Brahmana, loses prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act.

26. From the house of that person whence a guest returns unsatisfied, the

Pitris, the deities, and the sacred fires, all return disappointed on account of such treatment of the guest.

27. That man who does not perform the duties of hospitality towards the guest arrived at his house, comes to be considered as equally sinful with those who are slayers of women or of kine, who are ungrateful towards benefactors, who are slayers of Brahmanas, or who are violators of the beds of their preceptors.

Agni said:—

28—30. Listen ye with rapt attention. I shall describe the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a burning fire. The infamy of such man spreads throughout the world and reaches the boundary of Heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied with him. Gifted with great energy, Fire refuses to accept the libations poured by him.

31. For a hundred lives he has to rot in Hell. He is never rescued at any time.

32—33. One should, therefore, never touch a cow with his feet, or a Brahmana of high energy, or a burning fire, if he is gifted with faith and seeks his own behoof. These are the demerits declared by me of one who lifts up his feet towards these three.

Vishwamittra said:—

34—36. Listen to a great mystery that is unknown to most of men and which is connected with religion. He, who offers to the departed Manes, rice boiled in milk and sugar, sitting with face directed to the south at noontide, in the shade caused by an elephant's body in the month of Bhadrapada, under the constellation Magha, acquires great merits. Hear of those merits. The man who makes such an offering to the Pitris under such circumstances, is considered as performing a great Shraddha each year for thirteen years successively.

The kine said:—

37—39. That man becomes purged off of all his sins who worships a cow with these Mantras,—*viz.*,—O Vahula, O Samanga, O you who are fearless everywhere, O you who are forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, formerly you were present with your calf in the sacrifice of Indra the holder of the thunderbolt! You were stationed in the sky and in the path of Agni! The celestials with Narada among them worshipped you on that occasion by calling you Sarvamsaha!—Such a man attains to the region of Purandara. He acquires, besides, the merits that belong to kine, and the splendour of the Moon also.

40. Such a man becomes freed from every sin, every fear, every grief. At the end, he acquires residence in the happy region of the Thousand-eyed Indra.

Bhishma said:—

41. After this, the highly blessed and illustrious seven Rishis, headed by Vashishtha, rose and going round the Lotus-born Brahman, stood around him with hands joined in respect.

42. Vashishtha, that foremost of all persons conversant with Brahma, became their spokesman and put this question which conduces to the behoof of all creatures but especially to the Brahmanas and Kshatriyas.

43. By doing what acts may virtuous men who have no worldly belongings, succeed in acquiring the merits of sacrifices?

44. Hearing this question of theirs, the Grandfather Brahman began to say what follows.

Brahman said:—

45. Excellent is this question, ye highly blessed ones! It is at once auspicious and high and full of mystery. This question that you have put is subtile and conduces to the well-being of mankind.

46. Ye Rishis having penances for wealth, I shall recite everything to you in full. Do you listen with attention to what I say as to how men acquire the merits of sacrifices.

47—48. In the lighted fortnight of the month of Pousa, when the constellation Rohini is in conjunction, if one, purifying himself by a bath, lies, under the canopy of heaven, clad in a single piece of cloth, with faith and rapt attention, and drinks the rays of the Moon, he wins the merits of great sacrifices.

49. Ye foremost of twice-born persons, this is a great mystery that I declare it to you in reply to your question, you who know the truths of all subjects.

CHAPTER CXXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vibhavasu (the Sun) said:—

1—2. There are two offerings. One of these consists of a palmful of water and the

other called Akshata consists of rice-grains with clarified butter. One should, on the day of the full moon, stand facing that bright orb and make to him the two offerings mentioned, *viz.*, a palmful of water and the rice-grains with clarified butter called Akshata. The man who presents these offerings is said to worship his sacred fire. Indeed, he is considered as one who has poured libations on the three (principal) fires.

3. That man of little understanding who cuts down a large tree on the day of the new moon, becomes sullied with the sin of Brahmanicide. By killing even a single leaf one commits that sin.

4. That foolish man who chews a tooth-brush on the day of the new moon is considered as injuring the god of the moon by such a deed. The departed Manes of such a person become annoyed with him.

5. The celestials do not accept the libations poured by such a man on days of the full moon and the new moon. His departed Manes become enraged with him, and his family become extinct.

Shree said :—

6—7. The celestials and departed Manes leave that sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, Without accepting the offerings made to them by the owners of such houses, the celestials and the departed Manes fly away from such a sinful house.

Angiras said :—

8. The offspring of that man multiplies who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds in his hands the roots of the Suvarchala plant.

Gargya said :—

9. One should always do the duties of hospitality to his guests. One should give lamps in the hall or shed where sacrifices are celebrated. One should avoid sleep during the day, and abstain from all sorts of flesh or food.

10. One should never injure kine and Brahmanas. One should always recite the names of the Pushkara lakes and the other sacred waters. Such a course of duty is the foremost. Even this forms a high religion with its mysteries. If observed in practice, it is sure to yield great results.

11. If a person celebrates even a hundred sacrifices, he is doomed to see the exhaustion of the merits belonging to the libations poured therein. The duties, however, which I have mentioned are such that when observed by persons having faith, their merit becomes endless.

12—13. Listen now to another great mystery unknown to many. The celestials do not eat the libations on occasions of Shraddhas and rites in their honor or on occasions of those rites which are performed on ordinary lunar days or on the espically sacred days of the full moon and the new moon, if they see a woman in her menses or one who is the daughter of a mother suffering from leprosy.

14. The ancestors of the man who allows such a woman to come near the place where the Shraddha is being performed by him, do not become pleased with him for thirteen years.

15. Clad in white clothes, and becoming pure in body and mind, one should invite Brahmanas and make them utter their benedictions. On such occasions one should also recite the the Bharata. It is by observing all these that the offerings made at Shraddhas become endless.

Dhaumya said :—

16. Broken utensils, broken bedsteads, cocks and dogs, as also such trees as have grown within dwelling houses, are all inauspicious objects.

17. In a broken utensil exists Kali himself, while in a broken bedstead is loss of money. When a cock or a dog is seen, the celestials do not eat the offerings made to them. Scorpions and snakes find shelter under the roots of a tree. Hence, one should never plant a tree within his house.

Jamadagni said :—

18—19. That man whose heart is not pure, is sure to go to Hell even if he worships the celestials in a Horse-Sacrifice or in a hundred Vajapeya Sacrifices, or if he practises the severest austerities with head down most. Purity of heart is considered as equal to Sacrifices and Truth.

20. A very poor Brahmana, by giving only a portion of powdered barley with a pure heart to a Brahmana, acquired the region of Brahman himself. This is a sufficient proof.

CHAPTER CXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vayu said:—

1. I shall recite some duties the observance of which produces happiness to mankind. Do you listen also, with rapt attention, to certain transgressions upon which they depend.

2—4. That man who offers for the four months of the rainy season sesame and water (to the Pitris), and food, according to the best of his power, to a Brahmana thoroughly expert in duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honor of the ancestors, with sesame and water, indeed he who does all this with faith and rapt attention, acquires all the merits of a hundred sacrifices in which animals are offered up to the celestials.

5 Listen to this other great mystery that is unknown to all. That man who thinks it all-right when a Shudra lights up the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Shraddhas and other rites are allowed to assist at them, commit a sin.

6. The three sacrificial fires become enraged with such a person. In his next life he is born as a Shudra. His departed Manes, together with the celestials, are never pleased with him.

7. I shall now recite what the expiations are which one must perform for purifying himself from such sins. Listen to me with attention. By performing those expiatory rites, one becomes happy and free from fever.

8. Fasting all the while, one should, for three days, with rapt attention, pour libations, on the sacred fire, of the urine of the cow mixed with cowdung and milk and clarified butter.

9. The celestials accept the offerings of such a man on the expiration of a full year. His departed Manes also, when the time comes for him for performing the Shraddha, become pleased with him.

10. I have thus recited what is righteous and what unrighteous, with all their unknown details, about human beings desirous of attaining to Heaven. Men who abstain from these sins or who having committed them perform the expiatory rites pointed out, succeed in attaining to the celestial region when they leave this world.

CHAPTER CXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Lomasha said:—

1. The departed Manes of those men who, without having wives of their own, know the wives of other people, are disappointed when the time for the Shraddha comes.

2. He who knows the wives of other people, he who indulges in sexual union with a barren woman, and he who appropriates what belongs to a Brahmana, are equally sinful.

3. Forsooth, the departed Manes of such people cut them off without wishing to have any intercourse with them. The offerings they make fail to please the celestials and the departed Manes.

4. Hence, one should always abstain from sexual union with women who are the lawful wives of others, as also with women who are barren. The man who seeks his own good, should not appropriate what belongs to a Brahmana.

5. Listen now to another mystery, unknown to all, about Religion. One should, having faith, always do the command of his preceptor and other elders.

6. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts to Brahmanas of clarified butter and of Akshata. Listen to me as I say what the measure is of the merit that such a person wins.

7. By such a deed one is said to increase Soma and the Ocean. Vasava, the king of the celestials, confers upon him a fourth part of the merits of a Horse-Sacrifice.

8. By making such gifts, a person becomes gifted with great energy and prowess. Well-pleased with him, the divine Soma grants him the fruition of his desires.

9 Listen now to another duty, together with the foundation on which it depends, which yields great merits. In this age of Kali, that duty, if performed, gives much happiness to men.

10—11. That man who, rising at dawn and purifying himself by a bath, dresses himself in white clothes and with concentrated attention makes gifts to Brahmanas of vessels full of sesame seeds, who makes offerings to the departed Manes of water with sesame seeds and honey, and who gives lamps as also the food called Krishara, acquires great merits. Listen to me as I say what those merits are.

12—13. The divine chastiser of Paka has attributed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land which yield eternal merit, he who performs the Agnishthoma sacrifice with profuse presents in the form of Dakshina to the Brahmanas are all considered by the celestials as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds.

14. Gifts of water with sesame seeds are considered by the departed Manes as yielding eternal gratification to them. The grandfathers all become highly pleased with gifts of lamps and Krishara.

15. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly spoken of, by both the departed Manes and the celestials in their respective regions.

CHAPTER CXXX.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said :—

1. The diverse Rishis there assembled together with the departed Manes and the deities, then, with rapt attention, asked Arundhati who was gifted with great ascetic merit.

2. Having penances for wealth Arundhati was equal to her husband the high-souled Vashishtha in energy, for both in vows and conduct she was her husband's equal.

3. Addressing her, they said,—We wish to hear from you the mysteries of duty and religion. You should, O amiable lady, tell us what you consider as a great mystery.

Arundhati said :—

4—5. The great progress I have been able to make in penances is owing to your consideration for me in thus remembering my poor self. With your gracious permission I shall now describe duties that are eternal, and are great mysteries. I shall describe them with the causes on which they depend. Listen to me as I describe them to you in full. A knowledge of these should be communicated to him only who has faith or who has a pure heart.

6. These four, *viz.*, he who is bereft of faith, he who is full of pride, he who is guilty of Brahmanicide, and he who violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated to them.

7—8. The merits acquired by a person who gives away a Kapila cow every day for twelve years, or by a person who worships the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not equal those that are his with whom a guest is pleased.

9. Listen now to another duty whose observance yields happiness to mankind. It should be observed with its secret ritual by a person having faith. Its merits are certainly high.

10—12. Listen to what they are. If a person, rising at dawn and taking with him a quantity of water and a few blades of Kusha grass, goes to a cowpen and, arrived there, washes a cow's horns by sprinkling thereon that water with those blades of Kusha grass and then causes the water to drip down on his own head, he is considered, on account of such a bath, as one who has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honored and resorted to by the Shiddhas and Charanas.

13. After Arundhuti had said these words, all the deities and ancestors applauded her, saying,—Excellent, Excellent.—Indeed, all the beings there were highly pleased and all of them adored Arundhati.

Brahman said :—

14. O highly blessed one, excellent is the duty that you have described, together with its secret ritual. Praise be to you! I grant you this boon, *viz.*, that your penances will continually increase.

Yama said :—

15. I have heard from you an excellent and agreeable subject. Listen now to what Chitragupta has said and what is agreeable to me.

16. Those words touch on duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men having faith and desirous of achieving their own good.

17. Nothing is lost of either virtue or sin that is committed by creatures. On days of the full moon and the new moon, those acts are taken to the Sun where they rest.

18. When a mortal goes into the regions of the dead, the Sun witnesses all his deeds

He who is virtuous, acquires the fruits of his virtue there.

19—20. I shall now tell you of some auspicious duties that are approved of by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara especially, one should make the gift of a Kapila cow to a Brahmana convesant with the Vedas.

21. One should also always maintain his Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta.

22. The best of creatures should listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution.

23. The little-witted meet with great distress in the regions of the dead, for they become stricken with hunger and thirst. Indeed, they have to rot there in pain. There is no escape for them from such a disaster.

24. They have to enter into a thick darkness. I shall now tell you of those duties by discharging which one may succeed in getting over such disasters.

25. The performance of those duties costs very little but yields great merit. Indeed, such performance yields great happiness in the other world. The merits of the gift of water for drink, are excellent. In the next world, in especial, those merits are very great.

26. A large river full of excellent water is ordained in the other world for them who make gifts of water for drink. Indeed, the water contained in that river is endless and cool and sweet as nectar.

27. He who makes gifts of water in this world, drinks from that river in the next world when he goes there. Listen now to the profuse merits accruing from the gift of lamps.

28. The man who gives lamps in this world, has never to even see the thick darkness (of Hell). The Sun and the Moon and the God of Fire always give him their light when he goes to the other world.

29. The celestials ordain that on every side of such a person there should be burning light. Indeed, when the giver of lights goes to the world of the dead, he himself shines in pure effulgence like a second Sun.

30. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana knowing the Vedas, especially if the gift be made in Pushkara.

31. Such a man is considered as having made a gift of a hundred kine with a bull—a gift that yields eternal merit.

32. The gift of a single Kapila cow is capable cleansing whatever sins the giver may be guilty of, even if those sins be as grave as Brahmanicide, for the gift of a single Kapila cow is considered as equal in merit to that of a hundred kine.

33. Hence, one should give away a Kapila cow at that Pushkara which is considered as the senior, on the day of the full moon in the month of Kartika. Men who succeed in making such a gift have never to meet with distress of any kind, or sorrow, or thorns giving pain.

34. That man who gives away a pair of sandals to a superior Brahmana who is worthy of the gift, acquires similar merits. By giving away an umbrella, a person gets comfortable shade in the next world.

35. A gift made to a worthy person never goes for nothing. It is sure to yield agreeable results to the giver. Hearing these opinions of Chitraguta, the Sun's hairs stood erect.

36. Gifted with great splendour, he addressed all the celestials and the departed Manes, saying,—Ye have heard the mysteries about duty, as explained by the great Chitragupta.

37. Those human beings who, gifted with faith, make these gifts to great Brahmanas, become freed from fear of every sort.

38. These five kinds of men, sullied with vicious deeds, have no escape. Indeed, these wretched men of sinful conduct, should never be talked to. Indeed, they should always be avoided.

39. Those five are he who is the destroyer of a Brahmana, he who is the destroyer of a cow, he who is addicted to sexual union with other people's wives, he who is bereft of faith (in the Vedas), and he who maintains himself by selling the virtue of his wife.

40. These men of sinful conduct, when they go to the region of the dead, rot in hell like worms which live upon puss and blood.

41. These five are avoided by the departed Manes, the celestials, the Snataka Brahmanas, and other twice-born persons who are given to the practice of penances.

CHAPTER CXXXI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. Then all the highly blessed celestials and the departed Manes, and the highly-blessed Rishis also, addressing the Pramathas, said,—Ye are all highly blessed beings. Ye are invincible night-rangers. Why do you afflict those men who are vile and impure and that are unclean?

3. What acts are considered as obstacles to your power? What, indeed, are those acts on account of which ye cannot afflict men? What are those acts that are destructive of Rakshasas and which prevent you from influencing the dwellings of men?

4. Ye night-rangers, we wish to hear all this from you.

The Pramathas said:—

5—6. Men are rendered unclean by acts of sexual intercourse. They who do not purify themselves after such deeds, they who insult their elders, they who from stupefaction eat different sorts of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps putting the head where his feet should be placed, or his feet where his head should be placed,—these men are considered by us as unclean. Indeed, these men have many holes.

7—8. Those also are classed amongst those who throw their phlegm and other uncle an secretions into the water, Forsooth, these men deserve to be killed and eaten up by us. Indeed, we afflict those human beings who are endued with such conduct. Listen now to what those acts are which are considered as antidotes and on account of which we fail to do any injury on men.

9—11. Those men on whose body are marks of Gorochana, or who hold Vachas in their hands, or who make gifts of clarified butter with Akshata, or who place clarified butter and Akshata on their heads, or those who abstain from meat, are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever extinguished, or who keeps the skin or teeth of a wolf in his house or a hill-tortoise, or from whose house the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in colour, is free from our power.

12. Those householders who keep these things in their houses always find them free from the attacks of even the most dreadful spirits that live on carrion.

13. Those beings also, that like us range through different worlds seeking pleasure, are unable to do any harm to such houses. Therefore, should men keep such articles in their houses as are destructive of Rakshasas. We have thus told you everything in solution of your great doubts.

CHAPTER CXXXII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. After this, the Grandfather Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the celestials headed by Vasava, the husband of Sachi,—Yonder sits the powerful Naga who lives in the nether regions. Gifted with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being.

3—5. Those powerful elephants of great energy and power, who hold the entire Earth with her hills, waters, and lakes, should be seen by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty!—Hearing these words of the Grandfather, the celestials, well-pleased, sent (the elephant) Renuka to where those upholders of the world are.

6. Going where those elephants are, Renuka addressed them, saying,—Ye powerful creatures, I have been commanded by the celestials and the departed Manes to question you about the mysteries of religion and duty! I desire to hear you discourse on that subject in detail. Ye highly-blessed ones, do ye discourse on the subject as your wisdom may dictate.

7. Standing in the eight quarters, the elephants said,—On the sacred eighth day of the dark fortnight in the month of Kartika, when the constellation Ashlesha is in the ascendant, one should make gifts of treacle and rice.

8—11. Renouncing anger, and living on regulated diet, one should make these offerings at a Shraddha, uttering these Mantras,—Let Valadeva and other Nagas endued with great strength, let other powerful snakes of huge bodies that are indestructible and eternal, and let all the othe-

great snakes that have taken their birth in their family, make Vali offerings to me for the increase of my strength and energy. Indeed, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth. Uttering these Mantras, one should make Vali offerings upon an anthill. After sunset, offerings of raw sugar and rice should be made on anthill selected. The anthill should previously be strewn with Gajendra flowers. Offerings should also be made of blue clothes and fragrant unguents.

13. If offerings are made thus, those beings that live in the nether regions, carrying the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As for ourselves, we also do not feel the exertion of upholding the Earth, on account of such offerings being made to us.

14. Afflicted with the burthen we bear, this is what we think (beneficial for men), without the slightest selfish end. By observing this rule for a full year, fasting on each occasion, Brahmanas Kshatriyas, and Vaishays and Shudras, acquire great merits from such gifts.

15. We think that the making of such Vali offerings on the anthill is really fraught with very superior merits.

16. By making such offerings, one is considered as doing the duties of hospitality for a hundred years to all the powerful elephants which exist in the three worlds.

17. Hearing these words of the powerful elephants, the celestials and the departed Manes, and the highly-blessed Rishis, all spoke highly of Renuka.

CHAPTER CXXXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Maheshwara said:—

1. You have recited excellent duties from your memory. Listen all of you now to me as I declare some mysteries about religion and duty.

2. Only those persons whose understandings have been fixed on religion and who are endued with faith, should be instructed about those mysteries of duty and religion that are fraught with high merits.

3. Hear what the merits are that become his, who, with heart shorn of anxiety, gives food every day, for a month, to kine, and contents himself with one meal a day throughout such period.

4. The kine are highly blessed. They are considered as the most sacred of all sacred things. Indeed, it is they who are upholding the three words with the celestials, Asuras, and human beings.

5. Respectful services done to them, yield great merit and grave results. That man who every day gives food to kine daily, acquires accumulated religious merits.

6. Formerly, in the golden age, I had expressed my approval of these creatures. Afterwards Brahman, sprung from the primeval lotus, requested me (to show kindness towards kine).

7. It is, therefore, that emblem of bull stands on my standard overhead. I always sport with kine. Hence, should kine be adored by all.

8. Kine are endued with great power. They are givers of boons. If adored, they would grant boons. That person who gives food to kine even for a single day, receives from those beneficent creatures, for that deed, a fourth part of the merits he may acquire by all his good acts in life.

CHAPTER CXXXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Skanda said:—

1—2. I shall now describe a duty that is approved of by me. Do ye listen to it with rapt attention. That person who takes a little earth from the horns of a bull of blue color, smears his body therewith for three days, and then performs his ablutions, wins great merits. Hear what those merits are. By such a deed he would wash away every stain and evil, and acquire sovereign sway hereafter.

3. Every time he is born in this world, he becomes celebrated for his heroism. Hear of another mystery unknown to all.

4. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as offering to the rising Moon on the evening of the day when that luminary is at full.

5—6. Do ye learn, with faith, what the merits are of the person who acts thus. The Saddhyas, the Rudras, the Adityas, the Vishwedevas, the twin Ashwins, the Maruts,

and the Vasus, all accept that offering. By such an offering, Soma increases as also ocean, that great receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, certainly yields great happiness.

Vishnu said :—

7—8. That person who, gifted with faith and freed from malice, listens every day with rapt attention to the mysteries about religion and duty that are preserved by the great deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear.

9. That man who, with his senses under thorough restraint, reads these sections describing these auspicious and meritorious duties, together with their mysteries,—duties that have been described (by the previous speakers),—acquires all the merits of their actual performance.

10. Sin can never lord over him. Indeed, such a man can never be stained with faults of any sort. Indeed, one acquires profuse merits by reading these mysteries, or by reciting them to others, or by hearing them recited.

11. The celestials and the departed Manes eat for ever the Havi and the Kavi offered by such a creature. Both these, on account of the virtues of the offerer, become inexhaustible. Even such is the merit of the person who, with rapt attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon.

12. Such a person, on account of such a deed, becomes steady in the performance of all duties. He also enjoys personal beauty and prosperity. He succeeds, besides this, in becoming the favourite for all time, of the Rishis and the celestials and the departed Manes.

13. If a person becomes guilty of all sins except those which are classed as grave or heinous, he becomes purged off of them all by only listening to the recitation of these mysteries about religion and duty.

Bhishma said :—

14—15. Even these, O king, are the mysteries about religion and duty living in the breasts of the deities. Held in high esteem by all the celestials and promulgated by Vyasa, they have now been declared by me for your behoof. One who is conversant with religion and duty thinks that this excellent knowledge is even superior to the entire Earth full of riches and wealth.

16. This knowledge should not be given to one who has no faith, or to one who is an atheist, or to one who has fallen away from the duties of his caste, or to one who is shorn of mercy, or to one who is given to the science of empty disputations, or to one who is hostile to his preceptors, or to one who thinks all creatures to be different from oneself.

CHAPTER CXXXV.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said :—

1. Who are those persons, O Bharata from whom a Brahmana in this world may take his food? From whom may a Kshatriya, a Vaishya, and a Shudra take their food respectively?

Bhishma said :—

2. A Brahmana may take his food from another Brahmana, or from a Kshatriya, or from a Vaishya, but he must never take food from a Shudra.

3. A Kshatriya may take his food from a Brahmana, a Kshatriya, or a Vaishya. He must, however, not take food given by Shudras who are given to evil ways and who partake of all sorts of food without any hesitation.

4. Brahmanas and Kshatriyas can partake of food given by such Vaishyas as serve the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya.

5. But the man who accepts food from a Shudra, swallows the very abomination of the Earth, and drinks the excretions of the human body, and partakes of the filth of all the world.

6. He partakes of the very filth of the Earth who takes his food thus from a Shudra. Indeed, those Brahmanas who accept their food from Shudras, take the dirt of the Earth.

7. If one engages in the service of a Shudra, he is doomed to perdition, though he may duly perform all the rites of his caste. A Brahmana, a Kshatriya, or a Vaishya, so engaging, is doomed, although given to the proper performance of religious rites.

8. It is said that a Brahmana's duty consists in studying the Vedas and seeking the behoof of humanity; that a Kshatriya's duty consists in protecting men, and that a Vaishya's in promoting their material prosperity.

9. A Vaishya lives by distributing the fruits of his own deeds and agriculture. The breeding of kine and trade are the legitimate duties in which a Vaishya may engage without fear of censure.

10. The man who gives up his own proper occupation and does that of a Shudra, should be regarded as a Shudra, and, on no account, should any food be accepted from him.

11. Professors of medicine, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be regarded as Shudras.

12—13. And those who foolishly partake of food offered at ceremonials in a Shudra's house, suffer from a dreadful disaster. On account of partaking such forbidden food, they loose their family, strength, and energy, and acquire the status of lower animals degenerating to the position of dogs, fallen in virtue and devoid of all religious observances.

14. He who takes food from a physician, takes but an excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood.

15. If a good Brahmana takes the food of one who lives by his learning, he is considered as taking the food of a Shudra. All good men should avoid such food.

16. The food of a person who is censured by all, is said to be like a drink from a pool of blood. The acceptance of food from a wicked person is as heinous as the killing of a Brahmana.

17. One should not accept food if he is slighted and not received with due honors by the giver. A Brahmana, who does so, is soon possessed by disease, and his family soon becomes extinct.

18. By accepting food from the warder of a city, one degenerates to the status, of the lowest outcaste.

19. If a Brahmana accepts food from one who is guilty of slaying either a cow or a Brahmana, or from one who has committed adultery with his perceptor's wife, or from a drunkard, he helps to promote the family of Rakshasas.

20. By taking food from a eunuch, or from an ungrateful person, or from one who has misappropriated money entrusted to his care, one is born in the country of the Savaras situated beyond the limit of the middle country.

21. I have thus duly described to you the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else do you wish to hear from me to-day.

CHAPTER CXXXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You have told me fully of those from whom food may be taken, and of those from whom it should not be taken?

2. But I have grave doubts on one point. Do you, O sire, enlighten me; do you tell me what expiation a Brahmana should make upon accepting the different kinds of food, those especially offered in honor of the celestials and the oblations made to the departed Manes.

Bhishma said:—

3. I shall tell you, O prince, how great Brahmanas may be freed from all sins incurred by accepting food from others.

4. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made.

5. In accepting meat, or honey, or salt, a Brahmana becomes purged off of all sins by standing till the rising of the Sun.

6—7. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Gayatri, and by holding a piece of iron in his hand, before the public. In accepting money or clothes or women or gold, the purification is the same as before.

8. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugargane, or oil, or any sacred thing, one becomes purified by bathing thrice during the day, *viz.*, at morn, noon and eve.

9. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is done by reciting the Gayatri prayer a hundred times.

10. In accepting shoes or clothes at obsequial ceremonies, the sin is dissipated by reciting devoutly the same hymn a hundred times.

11. The acceptance of the gift of land during an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights.

12. The Brahmana who partakes of oblations offered to departed Manes, in course of the dark fortnight, is purified by fasting for a whole day and night.

13. Without performing his ablutions a Brahmana should not recite his evening prayers, nor engage in religious meditation, nor take his food a second time. By so doing he is purified.

14. Therefore the Shraddha of departed Manes has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be treated with food.

15. The Brahmana who takes food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days.

16. After the expiration of twelve days, and performing the purification ceremonies duly, the sin is dissipated by giving clarified butter to Brahmanas.

17. If a man takes any food in the house of a dead person, within ten days after the death, he should perform all the expiations before mentioned, and should recite the Savitri hymn and perform the sin-destroying Ishti and Kushmanda penances.

18—19. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus gains all the objects of his desire, and is never troubled by misfortunes.

20. The Brahmana who takes his food in the company of Shudras, is purged from all impurities by duly performing the ceremonies of purification.

21. The Brahmana who takes his food in the company of Vaishyas, is purged off of all sins, by living on alms for three successive nights.

22. If a Brahmana takes his food with Kshatriyas, he should perform expiation by bathing with his clothes on.

23. By eating with a Shudra on the same plate, the Shudra loses his family prestige; the Vaishya by eating on the same plate with a Vaishya, loses his cattle and friends. The Kshatriya loses his prosperity; and the Brahmana, his effulgence and power.

24. In such cases, expiations should be performed, and propitiatory rites should be observed, and oblations offered to the celestials. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be performed for destroying the sin.

25. If any of the above four castes partake of food partly eaten by a person of any other caste, the expiation is, forsooth, made by smearing the body with sacred articles like Rochana, Durba grass, and turmeric,

CHAPTER CXXXVII.

(ANUSHASANIKA PARVA.)—*Continued.*

Yudhishthira said:—

1. O Bharata, kindly tell me which of the two is better, *viz.*, charity or devotion? By this expell a great doubt from off my mind.

Bhishma said:—

2. Listen to me as I recite the names of the princes who having been devoted to virtue, and having purified their hearts by penances and practised gifts and other acts of virtue, undoubtedly acquire the different celestial regions.

3. The Rishi Atreya respected of all, attained, O king, to the excellent celestial regions, by imparting the knowledge of the limitless Supreme Being to his pupils.

4. By offering the life of his dear son, for the behoof of a Brahmana, King Shivi the son of Ushinara was taken from this world to the celestial region.

5. Pratardana the king of Kashi, secured to himself unique and eternal fame in this as well as in the other world by giving his son to a Brahmana.

6. Rantideva, the son of Sangkriti, attained to the highest heaven by duly making gifts to the great Vashishtha.

7. Devavriddha, too, went to the celestial region by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice.

8. The worshipful Amvarisha, too, has acquired the celestial region by making a gift of all his kingdom to a highly powerful Brahmana.

9. King Janamejaya of the solar race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brahmanas,

10. The Royal Sage Vrishadarvi went to the celestial region by making gifts of various jewels and beautiful houses to Brahmanas.

11. King Nimi of Vidarva, acquired the celestial region with his sons, friends and cattle, by giving his daughter and kingdom to the great Agastya.

12. The illustrious Rama, the son of Jamadagni, acquired the eternal regions, far beyond his expectation by giving lands to Brahmanas.

13. Vashishtha, the greatest of Brahmanas, saved all the creatures at a time of great drought when the Rain God did not bestow his grateful showers upon the Earth, and for this deed he has secured eternal bliss for himself.

14. The highly-illustrious Rama the son Dasharatha, acquired the eternal regions by making gifts of riches at sacrifices.

15. The illustrious Royal Sage Kakshasena went to the celestial region by duly making over to the great Vahsishtha the wealth which he had deposited with him.

16. Forthwith Marutta the son of Abikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, went to the celestial region.

17. The highly devout king of Panchala, Brahmadatta, attained the blessed way by giving away a valuable conchshell.

18. King Mitrasaha ascended to Heaven by giving his favourite wife Madayanti to the great Vashishtha.

19. Sudyumna, the son of Manu, attained to the most blessed regions by duly punishing the high-souled Likhita.

20. The celebrated Royal Sage Sahastrachitta went to the blessed regions by sacrificing his dear life for a Brahmana.

21. The king Satadyumna went to heaven by giving to Maudgala a golden palace filled with all the objects of desire.

22. Formerly, King Sumanyu by giving to Shandilya heaps of food resembling a hill, went to the celestial region.

23. The Shalwa prince Dyutimat of great effulgence attained to the highest regions by giving his kingdom to Richika.

24. The Royal Sage Madirashwa went to the region of the celestials by giving his slender-waisted daughter to Hiranyahasta.

25. The lordly Lomapada attained all the objects of his desire by giving his daughter Shanta in marriage to Rishyashringa.

26. The Royal Sage Bhagiratha went to the eternal regions by giving his famous daughter Hansi in marriage to Kautsa.

27. King Bhagiratha acquired the most blessed regions by giving hundreds and thousands of kine with their young one to Kohala.

28. These and many other men, O Yudhishthira, have attained to the celestial region, by the merit of their charities and penances and they have also returned from there again and again.

29. Their fame will last as long as the world will last. I have related to you, O Yudhishthira, this story of those good householders who have attained to eternal regions by virtue of their charities and penances.

30. These people have acquired the celestial region by their charities and by performing sacrifices and by procreating children.

31. O foremost scion of Kuru's race, these men devoted their virtuous intellects to the celebration of sacrifices and charities by always performing acts of charity.

32. O powerful prince, as night has set in I shall explain to you in the morning whatever doubts may spring up in your mind.

CHAPTER CXXXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. I have heard from you, O sire, the names of those kings who have ascended to the celestial region, O you whose power is great in the observance of the vow of truth, by following the religion of gift.

2. How many kinds of gift are there? What are the fruits of the several kinds of gifts respectively.

3. For what reasons what kinds of gifts made to what persons yield merits? Indeed, to what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I wish to hear all this in full.

Bhishma said:—

4. Listen, O son of Kunti, in full to me, O sinless one, as I describe the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made to all the orders of men.

5. Gifts are made from desire of merit, from desire of profit, from fear, from free choice, and from pity, O Bharata! Gifts, therefore, should be known to be of five sorts. Listen now to the reasons for which gifts are thus divided into five classes.

6. With mind shorn of malice, one should make gifts to Brahmanas, for by making gifts to them one wins fame in this world and great happiness in the next.

7. He is in the habit of making gifts; or he will make gifts; or he has already made gifts to me. Hearing such words from solicitors, one gives away all kinds of riches to a particular solicitor.

8. I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a learned and wise man may make gifts to an ignorant wretch.

9. This one is dear to me. I also am dear to him. Actuated by considerations like these, an intelligent person, freely and with alacrity, makes gifts to a friend.

10. The person who solicits me is poor. He is, again, satisfied with a little. From considerations such as these, one should always make gifts to the poor, moved by pity.

11. These are the five sorts of gift. They increase the giver's merits and fame. The Lord of all creatures has said that one should always make gifts according to his power.

CHAPTER CXXXIX.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, you are endued with great wisdom. Indeed, you are fully conversant with every branch of learning. In our great family you are the only individual who have mastered sciences.

2. I wish to hear from you discourses of Religion and Profit, which bring on happiness in the next world, and that are fraught with wonder to all creatures.

3. The time that has come is full of distress. The like of it does not generally come to kinsmen and friends. Indeed, except you, O foremost of men, we have now none else who can take the place of an instructor.

4. If, O sinless one, I with my brothers deserve your favour, you should answer the questions I wish to ask you.

5. This one is Narayana who is gifted with every prosperity and is honored by all the kings. Even he waits upon you, showing you every indulgence and honoring you greatly.

6. You should describe it to me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.

Vaishampayana said:—

7. Hearing these words of king Yudhishthira, Bhishma, the son of the river Ganges, filled with joy on account of his affection for the monarch and his brothers, said what follows.

Bhishma said:—

8. I shall certainly recite to you discourses that are charming on the subject, O king, of the power of this Vishnu as displayed in days of yore and as I have heard (from my preceptors).

9. Listen to me also as I describe the power of that great god who has a bull for his emblem. Listen to me as I describe also the doubt that filled the mind of the wife of Rudra and that of Rudra himself.

10. Once on a time the virtuous Krishna observed a vow extending for two and ten years. For seeing him who had performed the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and Krishna-Dwaipayana and Dhaumya, that foremost of silent reciters, Devala, Kashyapa, and Hastikashyapa.

12. Other Rishis also, gifted with initiation and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there.

13. The son of Devaki offered them such laudable honors of hospitality as are offered to the gods alone.

14. Those great Rishis sat themselves down upon seats some of which were green and some were gold-hued and some were made of the plumes of the peacock and some were perfectly new and fresh.

15. Thus seated, they began to converse sweetly with one another on subjects of Religion and Duty as also with many royal sages and celestials.

16. At that time the energy, in the form of fire, of Narayana, rising from the fuel that consisted of the rigid observance of his vow, came out of the mouth of Krishna of wonderful deeds.

17. That fire began to consume those mountains with their trees and creepers and

little plants, as also with their birds and deer and beasts of prey and reptiles.

18. Soon the summit of that mountain presented a distressing and pitiful sight. Inhabited by animals of various kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature.

19. That fire of powerful flames, having consumed everything without living a residue, at last returned to Vishnu and touched his feet like a docile disciple.

20. That crusher of enemies, *viz.*, Krishna, seeing that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition.

21. That mountain thereupon once more became bedecked with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles.

22. Seeing that wonderful and inconceivable spectacle, all the ascetics became filled with wonder. Their hair stood erect and their vision was disturbed with tears.

23. Seeing those Rishis thus stricken with wonder, that foremost of speakers, Narayana, addressed them in these sweet and refreshing words:—

24. Why, indeed, has wonder filled the hearts of this collection of Rishis, these ascetics who are always free from attachment of every kind, who are divested of the idea of mine-ness, and who are fully conversant with every sacred science.

25. These Rishis having penances for wealth and freed from every stain, should explain to me truly this doubt which has originated in my mind.

The Rishis said:—

26. You are the creator of all the worlds, and the destroyer of them again. You are Winter, you are Summer, and you are the Season of Rains.

27. Of all the creatures, mobile and immobile, that exist on Earth, you are the father, you are the mother, you are the master, and you are the origin.

28. Even this, O destroyer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, you should explain to us that doubt, *viz.*, the issue of fire from your mouth.

29. Our fears being removed, we shall then, O Hari, recite to you what we have heard and seen.

Vasudeva said:—

30. The fire that came out from my mouth and that resembles the all-destroying Yuga-Fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the power of Vishnu.

31. Ye Rishis, ye are persons who have governed anger, who have brought your senses under complete control, who are gifted with wealth of penances, and who are very gods in power. Yet you have allowed yourselves to be agitated and distressed.

32. I am now engaged wholly with the observances about a rigid vow. Indeed, on account of my observing the vows of an ascetic, a fire came out from my mouth. You should not allow yourselves to be agitated therefor.

33. It is for observing a rigid vow that I came to this charming and sacred mountain. The object that has brought me here is to acquire, by the help of penances, a son that would be my equal in power.

34. On account of my penances, the Soul existing in my body became changed into fire and came out of my mouth. That fire had gone to see the boon-giving Grandfather all the universe.

35. The Grandfather, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his emblem would take birth as my son.

36. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of attending to me dutifully. Indeed, renouncing its fury it has come back to its own proper nature.

37. I have thus told you, in brief, a mystery belonging to Him who has the lotus for his origin and who is gifted with great intelligence. Ye Rishis having penances for wealth, you should not yield to fear.

38. You are gifted with far-reaching vision. You can proceed to every place without any obstacle. Radiant with vows observed by ascetics, you are adorned with knowledge and science.

39. I now ask you to tell me something that is highly wonderful which you have heard of or seen on Earth or in the celestial region.

40. I am anxious to taste the honey of words which will drop from your lips, and which, I am sure, will be as sweet as a jet of nectar itself.

41. If I see anything on Earth or in the celestial region, which is highly delightful

and wonderful but which is unknown to all of you, O god-like Rishis, that is on account of my own supreme Nature which is incapable of being obstructed by anything. Anything wonderful which I know [by nature or by my own inspiration, ceases to appear wonderful to me.

43. Anything, however, that is recited by pious persons and that is heard from those who are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and will last like characters engraved on rocks.

44. I wish, therefore, to hear at this meeting of ourselves, something dropping from the lips of persons who are good and who cannot fail to be productive of good to men.

45. Hearing these words of Krishna, all those ascetics became filled with wonder. They began to look at Janarddana with those eyes of theirs that were as beautiful and large as the petals of the lotus.

46. Some of them began to glorify him and some began to adore him with respect. Indeed, all of them then sang the praises of the destroyer of Madhu with words whose meanings were adorned with the eternal Richs.

47. All those ascetics then appointed Narada, that foremost of all persons conversant with words, to satisfy the request of Vasudeva.

The Ascetics said :—

48—49. You should, O Narada, describe in full, from the beginning, to Hrishikesha, that wonderful and inconceivable incident which took place, O powerful one, on the mountains of Himavat and which, O ascetic, was seen by those of us who had gone there in course of our sojourn to the sacred waters. Indeed, for the behoof of all the Rishis here collected, you should recite that incident.

50. Thus addressed by those ascetics, the celestial Rishi, *viz.*, the divine Narada, then recited the following story whose incidents had taken place sometime before.

CHAPTER CXL.

(ANUSHASANIKA PARVA.—) *Continued.*

Bhishma said :—

1. Then Narada, that holy Rishi, that friend of Narayana, recited the following discourse that took place between Shankara and his wife Uma.

Narada said :—

2. Once on a time the pious lord of all the celestials, *viz.*, Mahadeva having bull for his emblem, practised severe penances on the sacred mountains of Himavat the resort of Siddhas and Charanas.

3. That charming mountain is overgrown with various kinds of herbs and adorned with various flowers. At that time they were inhabited by the different tribes of Apsaras and crowds of ghosts.

4. There the great god sat, filled with joy, and encircled by hundreds of ghostly beings who presented various aspects to the eye of the beholder. Some of them were ugly and awkward, some were very beautiful, and some presented the most wonderful appearances.

5. Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those goblins presented every variety of animal faces.—Some had faces resembling that of the jackal; some those of the pard's; some like the ape's; some like the bull's.

6. Some of them had faces like the owl's; some like the hawk's; some had faces like those of the deer.

7. The great god was also encircled by Kinnaras and Yakshas and Gandharvas and Rakshasas and various other created beings. The retreat of Mahadeva also abounded with celestial flowers and shone with celestial rays of light.

8. It was perfumed with celestial sandal, and celestial incense was burnt on all sides. And it echoed with the sounds of celestial instruments.

9. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It was full of goblins of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread.

10. It was the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly beautiful to look at. It was exceedingly beautiful, resembling Heaven itself. Its view was wonderful, and, indeed, its beauty and sweetness was beyond description.

11. With the penances of that great god who sleeps on mountain breasts, that king of mountains shone with great beauty. It resounded with the chaunt of Vedas uttered by learned Brahmanas given to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became peerless in beauty.

12. Seeing the great god, who has a fierce form and who looks like a great festival, the ascetics became filled, O Janardana, with great joy.

13—14. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Saddhyas, the Vishwedevas, Vasava himself, the Yakshas, the Nagas, the Pishachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures lived on that mountain with minds concentrated in Yoga.

15. All the Seasons were present there and filled those regions with all sorts of wonderful flowers. Various kinds of burning herbs illuminated the woods and forests on that mountain.

16. Various species of birds, filled with joy, danced about and sang merrily on the charming breast of that mountain. Those birds were exceedingly loveable on account of the notes they uttered.

17. The great Mahadeva sat, beautifully on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead.

18. Round his loins was a tiger-skin, and a lion-skin was his upper garment. His sacred thread consisted of a snake. His arms were decked with a pair of red armlets.

19. His beard was green. He had matted locks on his head. Of dreadful features he fills with fear the hearts of all the enemies of the gods. He removes the fear of all creatures. He is adored by his worshippers as the deity having the bull for his emblem.

20. The great Rishis, seeing Mahadeva, bowed to him by touching the ground with their heads. Gifted with forgiving souls, they all became freed from every sin and thoroughly purified.

21. The retreat of that lord of all creatures, filled with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it was unapproachable and unbearable.

22. Within the twinkling of the eye, O destroyer of Madhu, everything there became highly wonderful. Indeed, the house of that great deity having the bull for his emblem began to blaze with a terrible beauty.

23. To Mahadeva seated there, came his wife the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great god. Her dress was like that of her husband and the vows she observed, were like those of his.

24. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding goddess of all the mountain rivers. Those auspicious ladies followed her.

25. The goddess came, raining flowers on all sides and various kinds of sweet perfumes. She who loved to live on the breast of Himavat, advanced in this guise towards her great husband.

26. With smiling lips and desirous of playing a jest, the beautiful Uma covered from behind, with her two beautiful hands, the eyes of Mahadeva.

27. As soon as Mahadeva's eyes were thus covered, all the regions became dark, and life seemed to be extinct everywhere in the universe. The Homa rites ceased. The universe became suddenly deprived of the sacred Vashat also.

28. All living creatures became dispirited and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe appeared sunless.

29. Soon, however, that besetting darkness disappeared. A powerful and burning flame of fire came out from Mahadeva's forehead.

30. A third eye, resembling another sun, appeared (on it). That eye began to shine like the Yuga-Fire and began to consume that mountain.

31. Seeing what took place, the large-eyed daughter of Himavat bowed her head to Mahadeva gifted with that third eye which resembled a blazing fire. She stood there with looks fixed on her husband.

32—33. When the mountain forests burned on all sides with their Salas and other trees of straight stems, and their delightful sandals and various excellent medicinal herbs, herds of deer and other, animals filled with fear, came quickly to the place where Hara sat and sought his protection. With those creatures almost filling it, the hermitage of the great deity shone with a sort of peculiar beauty.

34. Meanwhile that fire, swelling wildly, soared up to the very sky and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in power and effulgence, covered every side like the all-destroying Yuga-Fire.

35. In a moment the Himavat mountains were consumed, with their minerals and summits and blazing herbs.

36. Seeing Himavat crushed and consumed, the daughter of that king of mountains sought the protection of the great deity and stood before him with her hands joined in respect.

37. Seeing Uma overcome by womanly mildness and finding that she was reluctant to see her father Himavat reduced to that pitiable condition, then Sharva cast kind looks upon the mountain.

38. In a moment the whole of Himavat regained his former condition and became as beautiful to look at as ever. Indeed, the mountain displayed a cheerful aspect. All its trees became bedecked with flowers.

39. Seeing Himavat restored to his natural condition, the goddess Uma, divested of every fault, addressed her husband, that master of all creatures, *viz.*, the divine Maheshwara, in these words.

Uma said:—

40. O Holy One, O Lord of all creatures, O God holding trident, O you of high vows, a great doubt has filled my mind! You should remove that doubt of mine.

41. Why has this third eye appeared in your forehead? Why also was the mountain consumed with the forests and all that belonged to it?

42. Why also, O illustrious god, have you restored the mountain to its former condition? Indeed, having burnt it once, why have you again filled it with trees?

Maheshwara said:—

43. O goddess without any fault, for your having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light.

44. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created a third eye for protecting all creatures.

45. The great energy of that eye crushed and consumed this mountain. For pleasing you, however, O goddess, I once more restored Himavat to his pristine condition for making good the injury.

Uma said:—

46. O Holy One, why are those faces of yours which are on the east, the north, and the west, so beautiful and so agreeable to look at like the very moon.

47. And why is that face of yours which is on the south so dreadful? Why are your matted locks tawny in colour and so erect? Why is your throat blue like the peacock's plumes?

48. Why, O illustrious god, is the Pinaka always in your hand? Why are you always a Brahmacharin with matted locks?

49. O lord, you should explain all these to me. I am your wife who seeks to follow the same duties with you. Further, I am your devoted worshipper, O deity having highly the bull for your emblem.

Narada continued:—

50. Thus addressed by the daughter of the king of mountains, the illustrious holder of Pinaka, the powerful Mahadeva became highly pleased with her.

51. The great god then addressed her, saying,—O blessed lady, hear as I explain with the reasons thereof, why my forms are so.

CHAPTER CXLI.

(ANUSHASANIKA PARVA).—*Continued.*

The Blessed and Holy One said:—

1. Formerly a blessed and foremost of women, was created by Brahman, called Tilottama, by collecting beauty from every beautiful object in the universe.

2. One day, that lady of beautiful face, peerless in the universe for beauty of form, came to me, O goddess, for circumambulating me but, in sooth, moved by the desire of tempting me.

3. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared. All these faces of mine became handsome to look at.

4. Thus, on account of the desire of seeing her, I became four-faced, through Yoga-power. Thus I showed my high Yoga-power in becoming four-faced.

5. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with you, O you of faultless features.

6. That face of mine which is turned towards the west is handsome and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is dreadful. With it I destroy all creatures.

7. I live as a Brahmacharin with matted locks on my head, for doing good to all creatures. The bow Pinaka is always in

my hand for accomplishing the work of the celestials.

8. Formerly, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. Therefore I have become blue-throated.

Uma said :—

9. When, O foremost of all creatures, there are so many excellent beautiful cars, why have you selected a bull for your vehicle?

Maheshwara said :—

10. Formerly, the Grandfather Brahman created the celestial cow Surabhi-giving profuse milk. After her creation there sprang from her a large number of kine all of which gave sufficient quantities of milk sweet as nectar.

11. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my anger scorched all the kine which thereupon became diversified in colour.

12. I was then pacified by the Lord of all the worlds, *viz.*, Brahman, conversant with all subjects. It was he who gave me this bull both as a car for bearing me and as device on my banner.

Uma said :—

13. You have many houses, in the celestial region, of various forms and possessed of every comfort and luxury. Why, O Holy One, do you live in the crematorium, abandoing all those delightful palaces.

14. The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is covered with hundreds of funeral pyres.

15. Full of carrion and muddy with fat and blood, with entrails and bones scattered all over it, and always echoing with the howls of jackals, it is certainly an impure place.

Maheshwara said :—

16. I always travel over the whole Earth in search after a sacred spot. I do not, however, see any spot that is more sacred than the crematorium.

17. Therefore, of all houses, the crematorium appears to me to be the best, shaded as it generally is by branches of the banian and adorned with torn garlands of flowers.

18. O you of sweet smiles, the multitudes of goblins that are my companions love to live in such spots. I do not like, O goddess, to live anywhere, without those goblins by my side.

19. Therefore, the crematorium is a sacred house to me. Indeed, O auspicious lady, it appears to me to be very Heaven. Highly sacred and endued with great merit, the crematorium is much praised by persons desirous of having holy abodes.

Uma said :—

20. O Holy One, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O holder of Pinaka, O giver of boons.

21. These ascetics, O powerful lord, have practised various kinds of austerities. In the world are seen asceitcs wandering everywhere under various forms and clad in various kinds of dress.

22. For benefitting this large number of Rishis, as also myself, do you kindly remove, O chaister of all enemies, this doubt of mine.

23. What are the characteristics of Religion or Duty? How, indeed, do men unacquainted with the details of Religion or Duty succeed in observing them. O powerful lord, O you who are conversant with Religion, do you tell me this.

Narada said :—

24. When the daughter of Himavat, put this question, the assemblage of Rishis there present, adored the goddess with words adorned with Richs and with hymns fraught with deep meaning.

Maheshwara said:

25. Abstention from injury, truthfulness of speech, mercy towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, form the foremost duties of the householder.

26—27. Abstention from sexual union with the wife of other men, protection of the riches and the woman committed to his care, reluctance to appropriate what is not given to one, and avoidance of honey and meat,—these are the five chief duties. Indeed, Religion or Duty has many branches all of which yield happy results. These are the duties which those embodied creatures who consider duty as superior, should observe and practise. These are the sources of merit.

Uma said :—

28. O Holy One, I wish to ask you another question about which I entertain

great doubts. You should answer it and remove my doubts. What are the meritorious duties of the four castes.

29. What are the duties of the Brahmana? What of the Kshatriya? What are the duties of the Vaishya? And what are the duties of the Shudra.

The Holy One said:—

30. O highly blessed lady, the question you have put, is a very proper one. Those persons who belong to the twice-born order, are considered as highly blessed, and are, indeed, gods on earth.

31. Forsooth, the observance of fasts, is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he becomes at one with Brahma.

32. The proper observance of the duties of Brahmacharyya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread form his other duties. It is by these that he becomes truly twice-born.

33. He becomes a Brahmana for adoring his preceptors and other elders as also the celestials. Indeed, that religion which has for its soul the study of the Vedas, is the source of all virtue. Even that is the religion which those embodied creatures who are given to virtue and duty, should observe and practise.

Uma said:—

34. O Holy One, my doubts have not been removed. You should explain in detail what the duties are of the four respective castes of men.

Maheshwara said:—

36. Listening to the mysteries of religion and duty, observance of the vows laid down in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of a celibrate life, constitute the duties of the Brahmana.

37. After the student life is over, the Brahmana, at the behest of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly marry a proper wife.

38. Another duty of the Brahmana consists of avoiding the food prepared by the Shudra. Walking along the path of virtue, always observing fasts and the practices of Brahmacharyya, form his other duties.

39. The householder should keep up his domestic fire for daily adoration. He should study the Vedas. He should pour libations in honor of the departed Manes and the celestials. He should keep his senses under proper restraint. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in words, and pure both in body and mind.

40. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices called Ishti and should also dedicate animals to the deities according to the ordinances.

41. Indeed, the celebration of sacrifices is his greatest duty as also a complete abstention from injury to all creatures. Never to eat before serving the celestials and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and the dependants is called Vighasa. The householder should eat Vighasa.

42. Indeed, to eat after the members of his family including servants and other dependants, is considered as one of the especial duties of the twice-born householder, who should, besides, be conversant with the Vedas.

43. The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles to those celestials who preside over domesticity.

44. The householder should see that his house is every day properly rubbed with (cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honor of the celestials and the departed Manes.

45. Even these are the duties of a twice-born householder. Those duties really uphold the world. Those duties always and eternally emanate from those pious persons among the Brahmanas who live like householders.

46. Do you listen to me with rapt attention, O goddess, for I shall now tell you what the duties are of the Kshatriya and about which you have asked me.

47. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king gets a fixed share of the merits acquired by his subjects. By that means the king becomes gifted with righteousness.

48. The king who rules and protects his subjects piously, acquires, by virtue of the protection he offers to others, many regions of happiness in the next world.

49. The other duties of a Kshatriya consist of self-control and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and preseverance in acts that have been undertaken.

51—52. Another duty of his is to give punishments proportionate to the offences committed. It is also his duty to celebrate sacrifices and other religious rites according to the ordinances laid down in the Vedas. Properly judging the disputes of litigants before him, and truthfulnes of speech, and interference for helping the distressed, are the other duties by doing which the king acquires great glory both in this world and in the next. He should also sacrifice his life on the field of battle, having shown great prowess on behalf of kine and Brahmanas.

53. Such a king acquires in the celestial region such regions of happiness as are capable of being acquired by the performance of Horse-Sacrifices.

54. The duties of the Vaishya always are the keep of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study.

55. Trade, walking in the path of virtue, hospitality, peacefulness, self-control, welcoming of Brahmanas, and renouncing things are the other eternal duties of the Vaishya.

56. The Vaishya, engaged in trade and walking in the path of virtue, should never sell sesame and perfumery and juices or liquid substances. He should perform the duties of hospitality towards all.

57. He is at liberty to pursue virtue and profit and pleasure according to his means and asmuch as is judicious for him. The service of the three twice-born classes forms the high duty of the Shudra.

58. That Shudra who is truthful in speech and who has controlled his senses, is considered as having acquired meritorious penances. Indeed, the Shudra, who having got a guest, performs the duties of hospitality towards him, is considered as acquiring the merit of great penances.

59. That intelligent Shudra whose conduct is virtuous and who adores the deities and Brahmanas, gets desirable rewards of virtue.

60. O beautiful lady, I have thus recited to you what are the duties of the four castes. Indeed, O blessed lady, I have told you what are their respective duties. What else do you wish to hear?

Uma said:—

61. You have recited to me what are the respective duties of the four castes, auspicious and beneficial for them. Do you now tell me, O Holy One, what are the common duties of the all castes.

Maheshwara said:—

62. The foremost of all beings in the universe, *viz.*, the Creator Brahmana, always seeking righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are gods on Earth.

63. I shall at the begining tell you what are the religious acts which they should do and what are the rewards which they acquire through them. The religion of the Brahmanas is the foremost of all religions.

64. For the sake of the virtue, three religions were created by the Self-Create. Whenever the world is created, those Religions are created by the Grandfather. Do ye listen.

65. These are the three eternal Religions. The Religion prescribed in the Vedas is the greatest; that of the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of the virtuous.

66. The Brahmana, endued with learning, should have the three Vedas. He should never make the study of the Vedas. He should devote himself to the three well-known deeds (of making gifts, studying the Vedas, and performing sacrifices). He should be above the three (*viz.*, lust, anger, and cupidity). He should be the friend of all creatures. A person who possesses these qualities is called a Brahmana.

67. The lord of all the universe declared these six deeds for the observance of Brahmanas. Listen to those eternal duties.

68. The celebration of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six deeds by doing which a Brahmana acquires religious merit.

69. Indeed, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to his power and the ordinance, is, in his case, much praised.

70. Tranquillity of mind is a great duty that is in vogue among the righteous. Householders of pure mind are capable of acquiring very great merit.

71—72. Indeed, he who purifies his soul by the performance of the five sacrifices, who is truthful in speech, who is shorn of malice, who makes gifts, who treats with hospitality and honor all regenerate guests, who lives in well-cleaned houses, who is shorn of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his house, and who eats the food that remains after the requirements have been satisfied of all the members of his family and dependants, acquires great merit.

73. That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honoring him, who duly gives seats, and beds, and lamps for lightning the darkness, and shelter to those who come to his house, is considered, as highly righteous.

74. That householder who rises at dawn and washes his mouth and face and gives food to his guests, and having honored them duly dismisses them from his house and follows them for a little distance, wins eternal merit.

75. Hospitality towards all, and the pursuit of the three-fold objects, are the duties of the householder. The duties of the Shudra consist in the pursuit of the three-fold objects.

76. The Religion laid down for the householder has action for its chief characteristic. Auspicious, and beneficial to all creatures, I shall explain it to you.

77. The householder should always make gifts according to his power. He should also perform sacrifices frequently. Indeed, he who wishes to secure his own good, should always achieve meritorious acts.

78. The householder should acquire riches by fair means, The riches thus acquired should be carefully divided into three parts, keeping the requirements of virtue in view.

79. With one of those portions he should accomplish all acts of virtue. With another he should seek to satisfy his carvings for pleasure The third portion he should lay out for increasing.

80. The Religion of Renunciation is different. It exists for Liberation. I shall tell you the conduct that constitutes it. Listen to me in full, O goddess.

81. One of the duties inculcated by that Religion is Mercy towards all creatures. The man who follows it should not live in one place for more than a day. For acquiring Liberation, the followers of this Religion free themselves from the fetters of hope (or desire).

82. They have no attachment to habitation, to the Kamandalu they bear for the the keep of water, to the clothes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber in which it lies.

83. A follower of this Religion fixes his heart upon the workings of his soul. His mind is devoted to Supreme Brahma. He is filled with the idea of attaining to Brahma. He is always devoted to Yoga and the Sankhya philosophy.

84. He seeks for no other shelter than the foot of a tree, He lives in vacant houses of men. He sleeps on the banks of rivers. He takes a pleasure in living by such banks.

85. He is freed from every attachment, and from every bond of affection. He merges the existence of his own soul into the Supreme Soul.

86. Standing like a stake of wood, and abstaining from all food, he does only such deeds as point to Liberation. Or, he may wander about, devoted to Yoga. These are the eternal duties of a follower of the Religion of Renunciation.

87. He lives aloof from men. He ie freed from all attachments. He never lives in the same place for more than a day. Freed from all fetters, he roves over the world. Freed from all ties, he never sleeps on even the same river-bank for more than a day.

88. This is the Religion of persons conversant with Liberation, as declared in the Vedas. This is the righteous path that is trodden by this virtuous. He who follows in this path, leaves no vestige behind.

89. Vikshus (mendicants) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramhansas. The second is superior to the first, the third to the second, and the fourth to the third.

90. There is nothing superior to the Paramhansa; nor is there anything inferior to it or equal to it or superior to it. It is a condition shorn of sorrow and happiness; auspicious and freed from decrepitude and death, and without any change.

Uma said:—

91. You have described the Religion of the householders, that of Liberation, and that which is based upon the observances of the pious. These paths are noble and highly beneficial to the world of living creatures.

92. O you who are conversant with every religion, I wish to hear what the high Religion is of the Rishis. I always have a liking for those who live in hermitage.

93. The perfume that comes out of the the smoke of the libations of clarified butter poured on the sacred fire, seems to pervade all the hermitages and make them delightful. Seeing this, O great god, my heart becomes always filled with joy.

94—95 O powerful god, I have doubts about the Religion of the Ascetics. You are conversant with the details of all religions. Do you enlighten me, O god of gods, in detail about this subject truly about which I have asked you, O great god.

The Blessed and Holy One said :—

96. Yes, I shall recite to you the high and excellent Religion of the Ascetic. By following the dictates of that Religion, O auspicious lady, the Ascetics acquire success through the severe penances they practise.

97. O highly blessed one, do you hear, from the beginning, what are the duties of those pious Rishis who know every duty and who are known by the name of Phenapas.

98. The Grandfather Brahman drank some nectar. That water had flowed in the celestial region from a great sacrifice.

99. The froth of that water is highly sacred and it partook of His own nature. Those Rishis who live upon the measure of froth that thus came out are called Phenapas (Froth-eaters). This is the conduct of those pure Rishis, O lady having penances for wealth! Listen now to me as I explain to you who the Valikhillyas are.

100. The Valikhillyas are ascetics who have acquired success by their penances. They live in the solar disc. Living like birds, those Rishis, conversant with every duty of righteousness, live according to the Uncha mode.

101. Their dress consists of deer-skins or barks of trees. Freed from pairs of opposites, the Valikhillyas, having penances for wealth, walk in this track of virtue.

102. They are as big as a digit of the thumb. Divided into classes, each class lives in the practice of its duties. They wish only to practise penances. The merits they acquire by their righteous conduct are very great.

103. They are considered as having acquired an equality with the gods and exist for the fulfilment of the purposes of the gods. Having dissipated all their sins by severe penances, they shine in effulgence, lighting up all the points of the compass.

104. Others, called Chakracharas, are gifted with cleansed souls and devoted to the practice of mercy, Righteous in their conduct and possessed of great purity, they live in the region of Soma.

105. Thus living near enough to the region of the departed Manes, they duly live by drinking the rays of Soma. There are others called Samprakshalas and Ashmakuttas and Dantolukhalas.

106. These live near the Soma-drinking celestials and others that drink flames of fire. With their wedded wives and with passions under complete restraint, they too live upon the rays of Soma.

107. They pour libations of clarified butter on the sacred fire, and worship the departed Manes under proper forms. They also celebrate the well-known sacrifices. This is said to form their religion.

108. This religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to go through every region including that of the celestials. There are, again, other classes about whom I shall speak now. Do you listen.

109. It is necessary that they who observe the different religions of the Rishis, should control their passions and know the Soul. Indeed, in my opinion, lust and anger should be completely controlled.

110—111. With corn (wealth) acquired by the Uncha mode, they should perform the following duties, *viz.*, the pouring of libations on the sacred fire, occupying a fixed seat employing oneself during the time in the sacrifice called Dharmaratri, performance of the Soma-Sacrifice, acquisition of especial knowledge, the giving of sacrificial presents, which forms the fifth, the daily performance of sacrifices, devotion to the worship of the ancestors and the deities, hospitality towards all.

112—113. Abstention from all luxurious dishes prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on naked rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees, and living upon fruits and roots, and wind and water and moss, are some of pratices of the Rishis by which they acquire the end that belongs to persons unsubjugated.

114—115. When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been put out, when all the inmates have taken their food, when dishes are no longer carried from room to

room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the Religion of Truth and tranquillity of soul, wishing to have a guest, should eat what remnant of food may still remain in the house. By acting thus, one becomes a practiser of the Religion of the Munis.

116. One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should treat his friends and enemies alike. Indeed, one who is the foremost of all persons conversant with duties should treat all creatures like friends.

CHAPTER CXLII.

(ANUSHASANIKA PARVA).—
Continued.

Uma said:—

1. Hermits live in charming regions, among the springs and fountains of rivers, in bowers by the sides of rivers and rills, on hills and mountains, in woods and forests, and in sacred places full of fruits and roots.

2. With rapt attention and observing vows and rules, they live in even such places.

3. I wish, O Shankara, to hear the sacred ordinances which they follow. These hermits, O god of all gods, are persons who depend, for the protection of their bodies, upon themselves alone.

Maheshwara said:—

4. Do you hear with rapt attention what are the duties of Hermits. Having listened to them with one mind, O goddess, do you fix your heart upon virtue.

5. Listen then to what the acts are that should be practised by righteous hermits crowned with success, observant of rigid vows and rules, and living in woods and forests.

6—7. Performing ablutions thrice-a-day, adoring the departed Manes and the celestials, pouring libations on the sacred fire, performing of those sacrifices and rites called Ishti-Homa, picking up the grains of Nivara-paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, form their duties.

8. Having performed the practises of Yoga and become crowned with (ascetic) success and freed from lust and anger, they should seat themselves in the attitude called Virasana. Indeed, they should live in those places which are inaccessible to cowards.

9—10. Observant of the excellent ordinances about Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka-Yoga, and always seated in the attitude called Virasana, and lying on naked rocks or the earth, these men, with hearts fixed upon virtue, must expose themselves to cold and water and fire.

11. They live upon water or air or moss. They use two pieces of stone only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any sort.

12. Some of them clothe themselves with rags and barks of trees or deer-skins. Thus do they pass their lives for the time allotted to them, according to the ordinances.

13. Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these hermits entering into woods and forests live within them as disciples, obtaining a preceptor, live with him.

14—16. The performance of the rites of Homa and the observance of the five sacrifices are their duties. A due observance of the rules about distribution of the fivefold sacrifices as ordained in the Vedas, devotion to sacrifices, forming the eighth, observance of the Chaturmashya, performance of the Paurnamashya and other sacrifices, and performance of the daily sacrifices, are the duties of these celibate men, freed from every attachment, and cleansed from every sin. Indeed, they should live thus in the forest.

17. The sacrificial ladle and the water-vessel are their chief properties. They are always devoted to the three fires. Virtuous in their conduct and adhering to the path of virtue, they acquire the highest end.

18. These Munis, crowned with success and ever given to the Religion of Truth, acquire the highly sacred region of Brahman, or the eternal region of Soma.

19. O auspicious goddess, I have thus recited to you, in brief, the outlines of the religion that is followed by hermits and that has many practices in detail.

Uma said:—

20. O Holy One, O lord of all creatures, O you adored of all beings, I wish to hear what is the religion of those conclaves of ascetics who are followers of the scriptures describing ascetic success. Do you recite it to me.

21. Living in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being controlled by particular practices; others have wives. How, indeed, have their practices been ordained.

Mahadeva said:—

22. O goddess, the shaving of the head and the wearing of the brown robes are the characteristics of those recluses who rove about freely; while the characteristics of those who sport with wives consist in passing their nights at home.

23. Performing ablutions three times a day is the duty of both the classes, while the Homa, with water and wild fruits, belongs to the married recluses as performed by the Rishis in general. Absorption in Yoga-Meditation, and performance of those duties which form righteousness and which have been laid down as such, are some of the other duties prescribed for them.

24. All those duties also of which I have spoken to you before as belonging to recluses living in forests, are the duties of these also. Indeed, if those duties are observed, they who observe them acquire the rewards of severe penances.

25. Those forest recluses who lead married lives should indulge in the gratification of their senses with these married wives of theirs. By indulging in sexual union with their wives at only those times when their seasons come, they perform the duties which have been laid down for them.

26. The religion which these virtuous men are to follow is the Religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of virtue, they should never pursue any other object of desire from a sense of uncontrolled caprice.

27. That man who gives promises of safety to all creatures, freed as his soul becomes from the stain of malice or harmfulness, becomes gifted with virtue.

28. Indeed, that person who shows mercy to all creatures, who adopts as a vow of sincere conduct towards all creatures, and who forms himself the soul of all creatures, becomes gifted with virtue.

29. A bath in all the shrines, and sincere conduct towards all creatures, are regarded as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit.

30. Sincerity, it has been said, is Virtue; while insincerity or crookedness is sin. That man who acts sincerely becomes induced with Virtue.

31. The man who is always devoted to sincerity of conduct, succeeds in acquiring a residence among the celestials. Hence, he who wishes to achieve the merit of virtue, should be sincere.

32. Gifted with a forgiving nature and self-control, and with anger under complete subjection, one should transform himself into an embodiment of Virtue and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes indued with the merit of Virtue.

33. Freed from drowsiness and procrastination, the righteous person, who follows the path of Virtue to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be considered as equal to Brahma itself.

Uma said:—

34. By what course of duties, O god, do those ascetics who are attached to their respective retreats and have penances for wealth, succeed in becoming indued with great splendour?

35 By what acts, again, do kings and princes who are immensely rich, and others who are poor, succeed in getting high rewards?

36. By what acts, O god, do dwellers of the forest succeed in acquiring that place which is eternal and in adorning their persons with celestial sandal-paste.

37. O illustrious god of three eyes, O destroyer of the triple city, do you remove this doubt of mine about the auspicious subject of the observance of penances by telling everything in full.

The illustrious Deity said:—

38. Those who observe the vows of fasts and control their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, acquire success and ascending to the celestial region sport in happiness with the Gandharvas as their companions, freed from every kind of evil.

39. That pious man who lies down in the attitude of Manduka-Yoga, and who properly and according to the ordinance performs meritorious deeds after having been duly initiated, sports in happiness in the next world in the company of the Nagas.

40. That man who lives in the company of deer and lives upon such grass and vegetables as drop from their mouths, and who has undergone the initiation and attends to the duties attached to it, succeeds in going to the capital of Indra.

41. That man who lives upon the moss he gathers and the fallen leaves of trees that he picks up, and puts up with all the severities of cold, acquires a very high place.

42. That man who lives upon either air or water or fruits and roots, acquires in the next life the affluence that belongs to the Yakshas and sports in happiness in the company of the various tribes of Apsaras.

43. Having practised for twelve years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in his next life a king.

44. That man who, having observed vows about food, practises penances for twelve years, carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a king.

45. That man who sits and lies on the bare ground with the canopy of heaven over his head, observes the course of duties of initiation, and then renounces his body by abstaining from all food, acquires great happiness in the celestial region.

46—51. The rewards of one who sits and lies down upon the naked ground are said to be excellent cars and beds, and rich palaces effulgent like the moon, O lady. That man who having lived upon abstemious diet and observed various excellent vows, lives depending upon his own self and then renounces his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its happiness. That man who having lived in entire dependence upon his own self, observes for twelve years the duties of initiation, and at last renounces his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependence upon his own self observe the duties of initiation for twelve years, and pierces his own feet with a sharp stone, acquires the happiness of the region that belongs to the Guhyakas. He who cultivates self with the help of self, who frees himself from the influence of all pairs of opposites, who is freed from every sort of attachment, and who mentally observes for twelve years such a course of conduct after initiation, attains to Heaven and enjoys every happiness with the celestials as his companions.

52. He who lives in entire dependence upon his own self and observes for twelve years the duties of initiation and finally renounces his body on the fire as an oblation to the celestials, acquires the region of Brahman and is held in high esteem there.

53—55. That twice-born man, O goddess, who having properly performed initiation keeps his senses under control, and placing his Self on Self frees himself from the sense of mine-ness, desirous of achieving virtue, and sets out, without a covering for his body, after the due observance of the duties of initiation for twelve years and after having placed his sacred fire on a tree, and walks along the path of heroes and lies down in the attitude of heroes, and always acts like heroes, certainly acquires the end that is reserved for heroes.

56. Such a man goes to the eternal region of Shakra where he becomes crowned with the fruition of all his desires and where he sports in joy, his body decked with garlands of celestial flowers and celestial perfumes.

57—58. Indeed, that pious person lives happily in Heaven, with the celestials as his companions. The hero, following the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, performed the initiation, controlled his senses, and observing purity of both body and mind, is sure to acquire that path which is reserved for heroes. Eternal regions of happiness are his.

59 Riding on a car that moves at the will of the rider, he passes through all happy regions as he likes. Indeed, living in the regions of Shakra, that blessed person always sports in joy, freed from every calamity.

CHAPTER CXLIII.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. O Holy One, O you who had torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed deity, I have a great doubt.

2. Formerly, the illustrious Self-Create created the four castes. Through the evil result of what deeds does a Vaishya become a Shudra?

3. Through what acts does a Kshatriya become a Vaishya and a Brahmana becomes a Kshatriya? By what means may such degradation of castes be warded off?

4. Through what deeds does a Brahmana take birth in his next life, in the Shudra caste? Through what acts, O powerful deity, does a Kshatriya also come down to to the status of a Shudra?

5. O sinless one, O lord of all created beings, do you, O illustrious one, remove this doubt of mine. How, again, can the three castes naturally succeed in acquiring the status Brahmanhood?

The Illustrious One said:—

6. The status of a Brahmana, O goddess, is highly difficult to attain. O auspicious lady, one becomes a Brahmana through creation or birth. Similarly the Kshatriya, the Vaishya, and the Shudra, all becomes so through original creation. This is my opinion.

7. He, however, that is born a Brahmana goes down from his status through his own evil deeds. Hence, the Brahmana, after having acquired the status of the first order, should always protect it.

8. If one who is a Kshatriya or Vaishya performs those duties which are assigned to the Brahmana, after the manner of a Brahmana, he becomes a Brahman.

9. That Brahmana who renounces the duties of his order for following those of the Kshatriya, is considered as one who has fallen away from the status of a Brahmana and who has become a Kshatriya.

10—11. That little-witted Brahmana, who, moved by cupidity aad folly, follows the practices assigned to Vaishyas, forgetful of his position as a Brahmana that is highly difficult to attain, comes to be considered as one who has become a Vaishya. Likewise, one who is a Vaishya by birth may, by following the practices of a Shudra, become a Shudra. Indeed, a Brahmana falling away from the duties of his own order, may go down to the status of even a Shudra.

12. Such a Brahmana, degraded from the order of his birth and outcasted, without attaining to the region of Brahman, sinks into Hell, and in his next birth becomes born as a Shudra.

13—14. A highly blessed Kshatriya or a Vaishya, who renounces the duties of his order, and follows the practices of a Shudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaishya, comes by the position of a Shudra.

15. That man who has acquired clearness of vision through practice of the duties of his own caste, who is gifted with knowledge and science, who is pure (in body and mind), who knows every duty and is devoted to the practice of all his duties, is sure to enjoy the rewards of virtue.

16. I shall now recite to you, O goddess, a saying uttered by Brahman on this subject. The virtuous and those who are desirous of acquiring merit always pursue with firmness the culture of the soul.

17. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked for the first Shraddha of a dead person. So also is the food that is sullied for the usual faults and the food that is supplied by a Shudra. These should never be taken by a Brahmana at any time.

18. The food of a Shudra, O goddess, is always disapproved of by the great deities. This, I think, is the authority enunciated by the Grandfather with his own mouth.

19. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Shudra's food remaining undigested in his stomach, he is sure to be born a Shudra.

20. On account of those remains of a Shudra's food in his stomach, he falls away from the position of a Brahmana. Such a Brahmana becomes surely a Shudra.

21. The Brahmana in his next life comes by the position of that order upon whose food he lives through life or with the undigested portion of whose food in his stomach he dies.

22. That man who having acquired the sacred position of a Brahmana which is so difficult to acquire, disregards it and eats forbidden food, falls away from his high status.

23—24. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his conduct, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning, or a cheat, or who does not observe vows, or who marries a Shudra woman, or who derives his livelihood by pandering to the lusts of other people, or who sells the Soma plant, or who serves a person of a low caste, falls away from his status of Brahmanhood.

25. That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brahmanhood even if he knows Brahma.

26. By these good deeds again, O goddess, when performed, a Shudra becomes a Brahmana, and a Vaishya becomes a Kshatriya.

27. The Shudra should perform all the duties sanctioned for him, properly and according to the ordinance. He should always serve, with obedience and humility, persons of the three other castes and serve them with care.

28. Always following the path of virtue, the Shudra should cheerfully do all this. He should honor the celestials and twice-born persons. He should observe the vow of hospitality to all persons.

29. With senses kept under control and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons who are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been fulfilled.

30. If, indeed, the Shudra wishes to be a Vaishya (in his next life), he should also abstain from meat of animals not killed in sacrifices. If a Vaishya wishes to be a Brahmana (in his next life), he should perform these duties. He should be truthful in speech, and shorn of pride or arrogance. He should be above all pairs of opposites. He should observe the duties of peace and tranquillity.

31—34. He should worship the celestials in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under control, honor the Brahmanas, and seek the behoof of all the orders. Living like a householder and eating only twice a day at the appointed hours, he should satisfy his hunger with only such food as remains after all the members of his family with dependants and guests have been fed. He should be abstemious in food, and act without being actuated by the desire of reward. He should be free from egotism. He should worship the deities in the Agnihotra and pour libations according to the ordinance. Performing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinances laid down, adore the three fires. Such a Vaishya of pure conduct is born in his next life in a high Kshatriya family.

35. If a Vaishya, after having taken birth as a Kshatriya, performs the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honored Brahmana.

36. Indeed, after his birth as a Kshatriya, he should make presents, worship the deities in great sacrifices with profuse presents, study the Vedas, and desirous of attaining to Heaven, should adore the three fires.

37. He should interfere for removing the sorrows of the distressed, and should always righteously cherish and protect his subjects. He should be truthful, and do all true works, and seek happiness in conduct like this.

38. He should administer proper punishments, without laying aside the rod of punishment for good. He should induce men to do righteous deeds. Guided by considerations of policy, he should take a sixth of the produce of the fields.

39. He should never indulge in sexual pleasure, but live cheerfully and independently, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his married wife only in her season.

40. He should always observe fasts, keep his soul under restraint, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusha grass spread out in his fire-chamber.

41. He should pursue the three-fold objects of life, and be always cheerful. He should always say "it is ready" to Shudras desirous of food.

42. He should never wish for anything from motives of gain or pleasure. He should adore the ancestors and gods and guests.

43. In his own house he should live the life of a mendicant. He should duly worship the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations according to the ordinance.

44. With his face turned towards the enemy, he should renounce his life-breaths in battle fought for the behoof of kine and Brahmanas. Or he may enter the three fires sanctified with Mantras and renounce his body. By doing all this he is born in his next life as a Brahmana.

45. Gifted with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own deeds, becomes a Brahmana.

46. It is with the help of these deeds, O goddess, that a person who has originated from a degraded caste, *viz.*, a Shudra, may become a Brahmana purged off of all sins and possessed of Vedic learning.

47. One who is a Brahmana, when he becomes wicked in conduct and observes no distinction about food, falls away from the

status of Brahmanhood and becomes a Shudra.

48. Even a Shudra, O goddess, who has purified his soul by pure deeds and who has controlled all his senses, deserves to be waited upon and served with respect as a Brahmana. This has been said by the Self-Create Brahman himself.

49. When a pious nature and pious deeds are seen in even a Shudra, he should, according to my opinion, be held superior to a person of the three twice-born classes.

50. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be considered as grounds for conferring upon one the dignity of a twice-born person. Indeed, conduct is the only ground.

51. All Brahmanas in this world are Brahmanas on account of conduct. A Shudra, if he is of good conduct, is considered as equal to a Brahmana.

52. The position of Brahma, O auspicious lady, is equal wherever it exists. This is my opinion. He, indeed, is a Brahmana in whom the dignity of Brahma exists,—that condition which is bereft of qualities and which has no stain attached to it.

53. The boon-giving Brahman, while he created all creatures, himself said that the division of human beings into the four orders as dependant on birth is only for purposes of classification.

54. The Brahmana is a great field in this world,—a field having feet, for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the corps in the next world.

55. That Brahmana who wishes to secure his own good, should always live upon the remains of the food that may remain in his house after satisfying the needs of all others. He should always follow the path of virtue. Indeed, he should tread along the path of Brahma.

56. He should live, engaged in the study of the Samhitas, and remaining at home he should perform all the duties of a householder. He should always be given to the study of the Vedas, but he should never derive the means of livelihood from such study.

57. That Brahmana who always acts thus, following the path of virtue, adoring his sacred fire, and engaged in the study of the Vedas, comes to be considered as Brahma.

58. Having acquired the position of a Brahmana, it should always be protected with care, O you of sweet smiles, by avoiding the stain of contact with persons born in inferior castes, by abstaining from the acceptance of gifts, and by other acts laid down in the scriptures.

59. I have thus told you a mystery, *viz.*, the manner in which a Shudra may become a Brahmana, or that by which a Brahmana falls away from his own pure position and becomes a Shudra.

CHAPTER CXLIV.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. O Holy One, O lord of all beings, O you adored of deities and Asuras equally, tell me what are the duties and derilections of men. Indeed, O powerful one, remove my doubts.

2. It is by these three, *viz.*, thought, word, and deed, that men become fettered with bonds. It is by the same three that they become freed from these fetters.

3. By following what conduct, O god,—indeed, by what kind of acts,—by what behaviour and qualities and words, do men succeed in ascending to Heaven?

The God of gods said:—

4. O goddess, you are well conversant with the true meaning of duties. You are ever devoted to Virtue and Self-Control. The question you have asked me is fraught with the benefit of all creatures. It increases the intelligence of all persons. Do you, therefore, listen to the answer.

5. Those persons who are devoted to the Religion of Truth, who are righteous and destitute of the indications of the several modes of life, and who enjoy the wealth acquired by fair means, succeeds in ascending to Heaven.

6. Those men who are freed from all doubts, who are gifted with omniscience, and who have eyes for seeing all things, are never fettered by either virtue or sin. Those men who are shorn of all attachments, can never be fettered by the chains of action.

7. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be fettered by deeds.

8. They who abstain from killing any creature, who are gifted with righteous conduct, who have mercy, who treat friends and foes equally, and who are self-controlled, can never be fettered by acts.

9. Those men who are gifted with mercy towards all beings, who succeed in creating the confidence of all living creatures, and who have shaken off malice in their conduct, succeed in ascending to Heaven.

10. Those men who have no desire to appropriate others' properties, who never associate with the spouses of others, and who enjoy only such wealth as has been acquired by fair means, succeed in ascending to Heaven.

11. Those men who treat the wives of other people as their own mothers and sisters and daughters, succeed in attaining to Heaven.

12. Those men who abstain from misappropriating others' things, who are perfectly contented with what they themselves possess, and who live depending upon their own destiny, succeed in ascending to Heaven.

13. Those men who never know other peoples' wives, who are masters of their senses, and who are given to righteous conduct, succeed in ascending to Heaven.

14. This is the path, created by the gods, that the pious should follow. This is the path, freed from passion and aversion, sanctioned for the pious to follow.

15. Those men who are devoted to their own wives and who seek them in only their seasons, and who do not indulge in sexual pleasure, succeed in ascending to Heaven.

16. For the sake of multiplying their merit or for acquiring their means of livelihood, the wise should follow charity, penances and purity of both body and mind.

17. Those who wish to ascend to Heaven, should follow in this tract and not any other.

Uma said:—

18. Tell me, O illustrious god, O sinless lord of all creatures, what are those words by which one becomes fettered and what are those words by speaking which one may be freed from fetters.

Maheshwara said:—

19. Those men who never tell falsehood for either themselves or for others, or in jest or for exciting laughter, succeed in ascending Heaven.

20. They who never tell lies for acquiring their livelihood or for acquiring merit or through mere caprice, succeed in ascending to Heaven.

21. They who utter words which are smooth and sweet and faultless, and who with sincerity welcome all whom they meet with, succeed in ascending to Heaven.

22. They who never utter words which are harsh, bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven.

23. Those men who never utter deceitful words which create disunion between friends and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven.

24. Those men who avoid harsh words and abstains from quarrels with others, who are equal in their conduct to all creatures, and who have governed their souls, succeed in ascending to Heaven.

25. They who abstain from evil speech or sinful conversation, who avoid disagreeable speeches, and who utter only auspicious and agreeable words, succeed in ascending to Heaven.

26. They who never utter, under anger, such words as cut others to the quick, and who, even when under the influence of anger, speak words that are peaceful and agreeable, succeed in ascending to Heaven.

27. This religion, O goddess of speech, should always be followed by men. It is auspicious and characterised by Truth. The wise should always avoid untruth.

Uma said:—

28. Tell me, O god of gods, O holder of Pinaka, O you who are highly blessed, what those thoughts are by which a person may be fettered.

Maheshwara said:—

29. Gifted with merit that originates from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to you what those acts are.

30. Listen to me, O you of sweet face, how also a mind of ill-regulated features, becomes fettered by ill-regulated or evil thoughts.

31. Those men who do not seek, even mentally, to take other peoples' things even when they lie in a lone forest, succeed in ascending to Heaven.

32. Those men who care not others' belongings, even when they see it lying in a house or a village that has been deserted, ascend to Heaven.

33. Those men who do not seek, even mentally, to associate with the married wives of others, even when they see them in deserted places and under the influence of desire, succeed in ascending to Heaven.

34. Those men who, meeting with friends or enemies, behave in the same friendly way towards all, succeed in ascending to Heaven.

35. Those men who are possessed of learning and mercy, who are pure in body and mind, who are firm in truth, and who are contented with what belongs to them, succeed in ascending to Heaven.

36. Those men who do not bear ill-will to any creature, who do not stand in need of labour for their livelihood, who bear friendly hearts towards all beings, and who entertain mercy towards all, succeed in ascending to Heaven.

37. Those men who have faith, who have mercy, who are holy, who seek the company of holy men, and who know the distinctions between right and wrong, succeed in ascending to Heaven.

38. Those men, O goddess, who know the consequences of good and bad deeds, succeed in ascending to Heaven.

39. Those men who are just in all their dealings, who have desireable accomplishments, who are devoted to the deities and the Brahmanas, and who are persevering in doing all good acts, succeed in ascending to Heaven.

40. All these men, O goddess, succeed in ascending to Heaven through the meritorious results of their deeds. What else do you wish to hear?

Uma said:—

41. I have a great doubt, O Maheshwara, on a subject about human beings! You should explain it to me carefully.

42. By what deeds does a man succeed, O powerful deity, in acquiring a long life? By what penances also does one acquire a long life?

43. By what acts does one become short-lived on Earth? O you who are perfectly stainless, you should tell me what are the consequences of acts.

44. Some have great good fortune and some suffer from misfortune. Some are possessed of noble, and some are of ignoble, birth.

45. Some have such repulsive features as if they are made of wood, while others look very handsome at even the first sight.

46. Some appear to have no wisdom, while others are possessed of it. Some, again, are seen gifted with high intelligence and wisdom, enlightened by knowledge and science.

47. Some have to suffer little pain, while others there are that are loaded with heavy calamities. Such diverse sights are seen of men. O illustrious one, you should tell me the reason of all this!

The god of gods said:—

48. Indeed, O goddess, I shall describe to you the fruits of acts. It is by them that all human beings in this world enjoy or suffer the consequences of their acts.

49—51. That man who assumes a dreadful aspect for the purpose of taking the lives of other creatures, who arms himself with strong sticks for injuring other creatures, who is seen with uplifted weapons, who kills living creatures, who is shorn of mercy, who always causes tribulation to living beings, who refuses to grant protection to even worms and ants, who is cruel, one who is such, O goddess, sinks in Hell. One who has an opposite disposition and who is righteous in deeds, becomes born as a handsome man.

52. The man who is cruel, goes to Hell, while he who is merciful, ascends to Heaven. The man who goes to Hell, has to suffer great misery.

53. One who, having sunk in Hell, rises therefrom, takes birth as a short-lived man.

54—57. That man who is given to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and short-lived. That man who belongs to what is called the White class, who abstains from the destruction of living creatures, who has thrown away all weapons, and never inflicts any punishment on any body, who never injures any creature, who never causes anybody to kill creatures for him, who never kills or strikes even when struck or attempted to be killed, who never sanctions or approves an act of destruction, who is gifted with mercy towards all creatures who treats others as his own self,—such a superior man, O goddess, succeeds in acquiring to the dignity of a celestial. Filled with joy, such a man enjoys various kinds of luxurious articles.

58. If such a person is ever born in the world of men, he becomes long-lived and enjoys great happiness.

59. This is the way of those who are of righteous conduct and righteous deeds, and who are blessed with longevity, the way that was marked out by the Self-Create Brahman himself and which is marked by abstention from the destruction of living creatures.

CHAPTER CXLV.

(ANUSHASANIKA PARVA).—*Continued.*

Uma said:—

1. By what nature, what conduct, what deeds, and what gifts, does a man succeed in attaining to Heaven.

Maheshwara said:—

2—6. He who has a liberal disposition, who honors Brahmanas and treats them with hospitality, who makes gifts of food and drink and clothes and other articles of enjoyment to the destitute, the blind and the distressed, who makes gifts of houses erects halls, digs wells, constructs shelters whence pure and cool water is distributed, excavates tanks, makes arrangements for the free distributions of gifts every day, gives to all comers what each prays for, who makes gifts of seats and beds and vehicles, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,—he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of the celestial region.

6. He lives there for a long time, enjoying various kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the garden of Nandana and other delightful regions.

7. After the exhaustion of his merits he falls down from the celestial region and takes birth in the order of humanity, in a rich family, O goddess, which has a large command of every article of enjoyment.

8. In that life he gets all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he gets riches and a well-filled treasury.

9. The Self-Create Brahman himself declared it formerly that it is even such persons, O goddess, who become highly blessed and possessed of liberal dispositions and handsome features.

10. There are others, O goddess, who are incapable of making gifts. Gifted with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of immense riches.

11. Seeing the destitute, the blind, the distressed, and mendicants, and even guests arrived at their houses, those persons always filled with the desire of pleasing the organ of taste, turn away, even when expressly solicited by them.

12. They never make gifts of wealth or dresses, or viands, or gold, or kine, or any kind of food.

13. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who do not make gifts,—verily, these men of little understanding, O goddess, have to sink in Hell.

14. In course of time, when their sufferings in Hell, terminate they take birth in the order of humanity, in poor families.

15. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead wretched lives.

16. Born in families which are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through deeds that persons become wretched and poor.

17. There are others who are arrogant and proud for the possession of riches. Those senseless wretches never offer seats to worthy persons.

18. Gifted with little understandings, they do not give way to them who deserve such an honor. Nor do they give water for washing the feet to persons to whom it should be given.

19. Indeed, they do not honor, according to the ordinance, with gifts of the Arghya, such persons as deserve to be honored therewith. They do not offer water for washing the mouth to such as deserve to have that honor.

20—21. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and pride, they refuse to treat their elders and aged men with love and affection, even insulting those who deserve to be honored and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell.

22. When their sufferings terminate after many years, they rise from Hell, and take birth as men, in low and wretched families.

23. Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapakas and Pukkasas who are greatly vile and bereft of intelligence.

24—28. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the esteem of the world, who bows to every one who deserves his reverence, who utters

smooth and sweet words, who benefits persons of all castes, who is always devoted to the behoof of all beings, who does not feel hatred for anybody, who is sweet-tongued, who is an utterer of sweet and cooling words, who gives way to one who deserves to have way, who worships his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, adoring elders and guests with such honors as they deserve, who is ever bent upon having as many guests as possible, and who adores all who honor his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he is born as a man in a high and respectable family.

29. In that life he gets all articles of enjoyment in profusion and jewels and gems and every kind of riches in abundance. He gives to worthy persons what they deserve. He performs every duty and every act of virtue.

30. Honored of all creatures and receiving their respect, he obtains the fruits of his own deeds.

31. Even such a person acquires a high birth in this world. This that I have recited to you, was said by the Ordainer (Brahman) himself formerly.

32—34. That man who is fierce in conduct, who creates terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises various kinds of deceit for killing living creatures or vexing them, who chases animals and causes them to tremble in fear,—indeed, that man, who acts thus, is certain to sink in Hell.

35. If in course of time he is born as man in a low and wretched family which meets with obstacles of every kind on every side.

36. He is hated by all. A wretch among men, he becomes so for his own deeds.

37—38. Another, who is possessed of mercy, casts his (benign) eye on all creatures. Gifted with a friendly vision, treating all creatures as if he were their father, shorn of every hostile feeling, with all his passions under complete restraint, he never vexes any creature and never fills them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings.

39. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any sort. His deeds are never fierce or cruel, and he is full of mercy.

40. One who is given to such practices and conduct, certainly ascends to Heaven There he lives like a god in a celestia palace full of comfort.

41. If, upon the exhaustion of his merit, he has to take birth as a man, he becomes born as a man who has not to fight with difficulties of any kind or to meet with any fear. Indeed, he enjoys great happiness.

42. Happy and not compelled to work for his livelihood, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the virtuous. In it there are no obstacles or afflictions.

Uma said:—

43. In the world some men are masters of inferences and the premises leading to them. Indeed, they are masters of science and knowledge, have large progeny, and are gifted with learning and wisdom.

44. Others, O god, are shorn of wisdom, science, and knowledge, and are marked out by folly. By what particular acts does a person become endued with wisdom?

45. By what acts, again, does one become of little wisdom and distorted vision? Do you remove this doubt of mine, O you who are the foremost of all beings knowing duties.

46. Others there are, O god, who are blind from the moment of their birth. Others there are who are diseased and impotent. Do you, O god, tell me the reason of this.

Maheshwara said:—

47—48. Those men who always enquire about what is for their behoof and what is to their detriment, of Brahmanas learned in the Vedas, crowned with success, and knowing all duties, who avoid all kinds of evil deeds, who achieve only such deeds as are good, succeed in ascending to Heaven after leaving this world, and enjoy great happiness as long as they live there.

49. Indeed, upon the exhasution of their merit, when they take their birth in the order of humanity, they become born as men endued with great intelligence. They enjoy every kind of happiness and auspiciousness on account of that intelligence with which they are born.

50. Those men of foolish understandstandings who cast wicked eyes upon the married wives of other men, become cursed with congenital blindness on account of that sinfulness of theirs.

51. Those men who, moved by desire in their hearts, cast their eyes on naked women, those men of wicked acts take birth in this world to pass their whole lives in one continuous disease.

52. Those men of foolish and wicked acts who indulge in sexual union with women of castes different from their own,—those men of little wisdom,—have to take birth in their next lives as persons shorn of the virility.

53. Those men who cause animals to be killed and those who violate the beds of their preceptors, and those who indulge in promiscuous intercourse have to take birth in their next lives as persons shorn of manhood.

Uma said:—

54. What deeds, O foremost of the celestials, are faulty, and what deeds are faultless? What, indeed, are those deeds by doing which a man succeeds in acquiring what is for your highest good?

Maheshwara said:—

55. That man who is desirous of determining what is righteousness, and who wishes to acquire prominent virtues and qualities, and who always puts questions to the Brahmanas with a view to find out the path leading to his highest good, succeeds in ascending to Heaven.

56. If, he is born as a man, he becomes gifted with intelligence and memory and great wisdom.

67. This, O goddess, is the line of conduct that the pious are to follow and that is fraught with great good. I have told you of it for the behoof of human beings.

Uma said:—

58. There are men who hate virtue and who are gifted with little understandings. They never wish to approach Brahmanas knowing the Vedas.

59. There are others who observe vows and who are given to the duty of performing Shraddhas. Others, again, are destitute of all vows. They do not care for observances and are like Rakshasas in conduct.

60. Some there are who are given to the performance of sacrifices and some who do not care for Homa. For what deeds do men become possessed of these different natures.

Maheshwara said:—

61. Through the Vedas, the limits have been laid out of all the acts of human beings. Those men who acts thus according to the authority of the Vedas, are seen to become devoted to the observance of vows.

62—63. Those men, however, who being influenced by folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be considered as Brahmarakshasas. Indeed, it is these men who do not care for Homa, who never utter the Vashat and other sacred Mantras, and who come to be considered as the lowest and vilest of men.

64. Thus, O goddess, have I explained to you the entire ocean of duties of human beings for the sake of removing your doubts, not omitting the sins of which they become guilty.

CHAPTER CXLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Narada said:—

1. Having said these words, the powerful Mahadeva himself became desirous of hearing, and with that view he questioned his dear wife who was seated by his side and was bent upon doing his will.

Mahadeva said:—

2. You, O goddess, know what is Supreme and what is not so. You know all duties, O you who love to live in the retreats of ascetics. You are gifted with every virtue, possessed of beautiful eyebrows, and hair ending in the fairest curls, O daughter of Himavat, the king of mountains.

3. You are skilled in every work. You are gifted with self-control and look impartially towards all creatures. Divested of the senses of mine-ness, you are devoted to the practice of all the duties. O you of beautiful features, I wish to ask you (about something). I wish that, asked by me, you will describe to me that subject.

4. Savitri is the chaste wife of Brahman. The chaste Shachi is the wife of Indra. Dhumorna is the wife of Markandeya, and Riddhi of (king) Vaishravana.

5. Varuna has Goury for his consort, and the Sun-God has Suvarchala. Rohini is the chaste wife of Shashin, and Swaha of Vibhavasu.

6. Kashyapa has Aditi. All these consider their husbands as their gods. You

have, O goddess, conversed and associated with all of them every day.

7. It is, therefore, O you knowing every duty, that I wish to question you about the duties of women, O you whose words are always consistent with righteousness. I wish to hear you describe that subject from the beginning.

8. You practice all the duties of virtue with me. Your conduct is exactly like mine, and the vows you observe are the same that are observed by me. Your power and energy are equal to mine, and you have practised the austerest penances.

9. The subject, when described by you will become highly meritorious. Indeed, that subject will then become authoritative in the world.

10. Women, in especial, are the highest refuge of women. O you of beautiful hips, among human beings the course of conduct laid down by you will be followed from generation to generation.

11. Half of my body is made up of half your body. You are always engaged in doing the work of the celestials, and it is you are the cause of have peopling the Earth.

12. O auspicious lady, you know all the eternal duties of women. Do you, therefore, tell me in full what the duties are of your sex.

Uma said :—

13. O holy one, O lord of all created things, O source of all that is past, present, and future, it is through your favour that the words I am uttering are originating in my mind.

14. All these Rivers (that are of my sex), O god of gods, having the waters of all the Tirthas, are approaching your presence for enabling you to perform your ablutions in them.

15. After consulting them I shall describe the subject in due order. That person who, though capable, is still free from egotism, is rightly called a Purusha.

16. As for women, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me.

17. The sacred Saraswati is the foremost river of all rivers. She goes towards the ocean and is truly the first of all rivers.

18—20. Vipasha, also, is here, and Vitasta, Chandrabhaga, Iravati, Shatadru, the river Devika, Kaushiki, and Gomati, and this celestial River who has in her all the sacred Tirthas, *viz.*, the goddess Ganga, who having originated from the celestial region has descended on the Earth and is considered as the foremost of all rivers!—Having said this, the wife of that god of gods, that foremost of all pious persons, smilingly addressed all those Rivers of her sex.

21. Indeed, the wife of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Indeed, those foremost of rivers, having Ganga for their first all know the duties of women.

Uma said :—

22. The illustrious god has asked a question about the duties of women. I wish to answer Shankara after having consulted with you.

23. I do not find any branch of knowledge on Earth or Heaven that is capable of being mastered by any individual without your help. Ye rivers that run towards the ocean, it is, therefore, that I seek your opinions.

24. It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were accosted by Shiva's wife. Then the celestial River Ganga, who adored the daughter of the king of mountains in return, was selected for answering the question.

25. Indeed, she of sweet smiles is held as swelling with various kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of removing all fear of sin, gifted with humility in consequence of her intelligence, well acquainted with all duties, and endued with an exceedingly comprehensive intelligence sweetly smiling, uttered these words :—

27. O goddess, you are always given to the due performance of all duties. You have favored me highly by thus questioning me. O sinless one, you are honoured by the entire universe, yet you ask me that am but a River.

28. That person who, though himself competent yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be considered as righteous-souled. Indeed, such a person deserves to be called learned and wise.

29. That person never falls into disgrace who asks such speakers as are gifted with knowledge and science and as are well conversant with premises and inferences.

30. A proud man, even when gifted with intelligence, by speaking in the midst of an assembly otherwise, finds himself uttering only words of weak meaning.

31. You are gifted with spiritual insight. You are the foremost of all the celestials. You have taken your rise accompanied by various kinds of excellent merit. You, O goddess, are fully competent to describe the duties of women.

32. In this way, the goddess Uma was adored by Ganga and honored with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.

Uma said:—

33. I shall, according to the ordinance, describe the subject of women's duties as far as they are known to me. Do ye all listen with rapt attention.

34. The duties of women begin when created by kinsmen in the rites of wedding. Indeed, woman becomes, in the presence of the nuptial fire, the companion of her husband in the performance of all righteous acts.

35—41. Gifted with a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her deeds by observing the prescribed restraints, comes to be considered as truly righteous in her conduct. Listening to the duties of married life, and performing all those sacred duties, that woman who considers virtue as the foremost of all objects of pursuit, who observes the same vows as those which are observed by her husband, who, adorned with chastity, looks upon her husband as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her husband's, who is cheerful, who observes excellent vows, who is gifted with good features, and whose heart is completely devoted to her husband insomuch that she never thinks even of any other man, is considered as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her husband, appears cheerful to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is worshipped by her husband and who is gifted with beautiful features, is considered as truly righteous. That woman who, treats her husband with the affection which one shows towards her child, even when he happens to be poor or diseased or weak or worn out with the toil of travelling, is considered as truly righteous in her conduct.

42—45. That woman who is gifted with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is considered as truly righteous in her conduct. That woman who waits upon and serves her husband with a cheerful heart, who is always cheerful of heart, and who is gifted with humility, is considered as truly righteous in her conduct. That woman who always supports his kinsmen and relatives by giving them food, and whose desire for gratifying her wishes or for articles of enjoyment, or for riches or for happiness, falls short of her devotion to her husband, is considered as truly righteous in her conduct.

46—48. That woman who always takes a pleasure in rising early in the morning, who is devoted to the satisfaction of all household duties, who always keeps her house clean, who rubs her house daily with cow-dung, who always attends to the domestic fire, who never neglects to make offerings of flowers and other articles to the celestials, who with her husband satisfies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinance, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs of gods and guests and servants have been satisfied, and who pleases all people who come in contact with her family and feeds them to their fill, succeeds in acquiring great merit.

49. That woman who is gifted with accomplishments, who salutes the feet of her father-in-law and mother-in-law, and who is always devoted to his father and mother, is considered as possessed of ascetic merit.

50. That woman who supports with food Brahmanas who are weak and helpless, who are distressed or blind or destitute, comes to be considered as entitled to share the merits of her husband.

51. That woman who always observes, with a light heart, vows which are difficult of observance, whose heart is devoted to her husband, and who always seeks the behoof of her husband, is considered as entitled to share the merits of her husband.

52. Devotion to her husband is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances and Heaven become hers who considers her husband as her all in all, and who gifted with chastity, seeks to devote herself to her lord and in all things.

53. The husband is the god which women have. The husband is their friend. The husband is their great refuge. Women have no refuge that can compare with their

husband, and no god that can compare with him.

54. A woman considers husband's grace and Heaven as equal; or, if unequal the inequality is very trivial. O Maheshwarat I do not wish Heaven itself if you are not satisfied with me.

55. If the husband that is poor, or diseased or distressed, or fallen among enemies, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may bring on the destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the Law of Distress.

57. I have thus, O god, explained at your command, what the duties of women are. Indeed, that woman who acts thus, becomes entitled to a share of the merits acquired by her husband.

Narada said:—

58. Thus addressed, the great god highly spoke of the daughter of the king of mountains and then dismissed all persons who had assembled there, together with all his own attendants.

59. The various tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads to Mahadeva and departed for returning to the places whence they had come.—

CHAPTER CXLVII.

(ANUSHASANIKA PARVA).—

Continued.

The Rishis said:—

1. O holder of Pinaka, O tearer of the eyes of Bhaga, O you adored of the entire universe, we wish to hear the glory of Vasudeva.

Maheshwara said:—

2. Hari is superior to the Grandfather himself. He is the Eternal Purusha. Otherwise called Krishna, He is endued with the splendour of gold and gifted with solar effulgence.

3. Having ten arms, He is gifted with great energy, and is the Destroyer of the enemies of the celestials. He has a whirl on His breast, and curly locks of hair on His head. He is adored of all the celestials.

4. Brahman has sprung from his abdomen. I have originated from his head. All the luminaries in the sky have originated from his hair. From the bristles on his body have originated all the gods and demons.

5. From his body have originated the Rishis as also all the eternal worlds. He is the abode of the Grandfather and of all the gods.

6. He is the Creator of this Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile.

7. He is, indeed, the Foremost of all the celestials. He is their Master. He is the Chastiser of all enemies. He is gifted with Omniscience. He exists in everything. He is capable of going everywhere. He permeates everything.

8. He is the Supreme Soul. He is the Worker of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds which is superior to Him.

9—11. He is Eternal. He is the destroyer of Madhu, and is otherwise called Govinda. The Giver of honors, He will cause all the kings of Earth to be killed in battle, for securing the purposes of the celestials, taking birth in a human form. The celestials, abandoned by Him, are unable to do their work on Earth. Without Him as their leader they cannot do anything. He is the leader of all creatures and is worshipped by all the gods.

12—13. Within the abdomen of this Master of the gods Who always does celestial work, of this One Who is at one with Brahma, and Who is always the refuge of the twice-born [Rishis, lives Brahman. Indeed, the latter lives happily in Hari's body which is his abode. I myself, that am called Sharva, also live happily in that happy abode of mine.

14. All the celestials, too, live happily in His body. Gifted with great effulgence, He has eyes which resemble lotus petals. The goddess of prosperity lives within Him and He lives always in her company.

15—17. The bow called Sharanga and the discus (called Sudarshana) are his weapons, as well as a sword. He has the emblem of the enemy of all the snakes on his standard. He is distinguished by excellent conduct, by purity, by self-control, by prowess, by energy, by the most beautiful form, by tallness and well proportioned limbs, by patience, by sincerity, by riches, by mercy, by the beauty of form, and by power. He shines, having all celestial weapons of wonderful form and make.

18. He has Yoga for his illusion. He has a thousand eyes. He is free from every stain or fault. He is high-minded. He is gifted with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him.

19. He is gifted with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He removes the fears of all persons stricken with fear. He increases the joys of all his friends.

20. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Having mastery over all the scriptures and every kind of affluence, He is adored by all beings.

21. Knowing all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect restraint.

22—23. For doing good to the celestials, Govinda will take birth in the family of the great Manu. Indeed, gifted with great intelligence, He will take birth in the auspicious and righteous family of that Prajapati. Manu will have a son named Anga. After Anga will come Antardhaman.

24. From Antardhaman will come Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will beget an illustrious son named Prachina-Varhi.

25. He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter named Dakshayani.

26. From Dakshayani will spring Aditya, and from Aditya will spring Manu. Manu will beget a daughter named Ila and a son named Sudyumna.

27. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati.

28. From Yayati will spring a powerful son named Yadu. Yadu will beget Kroshtri. Kroshtri will beget a powerful son named Vrijinivat.

29. Vrijinivat will beget the invincible Ushadgu. Ushadgu will beget a son named Chitraratha.

30—31. Chitraratha will have a younger son of the name of Shura. Indeed, in the family of these powerful men of energy known all over the world, gifted with excellent conduct and various accomplishments, given to the performance of sacrifices and pure in behaviour,—in the pure family honored by the Brahmanas, Shuru will take his birth. He will be a foremost Kshatriya, gifted with great energy, and possessed of great fame.

32. Shura, that giver of honors, will beget a son, the perpetuator of his family, of the name of Vasudeva, otherwise called Anakadundhuvi.

33. Vasudeva will have a son of name Vasudeva. He will have four hands. He will be greatly liberal, and will honor the Brahmanas greatly. Identical with Brahma, he will love and like the Brahmanas, and the Brahmanas will love and like him.

34. That scion of Yadu's race will liberate many kings confined in the prison of the king of the Magadhas (Jarasandha) after defeating him in his capital buried among mountains.

35. Gifted with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be peerless on Earth.

36—39. Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the powerful one, living at Dwaraka, will rule and protect the entire Earth after defeating all her kings, conversant as he will be with the science of policy. Assembling together do ye all worship Him, as ye adore the Eternal Brahman, with speech, flowers, and excellent incense and perfumes. He who wishes to see me or the Grandfather Brahman should first see the illustrious Vasudeva of great power. If He is seen I am seen, as also the Grandfather Brahman, that foremost of all the celestials.

40—42. I do not find any difference in this. Know this, O Rishis having asceticism for wealth. That person with whom the lotus-eyed Vasudeva becomes pleased, is liked by all the deities with Brahman amongst them. That man who will seek the protection of Keshava will succeed in acquiring great achievements and victory and Heaven. He will be an instructor in religion and duties, and will acquire great religious merit.

43. All persons knowing religion and duties should, with great readiness, bow down to that Lord of all the gods. By adoring that powerful one, one will acquire great merit.

44. Gifted with great energy, that god with the desire of benefiting all creatures, created millions of Rishis for the sake of virtue.

45. Those millions of Rishis, thus created by that great Ordainer are now living on the mountains of Gandhamadana, headed by Snatkumara and engaged in the performance of penances.

46. Hence, ye foremost of twice-born ones, that foremost of all eloquent persons, *viz.*, the righteous Vasudeva, should be worshipped by all. The illustrious Hari, the powerful Narayana, is, indeed, the foremost of all beings in Heaven.

47. Adored, he adores, and honored, he honors; to them who make offerings to him, he makes offerings in return. Worshipped, he worships in return.

48. If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. O foremost of all righteous ones, if adored and worshipped, He adores and worships in return.

49. This is the practice of the faultless Vishnu. This is the vow that is practised by all righteous people, of that first of all deities, that powerful Lord of all creatures.

50. He is always adored in the world. That Eternal Being is adored by even the celestials. Those persons who are devoted to Him with the steadiness of a vow become freed from calamity and fear proportionate to his devotion.

51. The regenerate ones should always adore Him in thought, word, and deed. The son of Devaki should be seen by them with respect and in order to see Him with respect they should undertake the performance of penances.

52. O foremost of asceties, this is the path that I show to you. By seeing Him, you will have seen all the foremost of celestials.

53. I, too, bow my head in respect to that Lord of the universe, that Grandfather of all the worlds, that powerful and huge boar.

54. By seeing Him one sees the Trinity. Ourselves, *viz.*, all the celestials, live in Him.

55. He will have an elder brother who will be known over all the world by the name of Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be gifted with strength capable of uplifting the entire Earth.

56. Upon the car of that divine person a tall palmyra, three-headed and made of gold, will be his standard.

57. The head of that mighty-armed hero, that Lord of all the worlds, will be covered with many huge snakes. All weapons of attack and defence will also come to him as soon as he will think of them.

58—59. He is called Ananta (Infinite). That Illustrious One is at one with the immutable Hari. Once on a time, the celestials thus spoke to the mighty Garuda, the son of Kashyapa:—Do you, O powerful one, see if this One has any end.—Though gifted with great energy and power, Garuda, however, could not find out the end of this Illustrious One who is at one with the Supreme Soul.

60. Supporting the entire Earth on His head, He lives in the nether regions. He roves through the universe as Shesha, filled with great joy.

61. He is Vishnu, He is the illustrious Ananta, He is the supporter of the Earth. He who is Rama is Hrishikesha. He who is Achyuta is Ananta the bearer of the Earth.

62. Both of those foremost of all creatures are celestial and gifted with divine prowess. One of them is armed with the discus and the other with the plough. They deserve every honor and should be seen.

63. I have, through my kindness for you, have thus described to you the nature of Vasudeva. This, O ye ascetics having penances for wealth, is Virtue.

64. I have described all this to you so that ye may, with respect and care, adore Krishna, that Foremost One of Yadu's race.

CHAPTER CXLVIII.

(ANUSHASANIKA PARVA).—

Continued.

Narada said:—

1. At the conclusion of Mahadeva's speech, loud roars were heard in the sky. Thunders bellowed, with flashes of lightning. The sky was covered with blue and thick clouds.

2. The god of the clouds then poured pure water like to what he does in the season of rains. A thick darkness appeared. The cardinal points could no longer be made out.

3. Then on that charming, sacred and eternal breast of that celestial, mountain, the assembled Rishis no longer saw the ghostly beings who associate with Mahadeva.

4. Soon, however, the sky cleared. Some of the Rishis started for the sacred waters. Others returned whence they came.

5. Seeing that wonderful and inconceivable spectacle, they became filled with surprise. They had heard the discourse, too, between Shankara and Uma with the same feelings.

6. That Foremost of all Beings, of whom the great Shankara spoke to us on that mountain, are You. You are at one with Eternal Brahma.

7. Sometime before, Mahadeva burnt Himavat with his energy, You have showu us a similar wonderful spectacle. Indeed, we remember that by what we have seen to-day.

8. O Mighty-Armed Janarddana, I have thus, O Powerful One, recited to You the glory of that God of gods, *viz.*, Him that is called Kaparddin or Girisha.

Bhishma said:—

9. Thus addressed by those hermits' Krishna, the delighter of Devaki, paid due honors to all those Rishis.

10. Filled with joy, those Rishis once more addressed Krishna, saying,—O Destroyer of Madhu, do you repeatedly show yourself to us at all times.

11. O Powerful One, Heaven itself cannot rejoice us so much as a sight of Yourself. Everything that was said by the illustrious Bhava is true.

12—13. O Crusher of enemies, we have told you all about that mystery, You are yourself acquainted with the truth of every subject. Since, however, asked by us, You were kind enough to ask us in return, we have, therefore, recited everything to You for only pleasing You. There is nothing in the three worlds that You do not know.

14. You are fully acquainted with the birth and origin of all things, indeed, with everything that works as a cause. On account of the lightness of our character, we cannot keep close any mystery.

15. Indeed, in Your presence, O Powerful One, we indulge in incoherencies from the lightness of our hearts. There is no wonr derful thing which You do not know.

16. You know whatever is on Earth, and whatever is in the celestial region. We take our leave of You, O Krishna, for returning to our respective quarters. May You increase in intelligence and prosperity.

17. O Sire, You will soon get a son after You or even more distinguished than Yourself. He will be gifted with great energy and splendour. He will achieve great feats, and become possessed of power as great as Yours.

Bhishma said:—

18. After this, the great Rishis bowed to that God of gods, that scion of Yadu's race, that Foremost of all Beings. They then went round Him and taking His leave, departed.

19. As regards Narayana, who is gifted with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His.

20. His wife Rukmini conceived, and on the expiration of the tenth month a son was born of her, gifted with heroism and honored by all for his highly wonderful accomplishments.

21. He is at one with that Kama (Desire) which exists in every creature and which pervades every condition. Indeed, he moves within the hearts of both gods and demons.

22. This Krishna is that foremost of all persons. He, gifted with the complexion of the clouds is that four-handed Vasudeva. Through affection He has taken up the cause of the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him.

23. Achievements, Prosperity, Intelligence, and the Path that leads to the celestial region, are all there where this One, *viz.*, the Illustrious Vishnu of three steps, is.

24. He is the thirty-three gods headed by Indra. There is no doubt in this. He is the one Ancient God. He is the Foremost of all gods. He is the refuge of all creatures.

25. He is without beginning and without destruction. He is unmanifest. He is the great Destroyer of Madhu. Gifted with mighty energy, He has taken birth (among men) for doing the purposes of the gods.

26—27. This Madhava is the expounder of the most difficult truths about Profit or Wealth, and He is also their achiever. O son of Pritha, the victory you have got over your enemies, your peerless achievements, the dominion you have acquired over the whole Earth, are all owing to having Narayana espoused your cause.

28. The fact of your having got the inconceivable Narayana for your protector and refuge, enabled you to become an Adharyyu (chief sacrificer) for pouring multitudes of kings as libations on the burning fire of battle. This Krishna was your great sacrificial ladle resembling the all-destroying fire which appears at the end of the cycle.

29. Duryodhana, with his sons, brothers

and kinsmen, was much to be pitied inasmuch as, moved by anger, he made war with Hari and the wielder of Gandiva.

30. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have died in the fire of Krishna's discus like insects in a forest fire.

31. How incapable then must human beings be of fighting against that Krishna, —human beings who, O foremost of men, are shorn of strength and power.

32. As regards Jaya, he is a powerful Yogin resembling the all-destroying cycle-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has killed all the soldiers of Suyodhana.

33. Listen to me as I tell you what Mahadeva having the bovine bull for the emblem on his standard had recited to the ascetics on the breast of Himavat. His utterances form a Purana.

34. The advancement or greatness, energy, strength, prowess, power, humility, and family that are in Arjuna can form only a third part of the attributes of Krishna.

35. Who is there who can transcend Krishna in these attributes? Whether that is possible or not, listen. Peerless Excellence prevails where the illustrious Krishna is.

36. As for ourselves, we are persons of little understanding. Dependent upon the will of others, we are highly unfortunate. Knowingly we betook ourselves to the eternal path of death.

37. You, however, are devoted to sincerity of conduct. Having formerly promised not to take your kingdom, you did not take it, desirous of keeping your promise.

38. O king, you make too much of the destruction of your kinsmen and friends in battle. You should remember, however, O chastiser of enemies, that it is not fair to break a promise.

39 All those who have fallen on the field of battle have really been killed by Time. Indeed, all of us have been killed by Time. Time is, indeed, all powerful.

40. You are fully acquainted with the power of Time. Afflicted by time you should not grieve. Know that Krishna Himself otherwise called Hari, is that Time with blood-red eyes and with club in hand.

41. For these reasons, O son of Kunti, you should not grieve for your (slain) kinsfolk. Be always free, O delighter of the Kurus, from grief.

42. You have heard me sing the glory and greatness of Madhava. That is sufficient for making a good man understand Him.

43. Having heard the words of Vyasa as also of the highly intelligent Narada, I have described to you the adorableness of Krishna. I have myself added, from my own knowledge, something to that account.

44. Indeed, I have described also on the Surpassing Power of Krishna as recited by Mahadeva, to that assembly of Rishis. I have also described to you the discourse too between Maheshwara and the daughter of Himavat, O Bharata.

45. He who will remember that discourse when coming out from a foremost person, he who will listen to it, and he who will recite it, is sure to acquire what is highly beneficial.

46. That man will find all his wishes fulfilled. Departing from this world he will ascend to the celestial region. There is no doubt in this.

47. That man who wishes to obtain what is beneficial for himself, should devote himself to Janarddana.

48. O king of the Kurus, you should also remember those incidents of duty and virtue which were declared by Maheshwara.

49 If you act according to those precepts, if you carry the rod of punishment rightly, if you protect your subjects properly, you may be sure of attaining to the celestial.

50. You should, O king, protect your subjects always according to the dictates of virtue. The strong rod of punishment which the kings bear has been said to be the embodiment of his virtue or merit.

51. Hearing this discourse, fraught with righteousness, between Shankara and Uma, that I have recited before this pious assemblage, one should adore with respect that god having the bull for the device on his banner.

52. One who becomes even desirous of listening to that discourse, should adore Mahadeva with respect. Indeed, the person who wishes to obtain what is beneficial for him, should worship Mahadeva with a pure heart.

53. This is the behest of the sinless and high-souled Narada. He has commanded such adoration of the great god. O son of Pandu, do you obey that command of Narada.

54. O powerful king, these are the wonderful incidents which took place on the

acred breast of Himavat about Vasudeva and Sthanu, O son of Kunti. Those events emanated from the very nature of those great deities.

55. Accompanied by the holder of Gandiva, Vasudeva practised eternal penances in the hermitage of Vadari for ten thousand years.

56. Indeed, Vasudeva and Dhananjaya, having eyes like lotus petals, practised severe austerities for three entire cycles. I have learnt this from Narada and Vyasa, O king.

57. The lotus-eyed and mighty-armed Vasudeva, while yet a child performed the great feat of killing Kansa for the relief of his kinsmen.

58. I dare not, O son of Kunti, enumerate the feats of this Ancient and Eternal Being, O Yudhishthira.

59. O son, forsooth, high and great benefits will be reaped by you who have that foremost of all persons, *viz.*, Vasudeva, for your friend.

60. I grieve for the wicked Duryodhana about even the next world to which he has gone. It was for him that the entire Earth has been depopulated with her horses and elephants.

61. Indeed, through the fault of Duryodhana, of Karna, of Shakuni, and of Dusshasana as the fourth, that the Kurus have died.

Vaishampayana said :—

62. While that foremost of men, *viz.*, the son of Ganga, spoke to him thus, the Kuru king (Yudhishthira) remained entirely silent in the midst of those great persons.

63. All the kings with Dhritarashtra amongst them became stricken with wonder upon hearing the words of the Kuru grandfather. In their minds they adored Krishna and then turned towards him with hands clasped in respect.

64. The Rishis also headed by Narada, accepted and highly spoke of the words of Bhishma and approved of them joyfully.

65. These were the wonderful subjects recited by Bhishma which Yudhishthira with all his brothers heard with joy.

66. Sometime after, when king Yudhishthira saw that Bhishma who had given away profuse riches as presents to the Brahmanas in the sacrifices celebrated by him, had rested and become refreshed, the intelligent king once more asked him as follows.

CHAPTER CXLIX.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said :—

1. Having heard all the duties in full and all those sacred deeds and objects which purify human beings of their sins, Yudhishthira once more addressed the son of Shantanu in the following words.

Yudhishthira said :—

2. Who may be said to be the One God in the world? Who may be said to be the One Object which is our only refuge? Who is He by adoring whom or singing whose praises human beings would get what is beneficial?

3. What religion is that which, according to your judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the fetters of birth and life?

Bhishma said :—

4. One should always, diligently and throwing away all idleness, sing the praises of that Lord of the universe, that God of gods, (*viz.*, Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names.

5—6. By always adoring with respect and devotion that immutable Being, by meditating on Him, by singing His praises, and bowing the head to Him, and by celebrating sacrifices to Him, indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in getting over all sorrow.

7. Indeed, He is devoted to the Brahmanas, knowing all duties and practices, the enhancer of the fame and achievements of all persons, the Lord of all the worlds, highly wonderful, and the prime cause of the origin of all creatures.

8. This, in my judgment, is the foremost religion of all religions, *viz.*, one should always adore and sing the praises of the lotus-eyed Vasudeva with devotion.

9. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest Refuge.

10. He is the most Holy of all holies, the most sacred of all sacred objects. He is the God of all the gods, and He is the immutable Father of all creatures.

11. On the advent of the primitive cycle, all creatures originate from Him. On the expiration, again of the cycle, all things disappear in Him.

12. Hear, O king, the thousand names, highly efficacious in dissipating sins, of that Foremost One in all the worlds, that Master of the universe, *viz.*, Vishnu.

13. All those names, derived from His attributes, secret and well-known, of the great Vasudeva, which were sung by the Rishis, I shall recite to you for the good of all.

14. They are, Om! He who enters all things besides Himself, He who covers all things, He to whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the preserver of all existent things, the Existent, the Soul of all things, the Originator of all things (I—IX);

15. Of purified Soul, the Supreme Soul, the Highest Refuge of all liberated persons, the Immutable, He who lies enclosed in a case, the Witness, He who knows the material case in which He lives, the Indestructible (X—XVII);

16. He upon whom the mind rests during Yoga-meditation, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana or Prakriti and Purusha, He who assumed a human form with a leonine head, He of beautiful features and equipments, He of beautiful hair, the foremost of Purushas (XVIII—XXVI);

17. The embodiment of all things, the Destroyer of all things, He who transcends the three qualities of Goodness, Darkness, and Ignorance, the Motionless, the Beginning of all things, the source into which all things go at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify, the Upholder of all things, the Source from which the primal elements have originated, the Powerful One, He in whom exists the unbounded Lordship over all things (XXV—XXXVII);

18. The Self-Create, He who gives happiness to His worshippers, the presiding Genius in the midst of the Solar disc, the Lotus-Eyed, the Loud-Voiced, He who is without beginning and without end, He who upholds the universe, He who ordains all deeds and their fruits, He who is superior to the Grandfather, Brahman (XXXVIII—XLVI);

19. The Immeasurable, the Lord of the senses, He from whose navel the primeval lotus originated, the Lord of all the celestials, the Divine Architect, the Mantra, He who weakens or emaciates al things, He who is vast, the Ancient One, He who is enduring (XLVII—LVI);

20. He who is incapable of being apprehended (by either the senses or the mind), the Eternal One, Krishna, the Red-Eyed, He who kills all creatures at the time of the universal dissolution, He who is vast for knowledge and power and other attributes of the kind, He who resides in three parts of every creature, That which cleanses, is auspicious, and high (LVII—LXIV);

21. He who urges all creatures in their acts, He who makes the vital airs work, He who causes all living creatures to live, the Eldest, the Foremost of all those who are considered as the Lords of all creatures, He who has gold in his abdomen, He who has the Earth for his abdomen, the Lord of Shree or Lakshmi, the Destroyer of Madhu (LXV—LXXIII);

22. The Omnipoteut, He who is endued with great prowess, He who is armed with the bow, He who is possessed of a mind capable of understanding all treatises, He who roves through the universe, riding on Garuda, He who is well-suited to the offerings made to him and who has the power to enjoy them properly, the Peerless, He who is incapable of being discomfited, He who knows all acts that are done, He who is at one with all deeds, He who rests on His own true self (LXXIV—LXXXIV);

23. The Lord of all the celestials, He who is the Refuge of all, the embodiment of the highest happiness, He whose seed is the universe, He who is the source of all things, the Day, the Year, the Snake, the embodiment of Conviction, He who sees all things (LXXXV—XCIV);

24. The Unborn, the Lord of all creatures, He who has acquired success, He who is Success itself, He who is the beginning of all things, He who is above deterioration, He who is virtue in the form of the bull and the great boar that raised the submerged Earth, He who is of immeasurable soul, He who stands aloof from all kinds of union (XCV—CIII);

25. He who is Pávaka among the deities called Vasus, He that is of liberal soul, being shorn of anger, hatred, pride and other evil passions, Truth He is whose soul is equable on account of His perfect impartiality, He who has been measured by His adorers, He who is always equal, being above all change or modification, He who never refuses to grant the wishes of His adorers, He whose eyes are like lotus petals, He whose deeds are always marked by Virtue (CIV—CXIII);

26. He who destroys all creatures, the Many-headed, He who upholds the universe, He who is the source of the universe, He who is of pure or spotless reputation, the Immortal One, He who is Eternal and Fixed, He who has beautiful limbs, He who has such knowledge having penance for its mark that He is able to agitate Nature for evolving the universe out of her (CXIV—CXXII);

27. He who goes everywhere, the Omniscient One, He who shines forth in unmodified effulgence, He whose troops are everywhere, He who is coveted by all, He who is the Veda, He who is conversant with the Veda, He who is conversant with all the branches of the Veda, He who represents the branches of the Veda, He who settles the interpretations of the Vedas, He who has no superior in wisdom (CXXIII—CXXXIII) ;

28. He who is the Master of all the worlds, He who is the Lord of the celestials, He who is the Supervisor of both Virtue and Sin, He who is both Effect and Cause, He who is four-souled, He who is known by four forms (as above), He who has four horns, He who has four arms (CXXXIV—CXLI) ;

29. He who shines forth in effulgence, He who is the giver of food and cherishes the good, He who does not put up with those that are wicked, (or He who puts up with the occasional transgressions of his devotees), He who existed before the universe came into life, He who is stainless, He who is ever victorious, He who defeats the very celestials, He who is the material cause of the universe, He who repeatedly Lives in material causes (CXLII—CL) ;

30. He who is the younger brother of Indra, He who took birth as a dwarf, He who is tall, He whose acts are never futile, He who cleanses, He who is gifted with pre-eminent energy and strength, He who transcends Indra in all attributes, He who accepts all His worshippers, He who is the Creation itself on account of His being the Causes thereof, He who upholds His self in the same form without being ever subject to birth, growth, or death, He who sustains all creatures in their respective functions in the universe, He who controlls the hearts of all creatures (CLI—CLXII) ;

31. He who is worthy of being known by those who wish to acquire what is for their highest good, He who is the celestial physician in the form of Dhanwantri, He who is always engaged in Yoga, He who kills great Asuras for establishing virtue, He who is the Lord of that Lakshmi who originated from the ocean when it was churned by the celestials and the Asuras, He who is honey, He who is above the senses, He who is gifted with great powers of illusion, He who displays great energy, He who transcends all in energy (CLXIII—CLXXII) ;

32. He who transcends all in intelligence, He who transcends all in power, He who transcendens all in ability, He who discovers the universe by the effulgence coming out from His body, He whose body is incapable of being seen by the eye, He who is gifted with every beauty, He whose soul is incapable of being comprehended by either the celestials or the mortals, He who held on His back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning rod by the celestials and the Asuras when they began to churn the great ocean for getting therefrom all the valuables hid in his bosom (CLXXIII—CLXXX) ;

33. He who can shoot His arrows to a great distance, piercing through obstructions of every sort, He who raised the submerged Earth, having assumed the form of the powerful Boar, He on whose bosom lives the goddess of Prosperity, He who is the Refuge of the pious, He who is incapable of being won without thorough devotion, He who is the delight of the celestials, He who rescued the submerged Earth, He who is the Master of all eloquent persons, (CLXXXI—CLXXXVIII) ;

34. He who is full of blazing effulgence, He who removed the afflictions of His adorers, He who assumed the form of a Swan for communicating the Vedas to the Grandfather Brahman, He who has Garuda, the prince of birds for his vehicle, He who is the foremost of snakes on account of His identity with Shesha or Ananta who upholds on his head the vast Earth, He whose navel is as beautiful as gold ; He who practised the severest austerities in the form of Narayana at Vadari on the breast of Himavat, He whose navel resembles a lotus, He who is the Lord of all creatures (CLXXXIX—CXCVII) ;

35. He who transcends death, He who always casts a kind eye on His worshippers, He who destroys all things, He who is the Ordainer of all ordainers, He who Himself enjoys and suffers the fruits of all deeds, He who assumed the form of Rama the son of Dasharatha and going into exile at the command of his father made a treaty with Sugriva the king of the Vanaras for helping Him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the help which Sugriva promised Him for recovering from Ravana His wife Sita who had been carried away by that Rakshasa to his island home in Lanka, He who is always of the same form, He who is always moving, He who is incapable of

being endured by Danavas and Asuras, He who punishes the wicked, He whose soul has true knowledge for its mark, He who destroys the enemies of the celestials (CXCVIII—CCVIII);

36. He who is the instructor in all sciences and the father of all, He who is the instructor of even the Grandfather Brahman, He who is the abode or resting place of all creatures, He who is the benefactor of the good and is free from falsehood, He whose prowess is incapable of being thwawted, He who never casts his eye on such acts as are not sanctioned or approved by the scriptures, He who casts his eye on such acts as are sanctioned or approved by the scriptures, He who wears the unfading garland of victory called by the name of Vaijayanti, He who is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His favour (CCIX—CCXVIII);

37. He who leads persons desirous of Liberation to the foremost of all conditions, *viz.*, Emancipation itself (or, He who assumes the form of a powerful Fish and passing through the vast expanse of waters that cover the Earth when the universal dissolution sets in and dragging the boat tied to His horns, leads Manu and others to safety), He who is the leader of all creatures (or, He who sports in the vast expanse of waters which cover all things at the universal dissolution), He whose words are Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He who is the accomplisher of all functions in the universe, He who assumes the form of the wind for making all living creatures act or exert, (or, He whose movements are always beautiful, or, who wishes His creatures to glorify Him), He who has a thousand heads, He who is the Soul of the universe and as such pervades all things, He who has a thousand eyes and a thousand legs (CCXIX—CCXXVI);

38. He who causes the wheel of the universe revolve at His will, He whose soul is freed from desire and who is above those conditions which invest the individual soul, He who is concealed from the view of all persons who are attached to the world (or, He who has covered the eyes of all persons with the bandage of Nescience), He who grinds those who turn away from Him, He who sets the days agoing, on account of His being at one with the Sun, He who is the destroyer of all-destroying Time itself, He who conveys the libations poured on the sacred fire to those for whom they are intended, (or, He who bears the universe placing it on only a minute part of his body), He who has no beginning, (or, He who has no fixed habitation), He that upholds the Earth (in space in the form of Shesha, or rescues her in the form of the powerful boar, or supports her as a subtile pervader) (CCXXVII—CCXXXV);

39. He who is exceedingly inclined to grace, insomuch that He grants happiness to even enemies like Shishupala; He who has been freed from the qualities of goodness, darkness and ignorance so that He is pure or stainless Sattwa by itself, (or, He who has obtained the fruition of all His desires), He who supports the universe, He who feeds (or enjoys) the universe, He who is displayed in infinite power, He who honors the celestials, the departed manes, and His own worshippers, He who is honored or adored by those that are themselves honored or adored by others, (or, He whose acts are all beautiful and enduring), He who accomplishes the purposes of others, He who withdraws all things unto Himself at the universal dissolution, (or, He who destroys the foes of the celestials or of His worshippers), He who has the waters for his home, (or, He who is the sole Refuge of all creatures), or He that destroys the ignorance of all creatures (CCXXXVI—CCXLVI);

40. He who is distinguished above all, He who cherishes the virtuous, He who cleanses all the worlds, He who crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He who gives success to all, He who bestows success upon those who solicit Him for it (CCXLVII—CCLVI);

41. He who presides over all sacred days, (or, He who overwhelms Indra himself with His own excellent attributes), He who showers all objects of desire upon His worshippers, He who walks over all the universe, He who offers the excellent flight of steps formed by Virtue, He who has Virtue in His abdomen, (or, He who protects Indra even as a mother protects the child in her womb), He who aggrandises (His worshippers), He who spreads Himself out for becoming the vast universe, He who is aloof from all things, He who is the receptacle of the ocean of Shrutis (CCLVII—CCLXIV);

42. He who is possessed of excellent arms, He who is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He who is the Lord of all Lords of the universe, He who is the giver of riches, He who lives in His own power, He who is multiform, He who is of vast form, He who lives in the form of Sacrifice in all animals, He who

causes all things to be displayed (CCLXV—CCLXXIV);

43. He who is gifted with great might, energy, and splendour; He who displays Himself in visible forms to His adorers, He who scorches the unrighteous with his burning energy, He who is gifted with the sixfold attributes, He who imparted the Veda to the Grandfather Brahman, He who is of the form of the Samans, Richs, and Yajushes, He who soothes His adorers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is gifted with burning effulgence like the Sun (CCLXXV—CCLXXXII);

44. He from whose mind has originated the Moon, He who blazes forth in His own effulgence, He who nourishes all creatures even like the luminary marked by the hare, He who is the Master of the celestials, He who is the great medicine for the disease of worldly attachment, He who is the great causeway of the universe, He who is gifted with knowledge and other qualities that are never futile and with prowess that is incapable of being baffled (CCLXXXIII—CCLXXXIX);

45. He who is solicited by all creatures at all times, He who rescues his worshippers by casting kind looks upon them, He who sanctifies even them who are sacred, He who merges the life-breath in the Soul, He who assumes various forms for protecting both the Liberated and the Non-Liberated; He who kills the desires of those that are Liberated, He who prevents evil desires from arising in the minds of His worshippers, He who is the father of Kama, He who is most agreeable, He who is desired by all creatures, He who grants the fruition of all desires, He who has the ability to accomplish all deeds (CCXC—CCXCIX);

46. He who sets the four Cycles to begin their course, He who causes the Cycles to continually revolve as on a wheel, He who is gifted with various kinds of illusion, He who is the greatest of eaters, He who is incapable of being seized, He who is manifest, He who subjugates thousands of foes, He who subjugates innumerable foes (CCC—CCCVIII);

47. He who is desired, or He who is worshipped in sacrifices), He who is distinguished above all, He who has is desired by the wise and pious, He who has an ornament of (peacock's) feathers on his head-gear, He who stupefies all creatures with His illusion, He who showers His favour on all His worshippers, He who kills the anger of the Righteous, He who fills the Unrighteous with anger, He who is the accomplisher of all deeds, He who holds the universe on his arms, He who upholds the Earth (CCCIX—CCCXVIII);

48. He who transcends the six well-known modifications, He who is gifted with great celebrity, He who causes all living creatures live, He who gives life, the younger brother of Vasava, He who is the receptacle of all the waters in the universe, He who covers all creatures, He who is never careless, He who is established on His own glory (CCCXIX—CCCXXVII);

49. He who flows in the form of nectar, He who dries up all things, He who upholds the path of Virtue, He who bears the load of the universe, He who gives desirable boons to those who solicit them, He who causes the winds to blow, He who is the son of Vasudeva, He who is endued with extraordinary lustre, He who is the originating cause of the deities, He who pierces all hostile towns (CCCXXVIII—CCCXXXVI);

50. He who is above all sorrow and grief, He who leads us safely across the ocean of life or the world, He who removes from the hearts of all His worshippers the fear of re-birth, He who is possessed of infinite courage and prowess, He who is an offspring of Shura's race, He who is the master of all living creatures, He who is inclined to show His favour to all, He who has come on Earth for a hundred times, He who holds a lotus in one of his hands, He whose eyes resemble the lotuspetals (CCCXXXVII—CCCXLVI);

51. He from whose navel originated the primeval lotus, He who is seated upon a lotus, He who has eyes resembling lotus petals, He who is adored by even worshippers as one seated within the lotus of their hearts, He who assumes the form of embodied soul, He who is gifted with power of every kind, He who grows in the form of the five primal elements, the Ancient Soul, He who is endued with vast eyes, He who has Garuda sitting on the standard of His car (CCCXLVII—CCCLV);

52. He who is peerless, the Sharabha (the lion-killing animal), He who strikes the wicked with terror, He who knows everything that has taken place in Time, He who accepts, in the forms of the celestials, the butter poured on the sacrificial fire, He who is known by all kinds of evidence or proof, He upon whose breast sits Prosperity always, He who is victorious in every battle (CCCLVI—CCCLXIV);

53. He who is above destruction, He who assumes a red form, He who is an object of search with the Virtuous, He who is at the root of all things, He who has the mark of the string around his abdomen,

He who bears or forgives all injuries, He who upholds the Earth in the form of her mountains, He who is the foremost of all objects of adoration, He who is gifted with great speed, He who swallows vast quantities of food (CCCLXV—CCCLXXIV);

54. He who caused the creation to start into being, He who always agitates both Nature and Soul, He who shines with resplendence (or, sports in joy), He who has power in his stomach, He who is the Supreme Lord of all, He who is the material out of which the universe has been made, He who is the cause or Agent who has made the universe, He who is independent of all things, He who ordains variety in the universe, He who is incapable of being comprehended, He who renders Himself invisible by the screen of illusion (CCCLXXV—CCCLXXXV);

55. He who is understanding divested of all qualities, He on whom all things rest, He in whom all things live when the universal dissolution comes, He who assigns the foremost place to those who worship Him, He who is durable, He who is gifted with the highest power, He who has been glorified in the Vedanta, He who is contented, He who is always full, He whose glance is auspicious (CCCLXXXVI—CCCXCV);

56. He who fills all Yogins with joy, He who is the end of all creatures, He who is the faultless Path, He who is, in the form of Sentiency, lead to Liberation, He who leads (Jiva to Emancipation), He who has none to lead Him, He who is endued with great might, He who is the foremost of all Beings possessed of might, He who upholds, He who is the foremost of all Beings knowing duty and religion (CCCXCVI—CDIV);

57. He who joins, at the time of creation, the disunited elements for forming all objects, He who resides in all bodies, He who causes all creatures to act in the form of Kshetrojna, He who creates all creatures after destroying them at the universal dissolution, He to whom every one bows with respect, He who is extended over the entire universe, He who owns the primeval golden egg as His abdomen whence everything proceeds, He who destroys the enemies of the celestials, He who over-spreads all things, He who spreads sweet perfumes, He who disregards the pleasure of the senses (CDV—CDXV);

58. He who is at once with the seasons, He at whose sight alone all adorers succeed in obtaining the great object of their wish, He who weakens all creatures, He who lives in the sky of the heart, depending upon His own glory and power, He who is capable of being known everywhere, He who fills everyone with dread, He in whom all creatures live, He who is clever in doing all acts, He who forms the Rest of all creatures, He who is more powerful than other Beings (CDXVI—CDXXV);

59. He in whom the whole universe is spread out, He who is himself immobile and in whom all things rest for ever, He who is an object of proof, He who is the indestructible and unchanging seed, He who is sought by all, He who has no desire, He who is the great case (which covers the universe), He who has all sorts of things to enjoy, He who has great wealth wherewith to secure all objects of desire (CDXXVI—CDXXXIV);

60. He who is above despair, He who exists in the form of Renunciation, He who is without birth, He who is the stake to which Virtue is bound, He who is the great embodiment of sacrifice, He is the nave of the starry wheel that revolves in the sky, He who is the Moon among the constellations, He who is competent to perform every feat, He who stays in His own soul when all things disappear, He who cherishes the desire for Creation (CDXXXV—CDXLIV);

61. He who is the embodiment of all sacrifices, He who is adored in all sacrifices and religious rites, He who is the most adorable of all the deities present in the sacrifices that men perform, He who is the embodiment of all such sacrifices in which animals are offered up according to the ordinance, He who is adored by persons before they take any food, He who is the Refuge of those who seek Liberation, He who sees the acts and omissions of all creatures, He whose soul is above all attributes, He who is possessed of omniscience, He who is identical with knowledge that is unacquired, unlimited and capable of doing everything (CDXLV—CDLIV);

62. He who is observant of excellent vows, He who has a face always full of joy, He who is exceedingly subtile, He who utters the most agreeable sounds, He who gives happiness, He who does good to others without expecting any return, He who fills all creatures with joy, He who has subdued anger, He who has mighty arms, He who tears the impious (CDLV—CDLXIV);

63. He who causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion, He who relies on himself, He who overspreads the entire universe, He who exists in infinite forms, He who is engaged in vocations infinite in number, He who lives in everything, He who is full affection towards all His worshippers, He who

is the universal father, He who holds in the form of the vast Ocean, all jewels and gems in His abodemen, He who is the Lord of all treasures (CDLXV—CDLXXIV);

64. He who is the protector of Virtue, He who accomplishes all the duties of Virtue, He who is the substratum of Virtue, He who is existent for all time, He who is non-existent, He who is destructible, He who is indestructible as Chit, He who is, in the form of Jiva, destitute of true knowledge, He who is in the form of the Sun, gifted with a thousand rays, He who ordains, He who has created all the Scriptures (CDLXXV—CDLXXXV);

65. He who exists, in the form of the Sun, as the centre of innumerable rays of light, He who lives in all creatures, He who is endued with great prowess, He who is the Master of even Yama and others of similar power, He who is the oldest of the deities, He who exists in His own glory, renouncing all conditions, He who is the Lord of even all the deities, He who is the ruler of even him who upholds the deities (*viz.*, Indra) (CDLXXXVI—CDXCIII);

66. He who transcends birth and death, He who tended and protected kine, He who nourishes all creatures, He who is approachable by knowledge alone, He who is Ancient, He who upholds the elements which form the body, He who enjoys and suffers, He who assumed the form of a huge Boar, He who gave plentiful presents to all in a grand sacrifice performed by Him (CDXCIV—DII);

67. He who drinks Soma in every sacrifice, He who drinks nectar, He who in the form of Soma (Chandramas), nourishes all the herbs and plants, He who conquers enemies in a moment when even they are infinite in number, He who is of universal form and is the foremost of all existent bodies, He who is the chastiser, He who is victorious over all, He whose purposes are never baffled, He who deserves gifts, He who gives what His creatures have not and who protects what they have (DIII—DXII);

68. He who holds the life-breaths, He who sees all His creatures as objects of direct vision, He who never sees anything besides His own Self, He who gives Liberation, He whose footsteps covered Heaven, Earth, and the Nether regions, He who is the receptacle of all the waters, He who overwhelms all Space, all Time, and all things, He who lies on the vast expanse of waters after the universal dissolution, He who causes the destruction of all things (DXIII—DXXI);

69. He who is without birth, He who is exceedingly adorable, He who appears in His own nature, He who has conquered all enemies, He who delights those who meditate on Him, He who is joy, He who fills others with delight, He who swells with all causes of delight, He who has Truth and other virtues for His indications, He whose footsteps are in the three worlds (DXXII—DXXX);

70. He who is the first of Rishis, He who is identical with the preceptor Kapila, He who is knower of the universe, He who is Master of the Earth, He who has three feet, He who is the guardian of the celestials, He who has large horns, He who exhausts all acts by causing their doers to enjoy or suffer their fruits (DXXXI—DXXXVIII);

71. The great Boar, He who is understood or apprehended by the help of the Vedanta, He who has beautiful troops, He who is adorned with golden armlets, He who is conceald, He who is deep, He who is difficult of access, He who transcends both word and thought, He who is armed with the discus and the mace (DXXIX—DXLVII);

72. The Ordainer, He who is the cause (in the form of helper) of the universe, He who has never been defeated, He who is the Island-Born Krishna, He who is enduring, He who mows all things, and is Himself above decay, the Varuna; the son of Varuna, He who is immovable as a tree, He who is shown in His own true form in the lotus of the heart, He who creates, preserves, and destroys by His will (DXLVIII—DLVIII);

73. He who is possessed of the sixfold attributes, He who destroys the sixfold attributes, He who is felicity, He who is adorned with the triumphal garland, He who is armed with the plough, He who took birth from the womb of Aditi, He who is endued with solar effulgence, He who endures all pairs of opposites, He who is the foremost Refuge of all things (DLIX—DLXVII);

74. He who is armed with the best of bows (called Sharnga), He who was divested of His battle-axe (by Rama of Bhrigu's race), He whr is fierce, He who is the giver of all objects of desire, He who is so tall as to touch the very Heavens with his head, He whose vision extends over the entire universe, He who is Vyasa, He who is the Master of speech or all learning, He who has come into being without the intervention of genital organs (DLXVIII—DLXXVI);

75. He who is hymned with the three (foremost) Samans, He who is the singer of the Samans, He who is the Samans, He who is the Extinction of all worldly attachments, He who is the Medicine, He who is the Physician, He who has ordained the fourth or last mode of life called Renunciation, He who causes the passions of His worshippers to be controlled, He who is contented, He who is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV);

76. He who is possessed of beautiful limbs, He who is the giver of tranquillity of soul, He who is the Creator, He who sports in joy on the bosom on the Earth, He who sleeps (in Yoga) lying on the body of the prince of snakes, Shesha, after the universal dissolution, the Benefactor of kine, the Master of the universe, the Protector of the universe, He who is endued with eyes like those of the bull, He who cherishes Virtue with love (DLXXXVI—DXCV);

77. He who is the unreturning hero, He whose soul has been withdrawn from all attachments, He who reduces to a subtile form the universe at the time of the universal dissolution, He who does good to His afflicted worshippers, He whose name, as soon as heard, purges the hearer of all his sins, He who has the mystic mark (Shribatsa) on His breast, He in whom lives the goddess of Prosperity for ever, He who was chosen by Lakshmi as her husband, He who is the foremost one of all Beings gifted with prosperity (DXCVI—DCIV);

78. He who gives prosperity to His worshippers, the Master of prosperity, He who always lives with those who are endued with prosperity, He who is the receptacle of all kinds of prosperity, He who gives prosperity to all persons of righteous deeds proportionate to their virtue, He who holds the goddess of Prosperity on his bosom, He who confers prosperity upon those that hear of, praise, and meditate on Him, He who is the embodiment of that condition which represents the attainment of unattainable happiness, He who is possessed of every kind of beauty, He who is the Refuge of the three worlds (DCV—DCXIV);

79. He who has beautiful eyes, He who has beautiful limbs, He who is a hundred sources of delight, He who represents the highest delight He who is the Master of all the luminaries in the sky, He who has subjugated His soul, He whose soul is not governed by any superior Being, He who is always of beautiful deeds, He whose doubts have all been removed for He sees the whole universe as a myrobalam in His palm (DCXV—DCXXIII);

80. He who is above all creatures, He whose vision extends in all directions, He who has no Master, He who at all times is above all changes, He who (in the form of Rama) had to lie down on the naked earth, He who adorns the Earth, He who is power incarnate, He who is above all grief, He who removes the griefs of all his worshippers as soon as they remember Him (DCXXIV—DCXXXII);

81. He who is possessed of effulgence, He who is adored by all, He who is the water-pot, He who is of pure soul, He who purifies all as soon as they hear of Him, He who is free and unrestrained, He whose car never turns away from battles, He who has immense riches, He whose prowess is incapable of being measured (DCXXXIII—DCXLI).

82. He who is the destroyer of the Asura named Kalanemi, He who is the Hero, He who has taken birth in the family of Shura, He who is the Lord of all the celestials, the Soul of the three worlds; the Master of the three worlds, He who has the solar and lunar rays for His hair; the destroyer of Keshi, He who destroys all thing (at the universal dissolution (DCXLII—DCL);

83. The deity from whom the fruition of all desire is sought, He who grants the wishes of all, He who has desires, He who has a handsome form, He who is endued with perfect knowledge of Shrutis and Smritis, He who is possessed of a form which is indescribable by attributes, He whose brightest rays overwhelm Heaven, He who has no end, He who (in the form of Arjuna or Nara) acquired immense riches on the occasion of his campaign of conquest (DCLI—DCLX);

84. He who is the foremost object of silent recitations of sacrifices, of the Vedas, and of all religious deeds, He who is the creator of penances and the like, He who is of the form of Brahman, He who is the augmentor of penances, He who is conversant with Brahma, He who is of the form of Brahmana, He who has for His limbs Him who is called Brahma, He who knows all the Vedas and everything in the universe, He who is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI—DCLXX);

85. He whose footsteps cover vast areas, He whose feets are mighty, He who is gifted with great energy, He who is at one with Vasuki the king of the snakes, He who is the foremost of all sacrifices, He who is the foremost of all sacrificers, He who is Yapa, the first of sacrifices, He who is the foremost of all offerings made in sacrifices (DCLXXI—DCLXXVIII);

86. He who is hymned by all, He who loves to be hymned, He who is Himself the hymns uttered by His worshippers, He who is the very act of hymning, He who is the person who hymns, He who is fond of fighting with the evil, He who is full in every respect, He who fills others with every kind of affluence, He who destroys all sins as soon as He is remembered, He whose acts are all righteous, He who is above all sorts of disease (DCLXXIX—DCLXXXIX);

87. He who is fleet like the mind, He who is the creator and promulgator of all kinds of learning, He whose vital seed is gold, He who is the giver of wealth, He who takes away all the wealth of the Asuras, the son of Vasudeva, He in whom all creatures live, He whose mind lives in all things, He who takes away the sins of all who seek refuge in Him (DCXC—DCXCVIII);

88. He who is attainable by the pious, He whose acts are always good, He who is the one entity in the universe, He who shows Himself in various forms, He who is the refuge of all truth-knowing persons, He who has the greatest of heroes for his troops, He who is the foremost of the Yadavas, He who is the abode of the pious, He who sports in joy in the banks of Yamuna (DCXCIX—DCCVII);

89. He in whom all created things live, the deity who overwhelms the universe with His Maya (illusion), He in whom all foremost of Beings become merged, He whose hunger is never satiated, He who humbles the pride of all, He who fills the Righteous with just pride, He who swells with joy, He who is incapable of being seized, He who has never been defeated (DCCVIII—DCCXVI);

90. He who is of universal form, He who is of vast form, He whose form shines with energy and effulgence, He who is without form, He who is of diverse forms, He who is unmanifest, He who is of a hundred forms, He who is of a hundred faces (DCCXVII—DCCXXIV);

91. He who is one, He who is many, He who is full of happiness, He who forms the one grand subject of investigation, He from whom is this all, He that is called THAT, He who is the highest Refuge, He who confines Jiva within material causes, He who is coveted by all, He who took birth in the family of Madhu, He who is exceedingly affectionate towards His worshippers (DCCXXV—DCCXXXV);

92. He who is of golden hue, He whose limbs are like gold, He who has beautiful limbs, He whose person is adorned with Angadas made with sandal paste, He who is the destroyer of heroes, He who has no peer, He who is like cipher, He who stands in need of no blessings, He who never swerves from His own nature and power and knowledge, He who is mobile in the form of wind (DCCXXXVI—DCCXLV);

93. He who never identifies Himself with anything that is Not-Soul, He who confers honors on His worshippers, He who is honored by all, He who is the Lord of the three worlds, He who upholds the three worlds, He who is gifted with intelligence and memory capable of holding in His mind the contents of all treatises, He who took birth in a sacrifice, He who is worthy of the highest praise, He whose intelligence and memory are never futile, He who upholds the Earth (DCCXLVI—DCCLV);

94. He who pours forth heat in the form of the Sun, He who has great beauty of limbs, He who is the foremost of all holders of weapons, He who accepts the flowery and leafy offerings made to Him by His worshippers, He who has controlled all his passions and grinds all His enemies, He who has none to walk before Him, He who has four horns, He who is the elder brother of Gada (DCCLVI—DCCLXIV);

95. He who has four forms, He who has four arms, He from whom the four Purushas have originated, He who is the refuge of the four modes of life and the four orders of men, He who is of four Souls, He from whom springs the four objects of life, *viz.*, Virtue Wealth, Pleasure, and Liberation, He who is conversant with the four Vedas, He who has shown only a part of His power (DCCLXV—DCCLXXII);

96. He who sets the wheel of the world to revolve round and round, He whose soul is dissociated from all worldly attachments, He who is incapable of being defeated, He who cannot be transcended, He who is exceedingly difficult of being attained, He who is difficult of being approached, He who is difficult of access, He who is difficult of being brought within the heart by even Yogins), He who kills even the most powerful enemies (DCCLXXIII—DCCLXXXI);

97. He who has beautiful limbs, He who takes the essence of all things in the universe, He who has the most beautiful warp and woof, He who weaves with ever-extending warp and woof, He whose works are done by Indra, He whose works are great, He who has no act undone, He who has composed all the Vedas and scriptures (DCCLXXXII—DCCLXXXIX);

98. He whose birth is high, He who is exceedingly beautiful, He whose heart is full of mercy, He who has precious gems in his navel, He who has excellent knowledge of

his eye, He who is worthy of adoration by Brahman himself and other foremost ones in the universe, He who is the giver of food, He who assumed horns at the time of the universal dissolution, He who has always subjugated His enemies most wonderfully, He who knows all things, He who is ever victorious over those who are of irresistible prowess (DCCXC—DCCXCIX);

99. He whose limbs are like gold, He who is incapable of being agitated, He who is Master of all those who are masters of all speech, He who is the deepest lake, He who is the deepest pit, He who transcends the influence of Time, He in whom the primal elements are established (DCCC—DCCCVI);

100. He who gladdens the Earth, He who grants fruits which are as agreeable as the *Jasminm pubescens* flowers, He who gave away the Earth to Kashyapa, He who removes the three kinds of misery like a rain-charged cloud cooling the heat of the Earth by its down-pour, He who purifies all creatures, He who has none to urge Him, He who drank nectar, He who has an undying body, He who is possessed of omniscience, He who has face and eyes turned towards every direction (DCCCVII—DCCCXVI);

101. He who is easily won, He who has performed excellent vows, He who is crowned with success by Himself, He who is victorious over all enemies, He who scorches all enemies, He who is the ever-growing and tall Banian that overtops all other trees, He who is the sacred fig tree, He who is the *Ficus religiosa*, (or, He who is not durable, in consequence of His being all perishable forms in the universe even as He is all the imperishable forms which exist, He who is the slayer of Chanura of the Andhra country (DCCCXVII—DCCCXXV);

102. He who is endued with a thousand rays, He who has seven tongues, He who has seven flames, He who has seven horses for carrying His vehicle, He who is formless, He who is sinless, He who is inconceivable, He who removes all fears, He who destroys all fears (DCCCXXVI—DCCCXXXIV);

103. He who is minute, He who is gross, He who is emaciated, He who is adipose, He who is gifted with attributes, He who is above all attributes, He who is unseizable, He who suffers Himself to be easily seized (by His worshippers), He who has an excellent face, He who has for His descendants the people of the accidental regions, He who extends the creation consisting of the fivefold primal elements (DCCCXXXV—DCCCXLVI);

104. He who bears heavy weights (in the form of Ananta), He who has been declared by the Vedas, He who is devoted to Yoga, He who is the Lord of all Yogins, He who is the giver of all desires, He who affords an asylum to those that seek it, He who sets Yogins to practise Yoga anew after their return to life upon the conclusion of their blessed life in Heaven, He who invests Yogins with power even after the exhaustion of their merits, He who has goodly leaves, He who causes the winds to blow (DCCCXLVII—DCCCLVI);

105. He who is armed with the bow, He who is conversant with the science of arms, He who is the rod of punishment, He who is chastiser, He who executes all sentences of punishment, He who has never been defeated, He who is competent in all acts, He who engages all persons in their respective duties, He who has none to set Him to any work, He who has no Yama to kill Him (DCCCLVII—DCCCLXVI);

106. He who is gifted with heroism and prowess, He who has the quality of Sattwa (Goodness), He who is identical with Truth, He who is devoted to Truth and Virtue, He who is sought by those who are determined upon acquiring Liberation, He who deserves to have all objects which His worshippers present to Him, He who is worthy of being adored, He who does good to all, He who increases the delights of all (DCCCLXVII—DCCCLXXV);

107. He whose track is through the sky, He who shines in His own effulgence, He who is gifted with great beauty, He who eats the offerings made on the sacrificial fire, He who lives everywhere and is gifted with supreme power, He who sucks the moisture of the Earth in the form of the Sun, He who has various desires, He who brings forth all things, He who is the parent of the universe, He who has the Sun for His eye (DCCCLXXVI—DCCCLXXXV);

108. He who is Infinite, He who accepts all sacrificial offerings, He who enjoys Nature in the form of Mind, He who gives happiness, He who has taken repeated births, He who is the First-Born of all existent things, He who is above despair, He who forgives the pious when they trip, He who is the foundation of the universe, He who is most wonderful (DCCCLXXXVI—DCCCXCV);

109. He who is existent from the beginning of Time, He who is existing from before the birth of the Grandfather and others, He who is of a tawny color, He who assumed the form of the great Boar, He who exists even when all things are dissolved, He who is the giver of all bless-

ings, He who creates blessing, He who is identifiable with all blessings, He who enjoys blessings, He who is able to scatter blessing (DCCCXCVI—CMV);

110. He who is without anger, He who lies ensconced in folds, He who is armed with the discus, He who is gifted with great prowess, He whose sway is governed by the great precepts of the Shrutis and the Smritis, He who is incapable of being described by speech, He whom the Vedantas have tried to express with the help of speech, He who is the dew which cools those who are afflicted with the three kinds of grief, He who lives in all bodies, gifted with the power of removing darkness (CMVI—CMXIV);

111. He who is shorn of anger, He who is expert in doing all acts by thought, word, and deed, He who can do all acts within the shortest time, He who destroys the wicked, He who is the foremost of all forgiving persons, He who is foremost of all persons gifted with knowledge, He who is above all fear, He whose names and deeds, heard and recited, lead to virtue (CMXV—CMXXII);

112. He who rescues the Virtuous from the tempestuous ocean of the world, He who destroys the wicked, He who is Virtue, He who removes all evil dreams, He who destroys all bad paths for leading His worshippers to the good path of Liberation, He who protects the universe by staying in the quality of Goodness, He who walks along the good path, He who is Life, He who exists overspreading the universe (CMXXIII—CMXXXI);

113. He who is of infinite forms, He who is gifted with infinite prosperity, He who has subdued anger, He who destroys the fears of the pious, He who gives just fruits, on every side, to sentient beings according to their thoughts and deeds, He who is of immeasurable Soul, He who bestows various kinds of fruits on worthy persons for their various deeds, He who issues various commands, He who attaches to every deed its proper fruit (CMXXXII—CMXL);

114. He who has no begining, He who is the receptacle of all causes as well as of the Earth, He who has the goddess of Prosperity always by his side, He who is the foremost of all heroes, He who is adorned with beautiful armlets, He who produces all creatures, He who is the original cause of the birth of all creatures, He who is the terror of all the wicked Asuras, He who is gifted with terrible prowess (CMXLI—CMXLIX);

115. He who is the receptacle and abode of the five primal elements, He who gulps down His throat all creatures at the time of the universal dissolution, He whose smile is as pleasant as the sight of flowers, He who is always wakeful, He who stays at the head of all creatures, He whose conduct consists of those acts which the Pious do, He who who revives the dead, He who is the mystic syllable OM, He who has ordained all pious deeds (CML—CMLVIII);

116. He who displays the truth about the Supreme Soul, He who is the abode of the five life-breaths and the senses, He who is the food which maintains all living creatures, He who causes all living creatures to live with the help of the vital air called Prana, He who is the great subject of every system of philosophy, He who is the One Soul in the universe, He who is above birth, decrepitude, and death (CMLIX—CMLXV);

117. He who rescues the universe on account of the sacred syllables Bhuh, Bhuvah, Swah, and the others with which Homa-offerings are made, He who is the great rescuer, He who is the father of all, He who is the father of even the Grandfather (Brahman), He who is of the form of Sacrifice, He who is the Lord of all sacrifices, He who is the sacrificer, He who has sacrifices for His limbs, He who upholds all sacrifices (CMLXVI—CMLXXV);

118. He who protects sacrifices, He who has created sacrifices, He who is the foremost of all performers of sacrifices, He who enjoys the rewards of all sacrifices, He who causes the celebration of all sacrifices, He who completes all sacrifices by accepting the full libation at the end, He who is at one with such sacrifices as are performed without desire of fruit, He who is the food which sustains all living creatures; He who is also the eater of that food (CMLXXVI—CMLXXXIV);

119. He who is Himself the cause of His existence, He who is self-born, He who penetrated through the solid Earth, He who sings the Samans, He who is the delighter of Devaki, He who is the Creator of all, He who is the Lord of Earth, He who is the destroyer of the sins of His worshippers (CMLXXXV—CMXCII);

120. He who bears the conch (Panchajanya) in His hand, He who bears the sword of knowledge and illusion, He who sets the wheel of the cycles to revolve ceaselessly, He who invests Himself with consciousness and the senses, He who is gifted with the mace of the most solid understanding, He who is armed with a car-wheel, He who is incapable of being agitated, He who is armed with all kinds of weapons (CMXCIII—M).

OM, SALUTATIONS TO HIM.

121. Thus I have recited to you, without any exception the thousand excellent names of the great Keshava whose glory should always be sung.

122. The man who hears these names every day or who recites them every day, never meets with any evil either in this world or in the next.

123. If a Brahmana does this, he succeeds in mastering the Vedanta; if a Kshatriya does it, he becomes always victorious in battle. A Vaishya, by doing it, becomes possessed of riches, while a Shudra acquires great happiness.

124. If one becomes desirous of acquiring the merit of virtue, one succeeds in acquiring it. If it is riches which one desires, one succeeds in acquiring them. So also the man who wishes for the gratification of the senses, succeeds in enjoying all kinds of pleasures, and the man desirous of children, acquires them.

125—126. That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in winning great fame, an eminent position among his kinsmen, enduring prosperity, and lastly, that which is of the highest good to him (*viz.*, Emancipation itself).

127. Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; sheen of complexion, strength, beauty, and accomplishments, become his.

128. The sick become sound; the afflicted become freed from their miseries; the affrighted become freed from fear, and he who is plunged in calamity becomes freed from calamity.

129. The man who sings the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in speedily getting over all difficulties.

130. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and acquires eternal Brahma.

131. They who are devoted to Vasudeva have never to meet with any evil. They become freed from the fear of birth, death, decrepitude, and disease.

132. That man who with devotion and faith recites this hymn succeeds in acquiring beatitude, forgiveness, prosperity, intelligence, memory, and fame.

133. Neither anger, nor jealousy, nor cupidity, nor evil understanding, ever appears in those virtuous men who are devoted to that foremost of Beings.

134. The sky with the sun, moon, and stars, the points of the compass, the Earth, and the Ocean, are all held and supported by the might of the great Vasudeva.

135. The entire mobile and immobile universe with the celestials, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna.

136. The senses, mind, understanding, life, energy, strength, and memory, it has been said, have Vasudeva for their root. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their root.

137. Conduct is said to be the foremost of all subjects treated of in the scriptures. Virtue has conduct for its root. The unfading Vasudeva is said to be the Lord of Virtue.

138. The Rishis, the manes, the celestials, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has originated from Narayana.

139. Yoga, the Sankhya philosophy, knowledge, all mechanical arts, the Vedas, the various scriptures, and all learning, have originated from Janarddana.

140. Vishnu is one great element or substance which has spread itself out into various forms. Covering the three worlds, He, the soul of all things, enjoys them all. His glory knows no decrease, and He it is that is the Enjoyer of the universe.

141. This hymn in praise of the illustrious Vishnu, composed by Vyasa, should be recited by that person who desires to acquire happiness and that which is of the highest benefit (*viz.*, Emancipation).

142. Those persons who worship and adore the Lord of universe, that Deity who is unborn and endued with blazing effulgence, who is the origin or cause of the universe, who knows no decay, and who has eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.

CHAPTER CL.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. O grandfather, O you of great wisdom, O you who know all branches of knowledge, what is that subject of silent recitation by recitiing which every day one may win the merit of virtue in a large measure?

2. What is that Mantra for recitation, which gives success, if recited on the occasion of starting on a journey or in entering a new building, or at the beginning of any undertaking, or on the occasion of sacrifices in honor of the deities or of the manes?

3. You should tell me what, indeed, what Mantra it is, which propitiates all malevolent influences, or brings on prosperity or growth or protection from evil, or the destruction of enemies, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.

Bhishma said:—

4. Hear, O king, with rapt attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is highly excellent. It is capable of purifying a person forthwith of all his sins.

5. Hear, O sinless one, as I recite to you the ordinances about that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes purged of all his sins.

6. One who recites this Mantra day and night becomes never sullied by sin. I shall now declare it to you what that Mantra is. Do you listen with rapt attention.

7. Indeed, the man who hears it becomes gifted with longevity, O prince, and attaining to the fruition of all his desires, sports happily both in this life and in the next.

8. This Mantra, O king, was daily recited by the foremost of royal sages performing Kshatriya duties and steadily observing the vow of truth.

9. Indeed, O foremost of kings, those monarchs who, with controlled senses and tranquil soul, recite this Mantra every day, succeed in winning unrivalled prosperity.

10. Salutations to Vashishtha of high vows, after having bowed with respect to Parashara, that Ocean of the Vedas. Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of undecaying glory.

11. Salutations to the Rishis, and to Him who is the Highest of the High, the god of gods, and the giver of boons to all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him who has a thousand names, *viz.*, Janarddana.

12—13. Aja, Ekapada, Ahivradhna, the unvanquished Pinakin, Rita, Pitrirupa, the three-eyed Maheshwara, Vrishakapi, Shambhu, Havana, and Ishwara,—these are the celebrated eleven Rudras, who are the lords of all the worlds.

14—15. These eleven high-souled ones have been mentioned as a hundred in the Shatarudra (of the Vedas). Angsha, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tashtri, Pushan, Indra, and Vishnu, are said to comprise a tale of twelve, These twelve are called Adityas and they are the sons of Kashyapa as the Shruti declares.

16. Dhara, Dhruva, Soma, Savittra, Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus, named in the scriptures.

17. Nasatya and Dasra are said to be the two Ashwins. They are the sons of Martanda born of his wife Samjna, from whose nostrils they emanated.

18. After this I shall recite the names of those who are the witnesses of all deeds in the worlds. They take note of all sacrifices, of all gifts, of all good deeds.

19—20. Those lords among the deities see everything although they are invisible. Indeed, they see all the good and bad deeds of all beings. They are Mrityu, Kala, the Vishwedevas, the Pitris having forms, the great Rishis having penances for wealth, the Munis, and others crowned with success and devoted to penances and Liberation.

21. These of sweet smiles, confer various benefits upon those men who recite their names. Indeed, gifted as they are with celestial energy, they confer various regions of hapoiness created by the Grandfather upon such men.

22. They live in all the worlds and attentively mark all deeds. By reciting the names of those lords of all living creatures, one always becomes gifted with righteousness and wealth and enjoyments in profusion.

23. One acquires hereafter diverse regions of auspiciousness and happiness created by the Lord of the universe.

24—28. These thirty-three deities, who are the lords of all beings, as also Nandishwara of huge body, and that pre-eminent

one who has the bull for the emblem on his banner, and those masters of all the worlds, *viz.*, the followers and associates of him called Ganeshwara, and those called Saumyas, and those called the Raudras, and those called the Yogas, and those who are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the king of birds (*viz.*, Garuda), all those persons on Earth who have become crowned with success on account of their penances, and who are existing in an immobile or mobile form, Himavat, all the mountains the four Oceans, the followers and companions of Bhava who are gifted with prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu and Skanda, and Amvika,—these are the great souls by reciting whose names with controlled senses, one becomes purged of all his sins.

29—30. After this, I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then is Kanwa the son of the Rishi Mandhatithi, and Varishada.

31. All these are gifted with the energy of Brahma and have been spoken of as creators of the universe. They have originated from Rudra and Anala and the Vasus. By reciting their names people get great benefits.

32. Indeed, by doing good deeds on Earth, people sport happily in the celestial region, with the celestials. These Rishis are the priests of Indra. They live in the East.

33. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and getting great honours there.

34—35. Unmuchu, Pramuchu, Swastwyatreya of great energy, Dridhavya, Urdhavahu, Trinasoma Angiras, and Agastya of great energy, the son of Mitravaruna,—these seven are the Ritwijas of the Yama the king of the dead, and live in the southern quarter.

36—37. Dridheyu, Riteyu, illustrious Parivyadha, Ekata, Dwita, and Trita,—the last three gifted with solar effulgence,—and Atri's son of rigeteous soul, *viz.*, the Rishi Saraswata,—these seven who had acted as Ritwijas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter.

38—39. Atri, the illustrious Vashishtha, the great Rishi Kashyapa, Gotama, Bharadwaja, Vishwamitra the son of Kushika, and Richika's fierce and energetic son Jamadagni,—these seven are the Ritwijas of the Lord of treasures and live in the Northern quarter.

40. There are seven other Rishis who live in all directions without being confined to any particular one. They, it is, who give fame and of all that is beneficial to men, and they have been sung as the creators of the worlds.

41. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila,—these seven are the upholders of the world.

42. Rama, Vyasa, Drona's son Ashwatthaman, are the other Rishis. These are the great Rishis as divided into seven groups, each group consisting of seven.

43. They are the creators of that peace and good which men enjoy. They are said to be the Regents of the quarters. One should turn his face to that direction in which one of these Rishis live if one desires to adore him.

44—45. Those Rishis are the creators of all creatures and have been considered as the purifiers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasas,—these are gifted with severe penances and great self-control, and are celebrated over the three worlds.

46. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with respect a sonless man obtains a son, and a poor man acquires riches.

47-48. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajapati, *viz.*, that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter. One should also name Pururavas, of the Solar race and equal unto Mahendra himself in power.

49. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha.

50—51. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the golden age worshipped the gods in a grand Gomedha sacrifice, *viz.*, the illustrious Rantideva, who was equal to Mahadeva himself, should be named. Gifted with penances, possessed of every auspicious mark, the source of every kind of good to the world, he was the conqueror of the universe.

52. One should also take the name of the royal sage Shweta of illustrious fame.

He had pleased the great Mahadeva and it was for his sake that Andhaka was killed.

53. One should also take the name of the illustrious royal sage Bhagiratha, who, through the favour of Mahadeva, succeeded in bringing down the sacred river from the celestial rigion.

54. It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be washed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these who were gifted with the blazing effulgence of fire, great beauty, and high energy.

55. Some of them were of awe-inspiring forms and great power. One should take the names of these deities and Rishis and kings, those lords of the universe,—who are multipliers of fame.

56—57. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Shrutis, *viz.*, Supreme Brahma, have been declared to be the sources of great good to all creatures. These are sacred and sin-purifying, and have been spoken of very highly. These are the foremost of medicines for curing all diseases, and are the givers of success in all deeds.

58. Controlling one's senses, one should, O Bharata, take the names of these, morning and evening. It is these who protect. It is these who shower rain. It is these who shine and give light and heat. It is these who blow. It is these who create all things.

59. These are considered as the foremost of all, as the leaders of the universe, as highly clever in the performance of all things, as gifted with forgiveness, as complete masters of the senses. Indeed, it has been said that they remove all the evils to which human beings are subject.

60. These great ones are the witness of all good and bad deeds. Rising up in the morning one should take their names, for by this one is sure to acquire all that is good.

61. He who takes the names of these, becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any obstacle. By taking the names of these great ones, one becomes free from bad dreams of every kind.

62—63. Purged of every sin, such men take birth in auspicious families. That twice-born person who, with controlled senses, recites these names on occasions of performing the initiatory rites of sacrifices and other religious practices, becomes, as the outcome thereof, gifted with righteousness, devoted to the study of the soul, possessed of forgiveness, and self-control, and free from malice. If a man suffering from disease recites them, he becomes freed from his sin in the form of disease.

64. By reciting them within a house, all evils are removed from the inmates. By reciting them within a field, the growth of all kinds of crops is helped.

65—68. Reciting them at the time of starting on a journey, or while one is away from his home, one meets with good fortune. These names lead to the protection of his ownself, of his children and wives, of his wealth, and of his seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his ememies and good fortune crown him and his party. The man who recites these names on occasions of performing the rites in honor of the deities or the manes, helps the manes and the deities eat to the sacrificial Havya and Kavya. The man who recites them becomes freed from fear of disease and beasts of prey, of elephants and thieves.

69—70. His burden of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a car, or in the courts of kings, one acquires high success. There where these Mantras are recited, fire does not burn wood.

71. There children do not die, nor snakes live. Indeed, at such places, there can be no fear of the king, nor Pishachas and Rakshasas.

72. Indeed, the man who recites these Mantras ceases to have any fear of fire or water or wind, or beasts of prey.

73. These Savitri Mantras, recited duly bring on the peace and well-being of all the four castes. Those men who recite them with respect become freed from every sorrow and at last acquire a high end.

74. Even these are the results acquired by them who recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine, sees his kine become fruitful.

75—76. Whether when starting on a journey, or entering a house on returning, one should recite these Mantras on every occasion. These Mantras form a great mystery of the Rishis and are the very highest of those which they silently recite. Such are these Mantras to them who practise the duty of recitation and pour libations on the sacrificial fire.

77. This that I have said to you, is the excellent opinion of Parashara. It was recited formerly to Shakra himself. Representing, as it does, Truth or Eternal Brahma, I have declared it fully to you.

78—79. It forms the heart of all creatures, and is the highest Shruti. All the princes of the solar and lunar families, *viz.*, the Raghavas and the Kuravas, recite these Mantras every day after having purified themselves. These form the highest end of human creatures. One becomes freed from every trouble and calamity by daily reciting the names of the celestials, of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress.

80. The sages of olden times, *viz.*, Kashyapa, Gotama, and others, and Bhrigu, Angiras and Atri and others, and Shukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have worshipped these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Having acquired them again from Vashishtha, Shakra and the Vasus went forth to battle and succeeded in vanquishing the Danavas.

81. That man who makes a present of a hundred kine with their horns covered with plate of gold to a Brahmana gifted with much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits.

82. By reciting the name of Bhrigu, one's virtue becomes enhanced. By bowing to Vashishtha, one's energy becomes enhanced. By bowing to Raghu, one becomes victorious in battle. By reciting the praises of the Ashwins, one becomes freed from diseases.

83. I have thus, O king, told you of the Savitri Mantras which are at one with eternal Brahma. If you wish to question me on any other subject, you may do so. I shall, O Bharata, answer you.

CHAPTER CLI.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. Who are worthy of being adored? Who are they to whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandfather, towards what classes of persons is considered faultless?

Bhishma said:—

2. The humiliation of Brahmanas would humiliate the very celestials. By bowing to Brahmanas, one does not, O Yudhishthira, commit any fault.

3. They, indeed, deserve to be adored. They deserve to have our vows. You should behave towards them as if they are your sons. Indeed, it is those wise men who upholds all the worlds.

4. The Brahmanas are the great causeways of Virtue about all the worlds. Their happiness consists in renouncing all kinds of riches. They are devoted to the vow of controlling speech.

5. They are agreeable to all creatures, and observe various excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are endued with great fame.

6. Penances are always their great riches. Their power consists in speech. Their energy emanates from the duties they observe. Knowing all duties, they are gifted with minute vision, so that they are cognizant of the subtlest considerations.

7. They are of righteous desires. They live in the observance of well-done duties. They are the cause-ways of Virtue. The four kinds of living creatures exist, depending upon them as their refuge.

8. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy loads of fathers and grandfathers.

9. They never droop under heavy loads even when passing along difficult roads, like strong cattle. They are attentive to the requirements of manes and deities and guests. They are entitled to eat the first portions of Havya and Kavya.

10. By the very food they eat, they rescue the three worlds from great fear. They are, as it were, the Island for all worlds. They are the eyes of all persons gifted with sight.

11. The wealth they possess consists of all the branches of knowledge known by the name of Shiksha, and all the Shrutis. Gifted with great skill, they are conversant with the most subtile relations of things. They know the ends of all things, and their thoughts are always engaged upon the science of the soul.

12. They are gifted with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist on account of the certitude of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who acquire the highest end.

13. Shorn of attachments, purged of all sins, getting over all pairs of opposites, they are unattached to all worldly things. Deserving of every honor, they are always esteemed by persons gifted with knowledge and high souls.

14. They cast impartial looks on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown dresses of coarse cloth and fabrics of silk and animal skins.

15. They would live for days together without partaking of any food, and dry up their limbs by such abstention. They devote themselves earnestly to the study of the Vedas, controlling their senses.

16. They would make gods of those who are not gods, and not gods of those who are gods. Enraged, they can create other worlds and other Regents of the worlds than those who exist.

17. Through the curse of those great ones, the ocean became so saline as to be undrinkable. The fire of their anger yet burns in the forest of Dandaka, unquenched by time.

18. They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligence and wisdom is there who would seek to humiliate them.

19. Amongst them the young and the old all deserve honors. They honor one another on account of distinctions in respect of penances and knowledge.

20. Even the Brahmana who is destitute of knowledge is a god and is a great instrument for purifying others. He amongst them, then, who is posseseed of knowledge is a much higher god and like the ocean when full (to the brim).

21. Learned or unlearned, the Brahmana is always a great deity. Purified or not, Fire is ever a great god.

22. A blazing fire, even when it burns on a crematorium, is not considered as sullied on account of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber.

23. So if the Brahmana be always engaged in evil deeds, he is still to be considered as deserving of honors. Indeed, know that the Brahmana is always a great god.

CHAPTER CLII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. 'Tell us, O king, what is that reward of the worship of Brahmanas, seeing which you adore them, O you of superior intelligence! Indeed, what is that success, emanating from their adoration, guided by which you worship them?

Bhishma said:—

2. Regarding it is cited the conversation between Pavana and Arjuna, O Bharata.

3. Gifted with a thousand arms and great beauty the powerful Kartavirya, formerly became the lord of all the world. He had his capital in the city of Mahishmati.

4. Of unbaffled prowess, that king of the Haihaya race of Kshatriyas governed the whole Earth begirt by seas, together with all her islands and all her precious mines of gold and gems.

5. Respecting the duties of the Kshatriya order, as also humility and Vedic learning, the king made large gifts of wealth to the Rishi Dattatreya.

6. Indeed, the son of Kritavirya thus worshipped that great ascetic who, becoming pleased with him, asked him to solicit three boons.

7. Thus requested by the Rishi for boons, the king addressed him, saying,—Let me have a thousand arms when I am in the midst of my elders. While, however, I remain at home let me have, as usual, only two arms.

8. Indeed, let combatants, when fighting, see me possessed of a thousand arms. Observant also of high vows, let me succeed in subjugating the entire Earth by my prowess.

9. Having acquired the Earth righteously, let me govern her with vigilance. There is a fourth boon which, O foremost of twice-born persons, I solicit thee to grant.

10. O faultless one, being disposed to favor me, you should grant it to me! Dependent as I am on you, whenever I

may happen to go wrong, let pious men come forth to instruct and set me right.

11. Thus addressed, that Brahman replied to the king, saying,—So let it be! thus were those boons acquired by that king of burning effulgence.

12—14. Riding then on his car which was effulgent like fire or the Sun, the king, blinded by his great prowess, said,—Who, indeed, is there who can be considered as my equal in patience and energy, in fame and heroism, in prowess and strength?—After he had uttered these words, an invisible voice in the sky, said,—O ignorant wretch, do you not know that the Brahmana is superior to the Kshatriya? The Kshatriya, helped by the Brahmana, rules all creatures.

15. When pleased, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me.

16. The first proposition here is that the Brahmana is superior to Kshatriyas. The counter-proposition is that the Kshatriya is superior. You have said, that the two are united together. A distinction, however, is observable in this.

17. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. Indeed, throughout the Earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, get their maintenance from the Kshatriyas.

18. The duty of protecting all creatures lies with the Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their livelihood. How, then can the Brahmana be superior to the Kshatriyas?

19. Well, I shall, from to-day, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited.

20. What the virgin Gayatri has said from the sky is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent men under my subjection.

21. Deity or man, there is none in the three worlds who can throw me off from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas.

22. This world that is now considered as having Brahmanas for its foremost dwellers, shall soon be made such as to have Kshatriyas for its foremost dwellers. There is none who is capable of withstanding my power in battle.

23 Hearing these words of Arjuna, the sky-ranging goddess became moved.

24. Then the god of wind, addressing the king from the sky, said,—Renounce this sinful attitude. Bow to the Brahmanas. By injuring them you will bring about troubles on your kingdom.

25. The Brahmanas will either kill you, king, though you are, or, endued with great might as they are, they will drive you away from your kingdom, despoiling you of your energy.

26. Hearing this speech, the king addressed the speaker, saying,—Who, indeed, are you?—The god of wind answered,—I am the god of wind and the messenger of the celestials. I say to you what is for your benefit.

Arjuna said:—

27. Oh, I see that you have to-day shown your devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana.

28. Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?—

CHAPTER CLIII.

(ANUSHASANIKA PARVA).—
Continued.

The god of wind said:—

1. Hear, O deluded man, what the attributes are of Brahmanas who have all high souls. The Brahmana is superior to all those which, O king, you have named.

2. Formerly, the Earth, indulging in a spirit of rivalry with the king of the Angas, forsook her character as Earth. The regenerate Kashyapa caused destruction to befall her by actually paralysing her.

3. The Brahmanas are always unconquerable, O king, in Heaven as also on Earth. Formerly, the great Rishi Angiras, through his energy, drank off all the waters.

4. Having drunk off all the waters as if they were milk, the great Rishi did not feel yet his thirst to be satisfied. He, therefore, once more caused the Earth to be filled with water by raising a mighty wave.

5. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and lived for a long time concealed in the Agnihotra of the Brahmanas, through fear of that Rishi.

6. The illustrious Purandara, an account of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Virtue and wealth, the Rishi did not destroy outright the king of the celestials.

7. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.

8. Even Agni who is gold-hued, and who blazes with effulgence when destitute of smoke, and whose flames uniting together, burn upwards, when cursed by the angry Angiras, became divested of all these qualities.

9. See, the sixty thousand sons of Sagara, who came here to worship the Ocean, have all been pulverised by the Brahmana Kapila of golden hue.

10. You are notequal to the Brahmanas. Do you, O king, seek your own good. The Kshatriya of even great power bows to Brahmana children who are still in their mothers' wombs.

11. The large kingdom of the Dandakas was destroyed by a Brahmana. The powerful Kshatriya Talajangha was destroyed by a single Brahmana, *viz.*, Aurva.

12. You, too, have acquired a large kingdom, great might, religious merit, and learning, which are all difficult of acquirement, through the grace of Dattatreya.

13. Why do you, O Arjuna, adore Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Are you ignorant of this fact.

14. Why, indeed, do you allow yourself to be stupefied by folly when you are not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world?

15. The Lord of all creatures, Brahman, unmanifest, gifted with power, and of unfading glory, who created this vast universe with its mobile and immobile creatures, (is a Brahmana).

16. Some ignorant persons there are, who say that Brahman was born of an Egg. From the original Egg, when it opened, mountains and the cardinal points and the waters and the Earth and the Heavens all came into existence.

17. No one had seen this birth of the creation. How then can Brahman be said to have taken his birth from the original Egg, when especially he is said to be Unborn? It is said that vast increate Space is the original Egg. It was from this increate Space that the Grandfather was born.

18. If you ask,—Whereon would the Grandfather, after his birth from increate Space, rest, for there was then nothing else? —the answer may be given thus. There is an existent Being of the name of Consciousness. That mighty Being is gifted with great energy.

19. There is no Egg. Brahman, however, is existent. He is the Creator of the universe and is its King!—Thus addressed by the god of wind, king Arjuna remained silent.

CHAPTER CLIV.

(ANUSHASANIKA PARVA).—*Continued.*

The god of wind said:—

1. Once on a time, O king, a king named Anga wished to give away the entire Earth as sacrificial present to the Brahmanas. At this, the Earth became stricken with anxiety.

2. I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away to the Brahmanas?

3. Renouncing my character as the soil, I shall now go to my father. Let this king with all his kingdom meet with destruction! —Forming this conclusion, she departed for the region of Brahman.

4. Seeing the goddess Earth about to go, the Rishi Kashyapa himself immediately entered the visible body of the goddess, renouncing his own body, by the help of Yoga.

5. Thus penetrated by the spirit of Kashyapa, the earth grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time the Kashyapa pervaded the earth, Virtue became foremost everywhere and all fears ceased.

6. Thus, O king, the earth remained penetrated by the spirit of Kashyapa for thirty thousand divine years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahmana's daughter.

7. Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here bowed to Kashyapa and from that time became the daughter of that Rishi.

8. Kashyapa is a Brahmana. This was the feet, O king, that a Brahmana did,

Tell me the name of the Kshatriya who is superior to Kashyapa.

9. Hearing these words, king Arjuna remained silent. The god of wind once more said to him,—Hear now, O king, the story of Utathya who was born in the family of Angiras.

10. The daughter of Soma, named Bhadra, came to be considered as peerless in beauty. Her father Soma regarded Utathya to be the fittest of husbands for her.

11. The famous and highly blessed maiden of faultless limbs, observing various vows practised the severest austerities from the desire of getting Utathya for her husband.

12. After some time, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in profusion, duly received the girl for his wife.

13. It so took place, however, that the beautiful Varuna had, from a long time before, coveted the girl. Coming to the forest where Utathya lived, Varuna stole away the girl when she had plunged into the Yamuna for a bath.

14. Abducting her thus, the Lord of the waters took her to his own house. That mansion was wonderful. It was adorned with six hundred thousand lakes.

15. There is no palace that can be considered more beautiful than that of Varuna. It was adorned with many places and by the presence of various tribes of Apsaras and of various excellent articles of enjoyment.

16—17. There, within that palace, the the Lord of waters, O king, sported with the damsel. A little while after, Utathya came to know of the ravishment of his wife. Indeed, having heard all the facts from Narada, Utathya addressed the celelestial Rishi, saying,—Go, O Narada, to Varuna and speak with due severity to him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should give her up.

18. You may tell him further,—You are a protector of the worlds, O Varuna, and not a destroyer. Why then have you abducted my wife bestowed upon me by Soma?

19. Thus requested by Utathya, the celestial Rishi Narada went to where Varuna was and addressing him, said,—Do you liberate the wife of Utathya. Indeed, why have you abducted her!

20. Hearing these words of Narada, Varuna replied to him, saying,—This timid girl is very dear to me. I dare not let her go.

21—22. Receiving this reply, Narada went to Utathya and cheerlessly told him,—O great ascetic, Varuna has driven me from his house, catching me by the throat. He is reluctant to restore to you your wife. Do you act as you please.

22. Hearing these words of Narada, Angiras became enraged. Having penances for wealth, he solidified the waters and drank them off, by his energy.

24. When all the waters were thus drunk off, the Lord of that element became very dispirited with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife.

25. Then Utathya, that foremost of twice-born persons, filled with anger, commanded Earth, saying,—O amiable one, do you show land where there are at present the six hundred thousand lakes.

26—27. At these words of the Rishi, the Ocean receded from the spot marked out, and land appeared which was highly sterile. To the rivers which flowed through that region, Utathya said,—O Saraswati, do you become invisible here. Indeed, O timid lady, leaving this region, go you to the desert. O auspicious goddess, let this region, destitute of you, cease to become sacred.

28. When that region became dry, he repaired to Angirasa, taking with him Utathya's wife, and made her over to him.

29. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya family, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had reduced them.

30—31. Knowing every duty, the highly energetic Rishi Utathya, after getting back his wife, O king, said to Varuna,—I have recovered my wife, O lord of waters, with the help of my penances and after inflicting such distress on you as made you cry aloud in pain. Having said this, he went home, with that wife of his.

32. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in your opinion? What, is there a Kshatriya that is superior to Utathya?

CHAPTER CLV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him,—Listen now, O king, to the greatness of the Brahmana Agastya.

2. Once on a time, the gods were defeated by the Asuras upon which they became very dispirited. The sacrifices of the deities were all robbed, and the Swadha of the manes was also misappropriated.

3. Indeed, O chief of the Haihayas, all the religious acts and observances of human beings also were stopped by the Danavas. Shorn of their prosperity, the celestials wandered over the Earth as we have heard.

4. One day, in course of their wanderings, they met Agastya of high vows, that Brahmana, O king, who was gifted with great energy and solar splendour.

5—6. Saluting him duly, the celestials made the usual polite enquiries. They then, O king, said these words to that high-souled one,—We have been defeated by the Danavas in battle, and have, therefore, been deprived of affluence and prosperity. Do you, therefore, O foremost of ascetics, rescue us from this situation of great fear.

7. Thus informed of the condition to which the celestials had been reduced, Agastya became highly enraged. Highly energetic, he at once blazed forth like the all-consuming fire at the time of the universal dissolution.

8. With the burning rays which then came out from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky.

9. Burning with the energy of Agastya, the Danavas, abandoning both Heaven and Earth, fled towards the south.

10. At that time the Danava king Vali was celebrating a Horse-Sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were living in the bowels of the Earth, were not burnt.

11. The celestials, upon the destruction of their enemies, then regained their own regions, their fears entirely removed. Encouraged by what he did for them, they then begged the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions.

12. Thus requested by the gods, Agastya replied to them, saying,—Yes, I can consume those Asuras who are living underneath the Earth; but if I achieve such a feat, my penances will suffer decay. Hence, I shall not exert my power.

13. Thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Thus did Agastya of purified soul, O monarch, accomplish that deed with the help of his penances.

14. O sinless one, so was Agastya as described by me. Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?—

Bhishma said:—

15. Thus addressed, king Arjuna remained silent. The god of wind once more said,—Hear, O king, one of the great feats of the illustrious Vashishtha.

16. Once on a time the celestials were engaged in celebrating a sacrifice on the shores of the lake Vaikhanasa. Knowing his power, the sacrificing gods thought of Vashishtha and made him their priest in imagination.

17. Meanwhile, seeing the gods reduced and emaciated on account of the initiation they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, wished to kill them.

18. Those amongst the Danavas that were either disabled or killed in the fight were plunged into the waters of the Manasa lake and on account of the boon of the Grandfather they immediately came back to vigour and life.

19. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, making them swell up to the height of a hundred Yojanas.

20. They then ran against the celestials numbering ten thousand. Afflicted by the Danavas, the gods then sought the refuge of their king Vasava.

21. Shakra, however, was soon afflicted by them. In his distress he sought the protection of Vashishtha. At this, the holy Rishi Vashishtha assured the celestials, removing their fears.

22. Understanding that the gods had become greatly dispirited, the ascetic did this through mercy. He displayed his energy and burnt, without any exertion, those Danavas called Khalins.

23. Having penances for wealth, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot. Indeed,

Ganga appeared, piercing through the waters of the lake.

24. The lake was penetrated by that river. And as that celestial river piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The palace whereon those Danavas fell came to be called after them.

25. Thus were the dwellers of Heaven, headed by Indra, rescued from great distress by Vashishtha. It was thus that those Danavas, who had received boons from Brahman, were killed by that great Rishi.

26. O sinless one, I have described to you the feat which Vashishtha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to excel the Brahmana Vashishtha?

CHAPTER CLVI.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying,—Hear me, O foremost one of the Haihayas, as I describe to you the achievement of the great Atri.

2. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both the Sun and Moon with his arrows.

3. The gods, overwhelmed by darkness, began to fall before the powerful Danavas, O foremost of kings.

4—5. Repeatedly struck by the Asuras, the celestials began to lose their strength. They then saw the learned Brahmana Atri, having penances for wealth, engaged in the observance of austerities. Addressing that Rishi who had all his senses and in whom anger had been extinguished, they said,—See, O Rishi, these two, *viz.*, the Moon and the Sun who have both been pierced by the Asuras with their arrows.

6. On account of this, darkness has overtaken us, and we are being struck down by the enemy. We do not see the end of our troubles. Do you, O lord of great power, rescue us from this great fear.

The Rishi said:—

7. How, indeed, shall I protect you?—They answered, saying,—Do you become the Moon. Do you also become the Sun, and do you begin to kill these robbers.

8. Thus begged by them, Atri assumed the form of the darkness-destroying Moon. Indeed, on account of his agreeable disposition, he began to look as beautiful and delightful as the Moon himself.

9. Seeing that the real Moon and the real the Sun had become darkened by the arrows of the enemy, Atri, assuming the forms of those luminaries, began to shine forth over the field of battle, helped by the power of his penances.

10. Indeed, Atri made the universe shine in light, removing all its darkness. By displaying his power, he also subjugated, the vast multitudes of those enemies of the celestials.

11. Seeing those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly.

12. Displaying his prowess and collecting all his energy, it was thus that Atri illumined the god of day, rescued the celestials, and killed the Asuras.

13. This was the feat that that twice-born one, helped by his sacred fire,—that silent reciter of Mantras, that one clad in deer-skins,—performed! See, O royal sage, the act achieved by that Rishi who lived upon fruits only.

14. I have thus described to you, in full, the feat of the great Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya who is superior to this twice-born Rishi?

15. Thus addressed, Arjuna remained silent. The god of wind once more spoke to him.—Hear, O king, the feat achieved by the great Chyavana.

16. Having made his promise to the twin Ashwins, Chyavana addressed the chastiser of Paka, saying,—Do you make the Ashwins drinkers of Soma with all the other celestials.

Indra said:—

17. The Ashwins have been outcasted by us. How, then, can these be admitted into the sacrificial circle for drinking Soma with the others? They are not classed with the celestials. Do not, therefore, tell us so.

18. O you of great vows, we do not wish to drink Soma in the company of the Ashwins! Whatever other commands you may be pleased to utter, O learned Brahmana, we are ready to do.

Chyavana said:—

19. The twin Ashwins shall drink Soma with all of you. Both of them are gods, O

king of the celestials, for they are the sons of the Suti.

20. Let the gods do what I have said, By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.

Indra said:—

21. I shall not, O foremost of twice-born persons, drink Soma with the Ashwins. Let others drink with them as they please. As for myself, I dare not do it.

Chyavana said:—

22. If, O destroyer of Vala, you will not obey my words, you shall, this very day, drink Soma with them in sacrifice, compelled by me.

The god of wind said:—

23. Then Chyavana, taking the Ashwins with him, began a great religious rite for their benefit. The gods all became stupefied by Chyavana with the help of his Mantras.

24. Seeing that feat undertaken by Chyavana, Indra became enraged. Taking up a huge mountain he ran against that Rishi.

25. The king of the deities was also armed with the Thunderbolt. Then the illustrious Chyavana, gifted with penances, cast angry looks upon Indra as he advanced.

26. Throwing a little water at him, he paralysed the king of the deities with his Thunderbolt and mountain. As the result of the religious rite he had begun, he created a terrible Asura hostile to Indra.

27. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Such was the Asura that the great ascetic created with the help of Mantras. There were a thousand teeth in his mouth, extending for a hundred Yojanas.

28. Of terrible appearance, his fangs were two hundred Yojanas in length. One of his cheeks rested on the Earth and the other touched the sky.

29. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, as fishes when they enter into the wide open mouth of a leviathan.

30. While standing within the mouth of Mada, the gods consulted speedily and then addressing Indra, said,—Do you soon bend your head in respect to this twice-born personage.

31. We shall without any hesitation drink Soma with the Ashwins in our company.—Then bowing down his head to Chyavana, Shakra obeyed his command.

32. Thus did Chyavana make the Ashwins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him his work.

33. Soma was ordered to live in dice, in hunting, in drinking, and in women. Hence, O king, those men who betake themselves to these, forsooth, meet with destruction.

34. Hence, one should always renounce these faults to a great distance. Thus, O king, I have described to you the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya who is higher than the Brahmana Chyavana?

CHAPTER CLVII.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1—2. Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him saying,—When the dwellers of Heaven, headed by Indra, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth.

3. Deprived previously of Heaven and now of the Earth also, the gods became very dispriited. Indeed, those great ones, afflicted with grief, then threw themselves unreservedly upon the Grandfather's protection.

The gods said:—

4. O you who are adored by all creatures of the universe, the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapas, O powerful one.

Brahman said:—

5. Ye dwellers of Heaven, do you, with Indra, repair speedily and seek the protection of the Brahmanas. By pleasing them you will succeed in regaining both the regions as before.

6. Thus instructed by the Grandfather, the deities went to the Brahmanas and begged for their protection. The Brahmanas replied, enquiring,—Whom shall we subjugate?—Thus asked, the celestials said to them,—Do ye subjugate the Kapas.

7. The Brahmanas then said,—Bringing them down on the Earth first, we shall quickly subjugate them.—After this, the Brahmanas began a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately sent a messenger of theirs, named Dhani, to those Brahmanas.

8. Dhani, coming to them as they sat on the Earth, thus communicated to them the message of the Kapas,—The Kapas are like you all. Hence, what will be the results of these rites which it appears you are determined upon?

9. Of all them are well conversant with the Vedas and gifted with wisdom. All of them care for sacrifices. All of them have Truth for their vow, and for these reasons all of them are considered as equal to great Rishis.

10. The goddess of Prosperity sports among them, and they, in their turn, support her with respect. They never know their wives uselessly, and they never eat the flesh of such animals as have not been killed in sacrifices.

11. They pour libations in the sacrificial fire (every day) and obey the commands of their preceptors and elders. All of them are of souls under perfect restraint, and never take any food without dividing it duly among their children.

12. They always proceed on cars and other vehicles together. They never know their wives when the latter are in menses. They all act in such a way as to acquire regions of happiness hereafter. Indeed, they are always righteous in their deeds.

13. They never eat anything themselves, when *enciente* women or old men have not eaten. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day.

14. When the Kapas have these and many other virtues and qualities, why, indeed, would you seek to subjugate them? You should abstain from the attempt. Indeed, by such abstention you would achieve what is for your good.

The Brahmanas said:—

15. Oh, we shall subjugate the Kapas. In this matter, we are quite of a piece with the celestials. Hence, the Kapas deserve to be killed by us. As regards Dhanin, he should return whence he came.

16. After this, Dhanin, returning to the Kapas, said to them,—The Brahmans are not disposed to do you any good.—Hearing this, all the Kapas took up their weapons and went towards the Brahmanas.

17. Seeing the Kapas advancing against them with the standard of their cars upraised, the Brahmanas immediately created certain fires for the destruction of the vital airs of the Kapas.

18. Having brought about the destruction of the Kapas, those eternal fires, created with the help of the Vedic Mantras, began to shine in the firmament like so many clouds.

19. The gods having assembled together in battle, killed many of the Danavas. They did not know at that time that it was the Brahmanas who had encompassed their destruction.

20. Then coming there, O king, the highly energetic Narada informed the deities how their enemies, the Kapas, had been really killed by the Brahmanas of mighty energy.

21. Hearing these words of Narada, the dwellers of Heaven became highly pleased. They also lauded those regenerate and illustrious allies of theirs.

22. The energy and prowess of the celestials then began to increase, and adored in all the worlds, they acquired also the boon of immortality.

23. After the god of wind had said these words, king Arjuna adored him duly and addressing him answered in these words. Hear, O mighty-armed king, what Arjuna said.

Arjuna said:—

24. O powerful god, always and by all means do I live for the Brahmanas. Devoted to them, I adore them always.

25. Through the favour of Dattatreya I have acquired this might of mine. Through his favor I have been able to perform great feats in the world and acquire high merit.

26. Oh, I have with attention, heard the achievements, O god of wind, of the Brahmanas with all their interesting details as described by you truly.

The god of wind said:—

27. Do you protect and maintain the Brahmanas, by performing those Kshatriya duties which are yours by birth. Do you protect them even as you protect your own senses. There is danger to you from the family of Bhrigu. All that, however, will happen on a distant day.

CHAPTER CLVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. You always worship, O king, Brahmanas of praiseworthy vows. What, however, is that fruit seeing which you adore them, O king?

2. O you of high vows, seeing what prosperity of the worship of the Brahmanas, do you worship them? Tell me all this, O you of mighty arms.

Bhishma said:—

3. Here is Keshava gifted with great intelligence. He will tell you everything. Of high vows and gifted with prosperity, he will tell you what the prosperity is of the worship of Brahmanas.

4. My strength, ears, speech, mind, eyes, and that clear understanding of mine, are all clouded to-day. I think the time is not distant when I shall have to renounce my body. The Sun seems to me to go very slowly.

5. Those high duties, O king, which are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaishyas and Shudras, have all been described by me. Do you, O son of Pritha, learn from Krishna what little remains to be learnt about them.

6. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Keshava is of immeasurable soul. Whenever doubts arise, it is he who upholds virtue then.

7. It is Krishna who created the Earth, Sky, and Heaven. Indeed, the Earth has originated from Krishna's body. Of dreadful prowess and existing from the beginning of time, it is Krishna who became the powerful Boar and raised the submerged Earth. It is He who created all the cardinal points, together with all the mountains.

8. Below Him are the sky, Heaven, the four cardinal points, and the four subsidiary points. It is from Him that the entire creation has emanated. It is He who has created this ancient universe.

9. In His navel appeared a Lotus. Within that Lotus originated Brahman, himself of immeasurable energy. It was Brahman, O son of Pritha, who broke open that darkness which existed surpassing the very ocean (in depth and extent).

10. In the Krita age, O Partha, Krishna existed in the form of Virtue. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of power. In the Kali age, he came to the Earth in the form of sin.

11. It is He who formerly killed the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Vali). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe having the seed of destruction.

12. When the cause of Virtue suffers, this Krishna takes birth in the family of either the gods or among men. Staying on Virtue, this Krishna of purified soul (on such occasions) protects both the higher and the lower worlds.

13. Sparing those who deserve to be spared, Krishna sets himself to the destruction of the Asuras, O Partha. It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Shakra.

14. It is he who is Vishwakarman. It is he who is of universal form. He is the destroyer and he is the Creator of the universe. He is the holder of the Shula (lance); He is of human form; and he is of terrible form. All creatures sing his praises, for he is known by his deeds.

15. Hundreds of Gandharvas and Apsaras and celestials always accompany him. The very Rakshasas sing his praises. He is the Enhancer of Wealth; He is the one victorious Being in the universe.

16. In Sacrifices, eloquent men sing His praises. The singers of Samans praise him by reciting the Rathantaras. The Brahmanas praise him with Vedic Mantras. It is to him that the sacrificial priests pour their libations.

17. The celestials headed by Indra sang his praises when he lifted up the Gobardhana mountains for protecting the cowherds of Brindavan against the incessant showers that Indra poured in anger. He is, O Bharata, the one Blessing to all creatures. He, O Bharata, having entered the old Brahma-cave, saw from that place the original cover of the world in the beginning of Time.

18. Agitating all the Danavas and the Asuras, this Krishna of foremost deeds rescued the Earth. It is to Him that people dedicate various kinds of food. It

is to Him that the warriors dedicate all kinds of their cars at the time of war.

19. He is eternal, and it is under that illustrious one that the Sky, Earth, Heaven, all things exist and stay. He it was who caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence originated the Rishi known by the name of Vashishtha.

20. It is Krishna who is the god of wind; it is he who is the powerful Ashwins; it is he who is that first of gods, *viz.*, the Sun having a thousand rays. It is he by whom the Asuras have been subjugated. It is he who covered the three worlds with three footsteps.

21. He is the soul of the celestials and human beings, and Pitris. It is he who is the Sacrifice performed by those persons who are conversant with the rituals of sacrifices. It is he who rises every day in the sky (in the form of the Sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards.

22. Innumerable rays of light come out from his upwards and downwards and transversely and illumine the Earth. Brahmanas conversant with the Vedas worship him. Taking a portion of his rays the Sun shines in the sky. Month after month, the sacrificer ordains him as a sacrifice. Twice-born persons conversant with the Vedas hymn his praises in sacrifices of all kinds. He it is who is the wheel of the year, having three naves and seven horses to drag it. It is thus that he supports the seasons.

24. Gifted with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the Sun, the remover of all darkness. He is the Creator of all. Do you, O hero, approach that Krishna.

25. Once on a time, the great and powerful Krishna lived, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was he pleased. Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the burning fire.

26. It is Krishna who gave to Arjuna a number of white horses. It is he who is the creator of all horses. This world represents his car. He it is who yokes that car for setting it in motion. That car has three wheels.

27. It has three kinds of motion. It has four horses yoked to it. It has three naves.

28. It is this Krishna who is the refuge of the five original elements with the sky among them. It is he who created the Earth and Heaven and the intervening space. Indeed, it is this Krishna of immeasurable and burning energy who has created the forests and the mountains. It is this Krishna who, desirous of punishing Shakra who was about to hurl his thunder at him, crossed the rivers and at once paralysed him. He is the one great Indra who is worshipped by the Brahmanas in great sacrifices with the help of a thousand old Richs.

29. It was this Krishna, O king, who alone was able to keep the highly energetic Rishi Durvasas as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, he creates everything from his own nature.

30. Superior to all the celestials, it is he who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all deeds which relate to pleasure, of all deeds which are founded on the Vedas, and of all deeds which appertain to the world.

31. He is the white rays of light which are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together.

32. He is the Year; He is the Seasons; He is the Fortnights; He is the Day and the Night; He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these.

33. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Pritha, emanated from this Krishna who is Vishwaksena.

34. The Rudras, the Adityas, the Vasus, the Ashwins, the Sadhyas, the Vishwedevas, the Maruts, Prajapati himself, the mother of the celestials, *viz.*, Aditi and the seven Rishis, have all originated from Krishna.

35. Changing himself into the Wind, he scatters the universe. Of universal form, he becomes Fire which consumes all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the various animate and inanimate creatures.

36. He is himself the Veda, yet he learns all the Vedas. He is himself the Veda,

yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances which have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Keshava is all the mobile and immobile universe.

37. He is of the form of the most resplendent light. Of universal form, this Krishna is shorn in that blazing effulgence. The original cause of the soul of all existent creatures, he at first created the waters. Afterwards he created this universe.

38. Know that this Krishna is Vishnu. Know him to be the soul of the entire universe. Know him to be all the seasons; he is these various wonderful visitations of Nature which we see; he is the clouds that pour rain and the lightning which flashes in the sky. He is the elephant Airavata. In fact, he is the immobile and mobile universe.

39. The clay of the universe and above all attributes, this Krishna is Vasudeva. When he becomes individual soul he is called Sankarshana. Next, he changes himself into Pradyumna and then into Aniruddha. Thus, the great Krishna, who has sprung from himself, divides himself in fourfold form.

40. For creating this universe which consists of the five primal elements, he begins this work, and causes it to go on in the fivefold form of animate existence containing celestial and Asuras and human beings and beasts and birds. He it is who then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha.

41. Having created this universe of immobile and mobile objects divided into four orders of being (*viz.*, viviparous, oviparous, vegetable, and filth-born), he then created the Earth with her fivefold seed. He then created the Sky for pouring copious rain on the Earth.

42—44. Forsooth, O king, it is this Krishna who has created this universe. He has originated from his own self; it is he who causes all things to exist through his own power. He it is who has created the celestials, the Asuras, the human beings, the worlds, the Rishis, the departed manes and all creatures. Desirous of creating, that Lord of all creatures duly created the entire universe of life. Know that good and evil, mobile and immobile, have all originated from this one who is Vishwaksena. Whatever exists, and whatever will come into being, all is Keshava. This Krishna is also the death which overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of Virtue. Whatever existed in the past, and whatever we do not know, indeed, all that also is this Vishwaksena.

45. All that is noble and meritorious in the universe, all that is good and evil, is Keshava who is inconceivable. Hence, it is absurd to think of anything which is superior to Keshava.

46. Keshava is such. More than this. He is Narayana, the highest of the high, immutable and undecaying. He is the eternal and changeless cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.

CHAPTER CLIX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. Tell us, O destroyer of Madhu, the prosperity which originates from the worship of the Brahmanas. You are a master of this subject. Indeed, our grandfather knows you.

Vasudeva said:—

2. Hear me, O king, with attention, O chief of Bharata's race, as I recite to you what the merits of the Brahmanas are, O foremost one of Kuru's race.

3—4. Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said,—O destroyer of Madhu, what merit is there for adoring the Brahmanas. Whence is their lordship derived both in this world and in the next.

5. O giver of honors, what rewards are gained by constantly adoring the Brahmanas? Kindly explain this clearly to me, for my mind is disturbed by doubts about this.

6. When Pradyumna said, these words to me, I answered him as follows. Do you hear, O king, with rapt attention, what those words were.

7. O child of Rukmini, listen to me as I tell you what prosperity one may acquire by adoring the Brahmanas. When one tries to acquire the threefold objects of life (*viz.*,

Virtue, Profit and Pleasure), or Emancipation, or fame and prosperity, or the treatment and cure of disease, or the worship of the deities and the departed manes, he should take care to please the twice-born ones. They are each a king Soma. They are the dispensers of happiness and misery.

9. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has originated from the Brahmanas. I have no doubt in this.

10. From the adoration of the Brahmanas originate achievements and fame and strength. Men and the Regents of the universe, adore the Brahmanas.

11. How then, O son, can we disregard them, thinking that we are lords of the Earth? O mighty armed one, do not allow your anger to embrace the Brahmanas as its object.

12. In this as also the next world, Brahmanas are considered as great Beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry.

13. They are capable of creating other worlds and other Regents of worlds. Why then should not persons gifted with energy and true knowledge treat them with obedience and respect?

14. Formerly in my house, O son, lived the Brahmana Durvasas whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree. His beard was long and he was greatly emaciated.

15—16. He was taller in stature than the tallest man on Earth. Wandering over all the worlds of human beings and of the deities and other superior beings, he sang constantly among assemblies and in public squares.—Who is there who would cause the Brahmana Durvasas to live in his house, doing the duties of hospitality towards him?

17. He becomes wroth with every one if he finds even the slightest transgression! Hearing this about my nature, who is there who will give me refuge?

18. Indeed, he who would give me shelter as a guest should not do anything to anger me!—When I saw that no one ventured to give him shelter in his house, I invited him and made him live in my abode.

19. On certain days he would eat the food sufficient for the needs of thousands of persons. On other days he would eat very little. On some days he would go out of my house and would not return.

20. He would sometimes laugh without any reason and sometimes cry uselessly At that time there was nobody on Earth so old as he.

21. One day, entering the quarters which were given to him, he burnt all the beds and coverlets and all the well-adorned damsels who were there for serving him. Doing this, he went out.

22. Of highly praiseworthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumenty forthwith.

23. Having understood his mind previously, I had set my servants to prepare every kind of food and drink.

24. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic.

25. Having eaten some, he quickly said to me,—O Krishna, take some of this frumenty and smear all your limbs with it.

26. Unhesitatingly I did as directed. Indeed, with the residue of that frumenty I smeared my body and head.

27. The ascetic at that time saw your beautiful mother standing near. Laughing the while, he smeared her body also with that frumenty.

28. The ascetic then caused your mother, whose body was smeared over with frumenty, to be yoked to a car without any delay. Ascending that car he started from my house.

29 Highly intelligent that Brahmana shone with effulgence like fire, and struck, before me, my youthful Rukmini, as if she were an animal born to drag the cars of human beings.

30. Seeing this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Having yoked Rukmini to the car, he went out, desirous of passing along the high road of the city.

31—32. Seeing that extraordinary spectacle, some Dasharhas, filled with anger, addressed one another and began to converse thus;—Who else is there on Earth who would live after having yoked Rukmini to a car! Indeed, let the world be filled with Brahmanas only! Let no other orders take birth here!

33. The poison of a virulent snake is greatly powerful. More powerful than poison is a Brahmana. There is no physician for a person who has been bit or burnt by the virulent snake of a Brahmana.

34. As the irresistible Durvasas proceeded on the car, Rukmini tottered on the

road and frequently dropped down. At this the twice-born Rishi became angry and began to urge Rukmini on by striking her with the whip.

35. At last, filled with an irresistible passion, the Brahmana leaped down from the car, and fled towards the south, running on foot, over a pathless ground.

36. Seeing that foremost of Brahmanas, flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him,—Be pleased with us, O holy one.

37. Gifted with great energy, the Brahmana, seeing me, said, O mighty-armed Krishna, you have subdued anger by the strength of your nature.

38. O you of excellent vows, I have not found the slightest fault in you. O Govinda, I have been highly pleased with you. Do you solicit the fruition of such desires as you please.

39—40. Behold duly, O son, what the power is of myself when I become pleased with any one. As long as celestials and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for you that they cherish for their food. As long, again, as there will be Virtue in the several worlds, so long will the fame of your deeds last.

41. Indeed, your distinction will last so long in the three worlds. O Janarddana, agreeable you will be to all persons.

42. Whatever articles of yours have been broken or burnt or otherwise destroyed (by me), you will see restored, O Janarddana, to their former state or they will reappear even in a better form.

43. As long again, O you of unfading glory, as you will wish to live, so long will you have no fear of death attacking you through such parts of your body as have been smeared with the frumenty I gave you.

44. O son, why did you not smear that frumenty on the soles of your feet as well? By not doing it, you have acted in a way that is not approved by me.—These were the words that he said, well pleased with me on that occasion. After he had ceased speaking, I saw that my body became gifted with great great beauty and splendour.

45. To Rukmini also, the Rishi, well pleased with her, said,—O beautiful lady, you will be the foremost one of thy sex in fame, and you will enjoy great glory, and achievements. You will never suffer from decrepitude or disease or loss of complexion.

46. Every one will see you engaged in waiting upon Krishna, possessed as you already are with a fragrant odor which is always present in you.

47. You will become the foremost of all wives, numbering sixteen thousand, of Keshava. At last, when the time comes for your departure from the world, you will acquire the inseparable companionship of Krishna hereafter.—

48—49. Having said these words to your mother, the Rishi once more addressed me and uttering the following words, left the spot. Indeed, the Rishi Durvasas, shining like a fire, said,—O Keshava, may you be so disposed always towards the Brahmanas.—After uttering these words, that Brahmana disappeared there and then before my eyes.

50. After his disappearance, I began to follow the vow of uttering certain Mantras silently without being heard by anybody. From that day I resolved to do whatever commands I should receive from the Brahmanas.

51. Having adopted this vow, O son, along with your mother, both of us, with hearts filled with joy re-entered our palace.

52. Entering our house I saw that everything which the Rishi had broken or burnt had re-appeared fresh.

53. Seeing those new articles, which had besides become more durable, I became stricken with wonder. O son of Rukmini, from that day forth I have always adored the Brahmanas in my mind.

54. This, O chief of Bharata's race, is what I said on that occasion about the greatness of those Brahmanas who are the foremost of their order.

55. Do you also, O son of Kunti, adore the highly blessed Brahmanas every day with gifts of wealth and kine, O powerful one.

56. It was thus that I won the prosperity I enjoy—the prosperity that is born of the favour of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true.

CHAPTER CLX.

(ANUSHASANIKA PARVA).—

Continued.

Yudhishthira said:—

1. You should, O destroyer of Madhu, explain to me that knowledge which you have acquired through the favour of Durvasas.

2. O foremost of all persons having intelligence, I wish to know everything about the great blessedness and all the names of that great one truly and in detail!

Vasudeva said:—

3. I shall recite to you the good which I have acquired and the fame which I have won through the favour of that great one. I shall describe to you the subject, after having bowed unto Kaparddin.

4. O king, listen to me as I recite to you that Shata-Rudriya which I repeat, with controlled senses, every morning after rising from bed.

5. The great lord of all creatures, *viz.*, the Grandfather Brahman himself, having penances for riches, composed those Mantras, after having observed especial penances for some time. O sire, it is Shankara who created all the creatures in the universe, mobile and immobile.

6. There is no being who is superior, O monarch, to Mahadeva. He is the highest of all beings in the three worlds.

7. There is no one who is capable of standing before that great Being. Indeed, there is no Being in the three worlds who is his equal.

8. When he stands, filled with anger, on the field of battle, the very scent of his body deprives all foes of consciousness and they who are not killed tremble and fall down.

9. His roars are terrible, like the mutterings of clouds. Hearing those roars in battle, the very hearts of the celestials break in twain.

10—12. When the holder of Pinaka becomes angry and assuming a terrible mien merely casts his eye upon deity, Asura, Gandharva, or snake, that individual cannot obtain peace of mind by taking shelter in the recessess of even a mountain cave. When that lord of all creatures, *viz.*, Daksha, desirous of celebrating a sacrifice, spread his sacrifice out, the brave Bhava, yielding to anger (at Daksha's slight of him), pierced the Sacrifice. Shooting his arrow from his terrible bow, he roared aloud.

13. Indeed, when Maheshwara became angry and suddenly pierced with his arrow the embodied form of sacrifice, the celestials became filled with sorrow, losing happiness and tranquility of heart.

14. On account of the twang of his bowstring the whole universe became agitated. The celestials and the Asuras, O son of Pritha, all became cheerless and stupefied.

15. The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on all sides. The vault of the sky became cracked.

16. All the worlds became covered with darkness. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bharata.

17. The great Rishis, stricken with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace.

18. Meanwhile, Rudra of terrible prowess rushed against the celestials. Filled with anger, he tore out the eyes of Bhaga.

19. Excited with anger, he attacked Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasha).

20. Trembling with fear, the celestials bent their heads to Shankara. Without being appeased, Rudra once more placed on his bowstring a sharp and blazing arrow.

21. Seeing his prowess, the celestials and the Rishis became all alarmed. Those foremost of gods began to pacify him.

22. Joining their hands in respect, they began to recite the Shata-Rudriya Mantras. Thus lauded by the celestials, at last Maheshwara became gratified.

23. The deities then assigned a large share to him. Trembling with fear, O king, they sought refuge with him.

24. When Rudra became pleased, the embodiment of sacrifice, which had been cut in twain, became once more united. Whatever limbs of his had been destroyed by the arrows of Mahadeva, became once more whole and sound.

25. The Asuras gifted with great energy had formerly three cities in the firmament. One of these had been made of iron; one of silver; and the third of gold.

26. With all his weapons, Maghavat, the chief of the celestials, was unable to

pierce those cities. Afflicted by the Asuras, all the celestials then sought the protection of the great Rudra.

27. The high-souled celestials in a body addressed him, saying, O Rudra, the Asuras threaten to display their destructive influence in all deeds.

28. Do you kill the demons and destroy their city for the protection of the three worlds, O giver of honors!—Thus accosted by them, he replied, saying,—So be it!—and then made Vishnu his excellent shaft-head.

29. He made the deity of fire his shaft-reed, and the Sun-God's son Yama the wings of that arrow. He made the Vedas his bow and the goddess Savittri his excellent bowstring.

30. And he made the Grandfather Brahman his charioteer. Applying all these, he pierced the triple city of the Asuras with that arrow of his, consisting of three Parvans and three Shalyas.

31. Indeed, O Bharata, the Asuras with their cities, were all burnt by Rudra with that arrow which had solar effulgence and whose energy resembled that of the fire which appears at the end of the cycle for consuming all things.

32. Seeing that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the celestials as to who he was.

33. Seeing the child, Shakra became suddenly filled with jealousy and anger and determined to kill him with his thunder. The child, however, paralysed the arm, appearing like a mace of iron, of Indra with the thunderbolt in it.

34. The celestials all became stupefied, and they could not understand that that child was the Master of the universe. Indeed, all of them, along with the very Regents of the world, found their intellects stupefied about that child who was none else than the Supreme Being.

35. Then reflecting with the help of his penances, the illustrious Grandfather Brahman found out that that child was the foremost of all Beings, the lord of Uma, Muhadeva of immeasurable prowess. He then lauded the Lord.

36—37. The celestials also began to sing the praises of both Uma and Rudra. The arm (which had been paralysed) of the destroyer of Vala then became restored to its former state. That Mahadeva, taking birth as the highly energetic Brahmana Durvasas, lived for a long time at Dwaravati in my house.

38. While living in my house he committed various mischiefs. Though difficult of being borne, I suffered them yet from magnanimity of heart.

39. He is Rudra; he is Shiva; he is Agni; he is Sarva; he is the defeater of all; he is Indra, and Vayu, and the Ashwins and the god of lightning.

40—41. He is the Moon; he is Ishana; he is the Sun; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhatri; and he is Vidhatri; and he is Vishwakarman; and he knows all things.

42. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of great soul. The holy and illustrious Durvasas is of the color of the celestials.

43. He sometimes shows himself singly; sometimes divides himself into two parts; and sometimes shows himself in many, a hundred, a thousand, a hundred thousand, forms.

44. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years, one cannot exhaust his merits by recounting them.

CHAPTER CLXI.

(ANUSHASANIKA PARVA).—*Continued.*

Vasudeva said:—

1. O mighty-armed Yudhishthira, listen to me as I recite to you the many names of Rudra as also the high blessedness of that great one.

2. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheshwara; as one-eyed, and three-eyed, of universal form, and Shiva or highly auspicious.

3. Brahmanas knowing the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms.

4. That form which is fierce and terrible is considered as identical with Agni and Lightning and the Sun. That other form which is mild and auspicious is identical with Virtue and Water and the Moon.

5. Then, again, it is said that half his body is fire and half is the moon. That

form of his which is mild and auspicious, is said to be engaged in the practice of the vow of celibacy.

5. That other form of his which is highly terrible performs all the destructive operations in the universe. Because he is great and the Supreme Lord of all (Ishwara), therefore he is called Maheshwara.

7. And because he burns and oppresses, is keen and fierce, and gifted with great energy, and is engaged in eating flesh and blood and marrow, that he is called Rudra.

8. Because he is the foremost of all the celestials, and because his dominion and acquisitions are very extensive, and because he protects the vast universe, therefore the is called Mahadeva.

9—10. Because he is of the form or color of smoke, therefore he is called Dhurjjati. Because by all his deeds he performs sacrifices for all and seeks the well-being of every creature, therefore he is called Shiva or the auspicious one. Living in the sky, he burns the lives of all creatures and is, besides, fixed in a particular path from which he does not deviate.

11. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past, and future.

12. He is mobile and immobile. For this he is called Vahurupa. The celestials called Vishwedevas live in his body. He is, for this, called Vishwarupa having an universal form.

13. He has a thousand eyes; or, he has numberless eyes; or, he has eyes on all sides and on every part of his body. His energy comes out through his eyes. There is no end of his eyes.

14. Because he always nourishes all creatures and sports also with them, and because he is their lord or master, therefore is he called Pashupati (the lord of all creatures.

15. Because his emblem always observes the vow of Brahmacharyya, all the worlds, therefore, adore it. This act of worship is said to please him highly.

16. If there is one who adores him by creating his image, and another who adores his emblem, the latter it is who wins great prosperity for ever.

17. The Rishis, the celestials, the Gandharvas, and the Apsaras, adore that emblem of his which is ever erect and upraised.

18. If his emblem is adored, Maheshwara becomes highly pleased with the adorer. Affectionate towards his devotees, he confers happiness upon them with a cheerful soul.

19. This great god loves to live in crematoria and there he burns and consumes all dead bodies. Those persons who celebrate sacrifices on such grounds attain at the end to the regions of heroes.

20. Engaged in his proper duty, he it is who is considered as the Death who lives in the bodies of all creatures. He is, again, those vital airs called Prana and Apana, in the bodies of all embodied creatures.

21. He has many burning and terrible forms. All those forms are adored in the world and are known to Brahmanas gifted with knowledge.

22. Amongst the gods he has many significant names. Indeed, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct.

23. The Brahmanas always recite the excellent Shata-Rudriya in his honor, that is in the Vedas as also that which has been composed by Vyasa.

24. Indeed, the Brahmanas and Rishis call him the eldest of all beings.

25. He is the first of all the celestials, and it was from his mouth that he created Agni. That great deity, ever willing to grant protection to all, never forsakes his suppliants.

26—27. He would much rather give up his own life and suffer all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, various kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Shakra and the other celestials are, indeed, his.

28. It is he who is always engaged in all that is good and evil in the three worlds. On account of his fullest control over all objects of enjoyment he is called Ishwara.

29. Because he is the master of the vast universe, therefore he is called Maheshwara. The whole universe is prevaded by him in various forms. His mouth roars and burns the waters of the sea in the form of the huge mare's head.

CHAPTER CLXII.

(ANUSHASANIKA PARVA).—

Continued.

Vaishampayana said :—

1—2. After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Shantanu, saying,—O you of great intelligence, O foremost of all persons knowing duties, which, indeed of the two, direct perception and the scriptures, is to be considered as authority for coming to a conclusion ?

Bhishma said :—

3. I think there is no doubt in this. Listen to me, O you of great wisdom, I shall answer you. The question you have asked is indeed proper. It is easy to entertain doubt. But the solution of that doubt is difficult.

4. Numberless are the instances, about both direct perception and Shrutis in which doubts may originate. Certain persons, who take pleasure in the name of logicians, imagining themselves to be gifted with superior wisdom, affirm that direct perception is the only authority.

5. They assert that nothing, however true, exists which is not directly perceivable ; or, at least, they doubt the existence of those objects. Such assertions however are absurd and they who make them are fools, whatever their pride of learning.

6. If, on the other hand, you entertain any doubt how the one indivisible Brahma could be the cause, I answer that one would understand it only after many years and with the help of Yoga practised assiduously.

7. Indeed, O Bharata, one who lives according to such means as present themselves, and one who is devoted, would be capable of understanding it. None else, truly, is competent for comprehending it.

8. When one gets to the very end of reasons, he attains to that excellent and all-comprehending knowledge—that vast mass of effulgence, which illumines all the universe (called Brahma).

9. That knowledge, O king, which is derived from reason can hardly be said to be knowledge. Such knowledge should be rejected. It should be understood, that it is not defined or comprehended by the word. It should, therefore, be rejected.

Yudhishthira said :—

10. Tell me, O grandfather, which among these (four) is most authoritative, *viz*, direct perception, Inference from observation, the science of scriptures, and various kinds of practices which distinguish the good.

Bhishma said :—

11. While virtue is sought to be destroyed by wicked persons possessed of great power, it is capable of being protected for the time being by those who are good if they work with care and earnestness. Such protection, however, is of no use in the long run, for destruction does overtake virtue at the end.

12. Then, again, virtue often proves a mark for covering sin, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhishthira. On account of this, the practices of the good are interfered with and destroyed by the wicked.

13. Those persons who are evil-doers, who discard the Shrutis,—indeed, those wicked persons who are haters of virtue destroy that good conduct, hence, doubts attach to direct perception, Inference, and good conduct.

14. Those, therefore, among the good who are possessed of understanding purified by the scriptures and who are ever contented, are to be considered as the foremost. Let those who are anxious and deprived of tranquility of soul, approach these. Indeed, O Yudhishthira, do you seek them and ask them for the solutions of your doubts.

15. Disregarding both Pleasure and Profit which always follow cupidity and cherishing the condition that only virtue should be sought, do you, O Yudhishthira, wait upon and ask those persons.

16. The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, *viz*., good conduct, mental purity, and the Vedas together form virtue.

Yudhishthira said :—

17. O grandfather, my understanding is once more stupefied by doubt. I am on this side of the ocean, engaged in searching after the means of crossing it. I do not, however, see the other shore of the ocean.

18. If these three, *viz*., the Vedas, direct perception and behaviour (or mental purity) together form what is to be considered as authority, it can be alleged that there is difference between each. Virtue then becomes really of three kinds although it is one and indivisible.

Bhishma said :—

19. Virtue is sometimes seen to be destroyed by a wicked man of great power. If you think, O king, that virtue should really be of three sorts, I answer that your conclusion is supported by reason.

20. The truth is that virtue is one and indivisible, although it is capable of being seen from three different points.

21. The paths, of those three, which form the foundation of virtue have each been laid down. Do you act according to the instructions laid down. You should never wrangle about virtue and then seek to have these doubts of yours removed.

22. O chief of the Bharatas, let no doubts like these ever take possession of your mind. Do you obey unhesitatingly what I say. Follow me like a blind man or like one who, having no sense himself, has to depend upon that of another.

23. Abstention from injury, truth, absence of anger (or forgiveness), and liberality or gifts,—these four, O king do you practise, for these four form eternal virtue.

24. Do you also, O mighty-armed prince, follow that conduct towards the Brahmanas which is consistent with what has been observed towards them by your father and grandfather. These are the principal marks of virtue.

25. That foolish wight, who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men. Such a man becomes the cause of much sorrow in the world.

26. Do you respect the Brahmanas and treat them with hospitality. Do you always serve them in this way. The universe rests on them. Do you understand them to be such.

Yudhishthira said :—

27. Tell me, O grand-father, what the respective ends are of those who hate virtue and of those who worship and observe it.

Bhishma said :—

28. Those men who hate virtue are said to have their hearts possessed by the qualities of passion and darkness. Such men have always to go to Hell.

29. Those men, on the other hand, O king, who always observe virtue, those men who are given to truth and sincerity, are called good. They always enjoy the pleasures or happiness of the celestial region.

30. On account of their waiting upon their preceptors with respect their hearts always turn towards virtue. Indeed they, who worship virtue, attain to the region of the celestials.

31. Those individuals, whether men or celestials, who are shorn of cupidity and malice and who emaciate or afflict their bodies by the practic of austerities succeed, on account of the virtue which they thus acquire, to attain to great happiness.

32. The righteous always adore them with love and affection as a hungry man's stomach longs for ripe and sweet fruits.

Yudhishthira said :—

33. What are the marks of the wicked, and what are those deeds which the good do? Explain to me this, O holy one. Indeed, tell me what characteristics are of the good and the wicked.

Bhishma said :—

34. The wicked are evil in their practices, incapable of being governed by rules, and evil-tongued. The good are, however, always good in their deeds. Indeed the acts these men do are considered as the characteristics of good deeds.

35. The good or the righteous, O king, never answer the two calls of nature on the public road, or in the midst of a cowpen, or on a field of paddy.

36. After feeding the five they take their own food. They never talk while eating, and never go to sleep with wet hands.

37. Whenever they see any of the following, they go round them for showing them respect, *viz.*, a burning fire, a bull, the image of a deity, a cowpen, a crossing place of four roads, and an old and virtuous Brahmana.

38. Themselves standing aside they give the way to those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings.

39. The righteous or good man is he who protects his guests, servants and other dependants, his own relatives, and all those who seek his protection. Such a man always welcomes these with the usual polite enquiries.

40. As ordained by the deities human beings should take their food twice-a-day, *viz.*, morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast.

41. As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, so a woman, when her period is over, expects sexual union with her husband.

42. One, who never knows his wife at any other time except after the period of menses, is said to observe the vow of Brahmacharyya. Amrita (nectar), Brahmanas, and kine,—these three are considered as equal.

43. Hence, one should always adore, with due rites, Brahmanas and kine. One does not commit any fault or stain by eating the meat of animals killed in sacrifices with the help of Mantras from the Yajur Veda.

44. The flesh of the back-bone, or that of animals not killed in sacrifices, should be avoided even as one avoids the flesh of his own son. One should never cause his guest to go without food whether he lives in his own country or in a foreign land.

45. After completing his study one should give the due present to his preceptor. When one sees his preceptor, he should receive him with respect and adoring him present him a seat.

46. By adoring his preceptor, one increases the period of his life as also his fame and prosperity. One should never censure the old, nor send them on any business.

47—49. One should never be seated when any one that is old is standing. By acting thus one protects the duration of his life. One should never cast his eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptors are the foremost of shrines; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of the aged.

50. One acquires wisdom by constantly waiting upon the aged. While reading the Vedas or employed in eating, one should use his right hand.

51—52. One should always keep his speech and mind under perfect control, as also his senses. With well-cooked frumenty, Yavaka, Krishara, and Havi (clarified butter), one should adore the departed manes and the celestials in the Shraddha called Ashtaka. The same should be used in adoring the Planets. One should not undergo a shave without calling down a blessing upon himself. If one sneezes, one should be blessed by those present. All, who are ill or suffer from diseases, should be blessed. The extension of their lives should be prayed for.

53. One should never address an eminent person familiarly. Under even the greatest difficulties one should never do this. To *thou* such a person and to kill him are equal. Learned persons are degraded by such a manner of address.

54. Such a word can be used to those who are inferior, or equal, or to disciples. A sinful man always speaks of the sins he has committed.

55. Those men, who have deliberately committed sins, meet with destruction by trying to conceal them from the good. Indeed, the confirmed sinners try to conceal thair sinful deeds from others.

56. Such persons think that their sins are seen neither by men nor the celestials. The sinful man, laden with his sins, takes birth in a miserable order of being.

57. The sins of such a man continually grow, even as the interest charged by an usurer daily multiplies itself. If having committed a sin, one seeks to have it covered by virtue, that sin becomes destroyed and leads to virtue instead of to other sins.

58. If a quantity of water be poured upon salt, the latter is immediately dissolved. So when expiation is performed, sin is dissipated.

59. For these reasons one should never conceal a sin. Concealed, it is sure to increase. Having committed a sin, one should confess it before the good. They would then destroy it forthwith.

60. If one does not enjoy in good time what he has stored with hope, the result is that the stored wealth passes into another man's hands after the death of him who has stored it.

61. The wise have said that the mind of every creature is the true test of virtue Hence, all creatures in this world have an innate tendency to achieve virtue.

62. One should achieve virtue alone or single-handed. Indeed, one should not proclaim himself virtuous and walk with the standard of virtue upraised for purposes of show. They are said to be traders in virtue who practice it for enjoying its fruits.

63. One should worship the celestials without giving way to sentiments of pride. Similarly, one should serve his preceptor

without deceit. One should make arrangements for securing to himself invaluable riches in the next world which consists in gifts made here to worthy persons.

CHAPTER CLXIII.

(ANUSHASANIKA PARVA).—*Continued.*

Yudhishthira said:—

1. It is seen that if a person happens to be unfortunate, he fails to acquire riches how greatsoever his strength. On the other hand, if he happens to be fortunate, he amasses riches, even if he be a weak or a foolish wight.

2. When, again, the time does not come for acquisition, one cannot make an acquisition, even if he tries his best. When, however, the time comes for acquisition, one acquires great wealth without any exertion.

3. Hundreds of men may be seen who gain no result even when they try their best. Many persons, again, are seen to make acquisitions without any exertion.

4. If riches were the result of exertion, then one could, with exertion, acquire it forthwith. Indeed if the case were so, no learned man could then be seen to take the protection for the sake of his livehood, of one destitute of learning.

5. Among men, that which is not to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in gaining results even if they try their best.

6. One may be seen to seek riches by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, gets it. Men may be seen doing evil deeds continually (for wealth) and yet they do not gain it.

7. Others get wealth without doing any evil act whatever. Others, again, who follow the duties assigned to them by the scripture, are without wealth. One may be seen to be without any knowledge of the science of ethics and polity even after he has studied all the treatises on that science.

8. One, again, may be seen appointed as the prime minister of a king without having at all studied the moral and political sciences. A learned man may be seen who has wealth. An ignorant man may be seen having wealth. Both kinds of men, again, may be seen who has wealth.

9. If by the acquisition of learning one could acquire the happiness of riches then no man of learning could be found living, for the very means of his livelihood, under the protection of one shorn of learning.

10. Indeed, if one could obtain, by the acquisition of learning, all desirable objects like a thirsty individual having his thirst satisfied upon getting water, then none in this world would have shown idleness in acquiring learning.

11. If one's time has not come, one does not die even if cut with hundreds of shafts. On the other hand, one dies if his hour has come, even if it be a blade of grass with which he is struck.

Bhishma said:—

12. If one, by performing arduous works, fails to acquire wealth, he should then practise severe austerities. Unless seeds be sown, no crops appear.

13. It is by making gifts that one gets numerous objects of enjoyment; one becomes endued with intelligence and wisdom by waiting upon the elders. The wise have said that one becomes long-lived by practising the duty of abstention from cruelty to all creatures.

14. Hence, one should make gifts and not solicit and one should adore individuals. Indeed one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity; one should always abstain from doing injury to any creature.

15. It is but proper, O Yudhishthira, that you should be possessed by peaceful sentiments, since their deeds and Nature are the ruling causes of happiness and misery to even insects and ants.

CHAPTER CLXIV.

(ANUSHASANIKA PARVA).—*Continued.*

Bhishma said:—

1. If one does good deeds or causes others to do them, he should then expect to attain to the merits of virtue; likewise if one does evil deeds and causes others to do them, he should never expect to attain to the merits of virtue.

2. At all times, it is Time, which entering the understanding of all creatures, sets them to deeds of virtue or sin and then confers happiness or misery upon them.

3. When a person, seeing the fruits of virtue understands virtue to be superior, it is then that he inclines towards virtue and puts faith in it. One, however, whose understanding is not firm, cannot place faith in it.

4. As regards faith in virtue, it is this. To place faith in virtue is the mark of the wisdom of all persons. One, who is acquainted with what should be done and what should not be done, with a view to opportuneness, should, with care and devotion, do what is right.

5. Those virtuous men, who have in this life been blessed with riches acting of their own accord, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the quality of darkness predominating in them.

6. Time can never make the cause of misery. One should, therefore, know that the soul which is virtuous is certainly pure.

7. As regards sin, it may be said that, even when it is very great it is incapable of even touching virtue which is always protected by time and which shines like a burning fire.

8. These are the two results achieved by virtue, *viz.*, the purity of the soul and unsusceptibility of being touched by iniquity Indeed virtue is fraught with victory. Its effulgence is so great that it lights up the three worlds.

9. A wise man cannot catch hold of a sinful person and forcibly make him pious. When seriously urged to act piously, the sinful only act with hypocrisy, moved by fear.

10. Even the righteous among the Shudras never betake themselves to such hypocrisy under the pretext that persons of the Shudra order are not permitted to live according to any of the four prescribed modes.

11. I shall tell you particularly what the duties truly are of the four castes. So far as their bodies are concerned, the individuals, belonging to all the four castes, have five primal elements for their constituent ingredients; they are all of the same substance in this matter.

12. For all that, their practices relating to life or the world and the duties of virtue, vary despite these distinctions, and sufficient liberty of action is left to them by which all individuals may attain to an equality of condition.

13. The regions of happiness which represent the results or rewards of virtue are not eternal, for they are destined to come to an end. Virtue, however, is eternal When the cause is eternal, why is the effect not so? The answer to this is as follows. Only that virtue is eternal which is not prompted by the desire of fruit or reward.

14. All men are equal as regards their physical organism. All of them, again, have souls which are equal in nature. When dissolution comes, all else dissolves away. What remains is the desire for acquiring virtue. That, indeed, re-appears (in next life) of itself.

15. When such is the result, the inequality of condition, seen among human beings, cannot be considered in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, about their acts, to the influence of example.

CHAPTER CLXV.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Desirous of acquiring the merit which destroys sins that perpetuator of Kuru's race, *viz.*, Yudhishthira the son of Pandu, questioned Bhishma who was lying on a bed of arrows saying.

Yudhishthira said:—

2. What, indeed, is beneficial for a person in this world? What is that by doing which one may acquire happiness? By what may one be purged of all his sins? Indeed, what is that which destroys sins?

Vaishampanana said:—

3. On this subject, the royal son of Shantanu, O foremost of men, duly recited the names of the celestials to Yudhishthira who was desirous of hearing.

Bhishma said:—

4. O son, the following names of the celestials with those of the Rishis, if duly recited morning, noon, and evening, destroy all sins.

5—6. Acting with the help of his senses, whatever sins one may commit by day or by night or by the two twilights, willingly or unwillingly, one is sure to be cleansed thereform and become thoroughly pure by reciting these names. One, that takes those names, has never to become blind or deaf; indeed, by taking those names, one always succeeds in getting what is beneficial.

7. Such a man never takes birth in the intermediate order of being, never goes to hell and never becomes a human being of any of the mixed castes. He has never to fear any calamity. When death comes, he never becomes stupefied.

8. The master of all the celestials and Apsaras, resplendent with effulgence, adored of all creatures, inconceivable, indescribable, the life of all living beings, and unborn is the Grandfather Brahman, that Lord of the universe. His chaste wife is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable power.

10—34. Then comes the three-eyed Lord of Uma; then Scanda the commander in-chief of the celestial army, then Vishakoa; then Agni the eater of sacrificial libations; then Vayu the god of wind; then Chandramas; then the sun-god, gifted with effulgnce; then the illustrious Shakra the husband of Sachi, and Yama with his wife Dhumorna; and Varuna with Gauri; Kuvera the lord of riches, with his wife Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Vishravas; Sankalpa, Ocean, Ganga; the other sacred Rivers; the Maruts; the Valakhillyas crowned with success of penances; the island-born Krishna, Narada, Parvata; Vishwavasu; the Hahas; the Huhus; Tumvuru; Chitrasena; the celestial messenger; the highly-blessed celestial maidens; the celestial Apsaras; Urvashi, Menaka, Ramva, Mishrakeshi, Alamvasha, Vishwachi, Ghritachi, Panchachada, Tilottama, the Adityas, the Vasus, the Ashwins, the Pitris; Dharma, (Righteousness); Vedic learning, Penances, Diksha, Perseverance (in religious acts), the Grandfather, Day and Night, Kashyapa, the son of Marichi, Shukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Shanaishchara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda the son of Vinata, the several Oceans, the sons of Kadru, *viz*, the Snakes, Shatarudra, Vipasha, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kaulampuna, Vishalya, Karatoya, Amvuvahini, Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Parnasa, Gautami, Godavari, Veha, Krisnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini, Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Vishweswara or Mahadeva, *viz*., Kashi, that lake of crystal water, Kurukshetra, full of many sacred waters, the foremost of oceans (*viz*., the ocean of milk), Penances, Gifts, Jamvamarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedamati, Malava, Ashwavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kaushiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva, Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake Gaya, Phalgutirtha, Dharmaranya (the sacred forest) inhabited by the celestials, the sacred celestial river, the lake created by the Grandfather Brahman, which is sacred and celebrated over the three worlds and auspicious and capable of purifying all sins, the Himavat mountain having excellent herbs, the Vindhya mountain variegated with various kinds of metals, containing many Tirthas and evergrown with medicinal herbs, Meru, Mahendra, Malaya, Shweta gifted with silver, Shringavat, Mandara, Nila, Nishadha, Dardura, Chitrakuta, Anjanabha, the Gandhamadana mountains, the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Vishwedevas, the Firmament, the Constellations, the Planets, and the Deities,—let these all, named and unnamed, rescue and purify us.

35. The man, who takes the names of these, becomes purged of all his sins. By singing their praises and pleasing them, one becomes freed from every fear.

36. Indeed, the man, who delights in singing the hymns in laudation of the deities, becomes purged of all such sins as lead to birth in impure orders.

37—38. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of purifying one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa and the powerful Medhatithi, and Varhi endued with every accomplishment. These all belong to the Eastern region.

39—40. Others, *viz*., Unmuchu, Pramuchu, Mumuchu, all highly blessed, the highly energetic Swastyatreya, the highly powerful Agastya, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis,—these live in the Southern quarter.

41—43.—Listen now to me as I name those Rishis who live in the Western quarter. They are Ushangu with his uterine brothers, greatly energetic, Dirghatamas, Gautama, Kashyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (*viz*., Durvasas), and the powerful Saraswat. Listen now to me as I name

those Rishis who adore the celestial in sacrifices, living in the Northern region.

44—47. They are Atri, Vasishtha, Shaktri, Parasara's son Vyasa of great energy; Vishwamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Shwetaketu, Kohala, Vipula, Devala Devasharman, Dhaumya, Hastikashyapa, Lomasha, Nachiketa, Lomaharshana, Ugrashravas, and Bhrigu's son Chyavana. This is the number of Rishis gifted with Vedic learning.

48. They are primeval Rishis, O king, whose names, if taken, are capable of purifying one of every sin. After this I shall recite the names of the principal kings.

49—58. They are Nriga, Yayati, Nahusha, Yadu, highly energetic Puru, Sagara, Dhundhumara, Dilipa of great prowess, Krisashwa, Yauvanashwa, Chitrashwa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Dasharatha, the heroic Rama, that destroyer of Rakshas, Shashavindu, Bhagiratha, Harishchandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kashmira, Daksha, Amvarisha, Kukura, highly illustrious Raivata, Kuru, Samvarana, Mandhatri of unmitigated prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, *viz.*, Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Shweta that foremost of royal sages, the celebrated Mahabhisha, Nimi, Ashtaka, Ayu, the royal sage Kshupa, Kakshevu, Pratarddana, Divodasa, Sudasa, Koshaleshwara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhra, Prishadhra, Pratipa, Shantanu, Aja, the senior Varhi, Ikshaku of great fame, Anaranya, Janujangha the royal sage Kakshasena, and many others not named (in history).

59. That man, who rising early in the morning, takes the names of these kings at the two twilights, *viz.*, at sunset and sunrise, with a pure body and mind and without distracted attention, wins great religious merit.

60. One should sing the praises of the celestials, the celestial Rishis, and the royal sages and say,—These lord of the creation will ordain my growth, longevity and fame.

61. Let no calamity visit me, let no sin defile me, and let there be no opponents or enemies of mine. Forsooth, I will always have victory and an auspicious end hereafter.

CHAPTER CLXVI.

(ANUSHASANIKA PARVA).—*Continued.*

Janamejaya said:—

1—2. When that foremost person among the Kauravas, *viz.*, Bhishma, was lying on a bed of arrows—a bed that is always coveted by heroes—and when the Pandavas were sitting around him, my great-grandfather Yudhishthira of much wisdom, heard these expositions of mysteries about the subject of duty and had all his doubts removed.

3. He heard also what the ordinances are about gifts, and thus had all his doubts removed about the topics of virtue and wealth. You should, O learned Brahmana, tell me now what else did the great Pandava king do.

Vaishampayana said:—

4. When Bhishma became silent, the entire body of kings became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass.

5—6. Then Vyasa the son of Satyavati, having thought for a moment, addressed the royal son of Ganga, saying,—O king, the Kuru king Yudhishthira has been restored to his own nature, with all his brothers and followers.

7. With highly intelligent Krishna by his side he bends his head in respect to you. You should give him leave for returning to the city.

8. Thus addressed by the holy Vyasa, the royal son of Shantanu and Ganga dismissed Yudhishthira and his counsellors.

9. Addressing his grandson in a sweet voice, the royal son of Shantanu, also said,—Do you return to your city, O king. Let the fever of your heart be removed.

10. Do you adore the celestials in various sacrifices distinguished by large gifts of food and riches like Yayati himself, O foremost of kings, gifted with devotion and self-control.

11. Devoted to the practices of the Kshatriya do you, O son of Pritha, please the departed manes and the celestials. You shall then acquire great benefits. Indeed let the fever of your heart be removed.

12. Do you please all your subjects. Do you assure them and establish peace among all. Do you also honor all your well-wishers with such rewards as they deserve.

13. Let all your friends and well-wishers live, depending on you for their means, as birds live, depending for their means upon a full grown tree laden with fruits and standing on a sacred spot.

14. When the hour comes for departure from this world, do you come here, O king. I shall relinquish my body when the Sun, stopping in his southward course, will begin to return northwards.

15 The son of Kunti answered,—'So be it!" and saluted his grandfather with respect and then started with all his relatives and followers, for the city of Hastinapur.

16—17. Headed by Dhritarashtra and also Gandhari who was greatly devoted to her husband and accompanied by the Rishis and Keshava as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race entered the city of Hastinapur.

CHAPTER CLXVII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:

1. Then having duly honored the citizens and the inhabitants of the province, the royal son of Kunti dismissed them to their respective homes.

2. The Pandava king then consoled those women, who had lost their heroic husbands and sons in the battle, with profuse gifts of wealth.

3. Having recovered his kingdom, Yudhishthira caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by various deeds of good will.

4. That foremost of righteous men set himself to acquire the substantial blessings of the Brahmanas, of the foremost military officers, and the leading citizens.

5. Having passed fifty nights in the capital, the blessed monarch recollected the time indicated by his grandfather as the hour of his departure from this world.

6. Accompanied by a number of priests he then left the city of Hastinapur having seen that the sun, ceasing to go southwards, had begun to proceed in his northward course.

7—8. Yudhishthira, the son of Kunti, took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandal wood and Aquilaria Agallocha and dark cloe wood, for cremating the body of Bhishma. Various kinds of rich garlands and gems also were among those stores.

9—11. Placing Dhritarashtra at the head and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also the highly intelligent Yudhishthira, accompanied by Krishna and wise Vidura, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises sung the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession.

12. Thus accompanied, the king started from his city like a second king of the celestials. Soon he came upon the spot where the son of Shantanu was still lying on his bed of arrows.

13—16. He saw his grandfather waited upon with reverence by Parashara's intelligent, son Vyasa, by Narada, O royal sage, by Devala and Asita, and also by the surviving unslain kings assembled from various parts of the country. Indeed, the king saw that his great grandfather, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Getting down from his car, king Yudhishthira, with his brothers, saluted his grandfather, that chastiser of all enemies. They also saluted the Rishis with the Island-born Vyasa at their head. They were saluted in return by them.

17. Accompanied by his priests each of whom resembled the grandfather Brahman himself, as also by his brothers, Yudhishthira, of undecaying glory, then approached that spot whereon Bhishma lay on his bed of arrows surrounded by those reverend Rishis.

18—19. Then king Yudhishthira the just with all his brothers, addressed that foremost one of Kuru's race, the son of the River Ganga, as he lay on that bed of his, saying,—I am Yudhishthira, O king. Salutations to thee, O son of the River Jahnavi. If thou hearest me still, O, tell me what I am to do for thee.

20—21. Carrying with me thy sacrificial fires, I have come here, O king and wait upon thee at the hour appointed. Preceptors of all branches of learning, Brahmanas, Ritwijas, all my brothers, thy son the king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess.

22. The remnant of unslain warriors, and all the denizens of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou see them.

23. Whatever should be done on this occasion have all been arranged and provided for by me. Indeed, at this hour which thou hadst spoken of, all things have been kept in readiness.

Vaishampayana said :—

24. Thus addressed by the highly intelligent Kunti's son the son, of Ganga opened his eyes and all the Bharatas assembled there and stood around him.

25. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him, in a voice deep as that of the clouds.

26. By good luck, O son of Kunti, you have come here with all your counsellors, O Yudhishthira. The thousand-rayed maker of day, the holy Sun, has begun his northward course.

27. I have been lying on my bed here for fifty-eight nights. Stretched on these sharp-pointed arrows, I have felt this period to be as long as if it was a century.

28. O Yudhisthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.

29. Having said so to Yudhishthira the son of Dharma, Ganga's son Bhishma then saluted Dhritarashtra and said to him as follows.

Bhishma said :—

30. O king, you know well the duties. All your doubts, again, relating to the science of wealth, have been well solved. You have served many learned Brahmanas.

31. You know the subtile sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas.

32. You should not grieve, therefore, O son of Kuru. That which was pre-ordained has come to pass. It could not be otherwise. You have have heard the mysteries relating to the deities from the lips of the Island-born Rishi himself.

33. Yudhisthira and his brothers are morally as much your sons as are the sons of Pandu. Following the duties of religion, cherish and protect them. In their turn, they are always devoted to the service of their elders.

34. King Yudhishthira, the just, is pure souled. He will always be obedient to you. I know that he is given to the virtue of mercy or abstention from injury. He is devoted to his elders and preceptors.

35. Your sons were all wicked-souled. They were full of anger and cupidity. Overwhelmed by envy they were all of wicked conduct. You should not grieve for them.

Vaishampayana said :—

36. Having said this much to Dhritarashtra of great wisdom, the Kuru chief then addressed Vasudeva of great arms.

Bhishma said :—

37. O holy one, O god of all gods, O thou adored by all the deities and Asuras, O thou who didst cover the three worlds with three steps of thine, I bow unto thee, O wielder of the conch, the discus, and the mace.

38. Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of huge proportions. Thou art sentiency. Thou art subtle. Thou art the Supreme and Eternal Soul.

39. Do thou, O lotus-eyed one, save me, O foremost of all beings.

40. Do thou give me permission, O Krishna, to depart from this world, O thou who art supreme happiness, O foremost of all beings. Thou shouldst always protect the sons of Pandu. Thou art, indeed, already their sole refuge.

41. Formerly, I spoke to the foolish Duryodhana of wicked understanding that there is Virtue where Krishna is, and that there is victory where Virtue is.

42. I further advised him that depending on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him,—'This is the fittest time for you to make peace.'

43. The foolish and wicked Duryodhana however did not do what I said. Having caused a great havoc on Earth, at last, he himself gave up his life.

44. I know thee, O illustrious one, to be that ancient and best of Rishis who lived for many years in the company of Nara, in hermitage of Vadari.

45. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said to me that, Thyself and Arjuna are the old Rishis Narayana and Nara born among men.

46. Do thou, O Krishna, grant me leave. I shall renounce my body. Permitted by thee, I shall attain to the highest end.

Vâsudeva said:—

47. I give you leave, O Bhishma, O king, to attain to the status of the Vasus. O you of great splendour, you have not been guilty of a single sin, in this world.

48. O royal sage, you are devoted to your father. You are, therefore, like a second Markandeya. It is, therefore, that death depends upon your pleasure like a slave.

Vaishampayana said:—

49. Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his.

50. I wish to renounce my life. You should give me leave. You should strive for attaining to truth. Truth forms the highest power.

51. You should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel conduct, and who have their souls under restraint.

52. Having said these words to his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying,—"O king, worship all Brahmanas, especially those who are gifted with wisdom, them who are preceptors, those who are priests capable of assisting at sacrifices.

CHAPTER CLXVIII.

(ANUSHASANIKA PARVA).—*Continued.*

Vaishampayana said:—

1. Having said so to all the Kurus, Bhishma, the son of Shantanu, remained silent for some time, O chastiser of enemies.

2. He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The vital airs of that great one, restrained duly, then rose up.

3. Those parts of the body of Shantanu's son, on account of the adoption of Yoga from which the vital airs went up, became soreless one after another.

4. In the midst of those great persons, including those great Rishis headed by Vyasa, the sight seemed to be a strange one, O king.

5. Within a short time, the entire body of Bhishma became arrowless and soreless. Seeing it, all those great personages, headed by Vasudeva, and all the ascetics with Vyasa, became filled with wonder.

6. The vital airs, restrained and unable to escape through any of the outlets, at last passed through the crown of the head and proceeded upwards to Heaven.

7. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent.

8. The vital airs of Bhishma, piercing through the crown of his head, shot up through the sky like a large meteor and soon became invisible.

9. O great king, thus did Shantanu's son, that pillar of Bharata's race, unite himself with eternity.

10. Then the great Pandavas and Vidura, taking a large quantity of wood and various kinds of fragrant scents, made a funeral pyre.

11—12. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the great Vidura wrapped Bhishma' body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella over it.

13. Bhimasena and Arjuna both held in their hands a couple of pure white yak-tails. The two sons of Madri held two head-gears in their hands.

14. Yudhishthira and Dhritarashtra stood at the feet of the body, taking up palmyra fans, the wives of the lord of the Kurus stood around the body and began to fan it softly. The Pitri sacrifice of the great Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans.

16—17. Then covering the body of Ganga's son with sandal wood and black aloe and the dark wood and other fragrant fuel, and setting fire to the same, the Kurus, with Dhritarashtra and others, stood on the right side of the funeral pyre.

18. Having thus cremated the body of the son of Ganga those foremost ones of Kuru's race proceeded to the sacred Bhagirathi, accompanied by the Rishis.

19. They were followed by Vyasa, Narada, Asita, Krishna, by the ladies of the Bharata family, as also by such of the

citizens of Hastinapore as had come to the place.

20. All of them, arrived at the sacred river, duly offered oblations of water to the great son of Ganga.

21. After those oblations of water had been offered by them to her son the goddess Bhagirathi, rose up from the river, weeping and distracted by sorrow.

22. In the midst of her lamentations, she addressed the Kurus, saying,—Ye sinless ones, listen to me as I say to you all that took place.

23. Gifted with royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the elders of his family. He was devoted to his father and was of high vows.

24. He could not be defeated by even Rama of Jamadagni's race with his highly powerful celestial weapons; alas, that hero has been killed by Shikhandin.

25. Ye kings, forsooth, my heart is made of adamant, for it does not break even at the disappearance of that son from my view.

26. At the Swayamvara at Kashi, he defeated on a single car the assembled Kshatriyas and carried away the three princesses.

27. There was no one on Earth who equalled him in power; alas, my heart does not break upon hearing the slaughter of that son of mine by Shikhandin.

28—30. Hearing the goddess of the great river thus bewail the powerful Krishna consoled her with many soothing words. Krishna said,—"O amiable one, be comforted. Do not give way to sorrow, O you of beautiful features. Forsooth, your son has gone to the highest region of happiness.

31. He was one of the Vasus of great energy. Through a curse, O you of beautiful features, he had to take birth among men. You should not grieve for him.

32. According to Kshatriya duties, he was killed by Dhananjaya on the field of battle while engaged in battle. He has not been killed, O goddess, by Shikhandin.

33. The very king of the celestials himself could not kill Bhishma in battle when he stood with stretched bow in hand.

34. O you of beautiful face, your son has happily gone to Heaven. All the gods assembled together could not kill him in battle.

35. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess, your son has gone to Heaven. Let the fever of your heart be removed."

Vaishampayana said:—

36. Thus addressed by Krishna that foremost of all rivers cast off her grief, O great king, and became consoled.

37. O monarch, having honored that goddess duly all the kings there present, headed by Krishna, received her permission to go away from her banks.

FINIS ANUSHASANA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHWAMEDHA PARVA.

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THE MAHABHARATA

(IN ENGLISH).

ASHWAMEDHA PARVA.

CHAPTER I.

Having saluted Narayana and Nara the best of male beings as also the Goddess of Learning, let us cry success.

Vaishampayana said :—

1—2. After the king Dhritarashtra had offered libations of water, the mighty-armed Yudhishthira, with his senses bewildered, keeping the former in his front, ascended the banks (of the river), his eyes filled with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter.

3. Then, asked by Krishna, Bhima took him up sinking. This must not be so, said Krishna, the grinder of hostile armies.

4. The Pandavas, O king, beheld Yudhishthira, the son of Dharma troubled and lying on the ground, and also sighing again and again.

5. And seeing the king despondent and feeble, the Pandavas, over laden with grief, sat down, surrounding him.

6. And gifted with high intelligence, and wise vision, king Dhritarashtra greatly afflicted with grief for his sons, addressed the king, saying,—'Rise up, O foremost of Kurus.

7. Do you now satisfy your duties. O Kunti's son, you have conquered this Earth like the Kshatriyas.

8. Do you now, O king enjoy her with your brothers and friends. O foremost of the pious, I do not see why you should grieve. O king, having lost a century of sons like wealth got in a dream, it is Gandhari and I, who should mourn.

9. Not having listened weighty words of the great Vidura, who sought our well-being, I, of perverse senses, (now) repent.

10. The virtuous Vidura, gifted with divine insight, had told me,—your family will be extinct for the sins of Duryodhana.

11—13. O king, if you wish for the well-being of your family, act up to my advice. Renounce this wicked king, Suyodhana, and let not either Karna or Shakuni by any means see him. Put down their gambling too, and anoint the pious king Yudhishthira. That one of controlled senses will righteously govern the Earth.

14—15. If you would not have king Yudhishthira, son of Kunti, then, O monarch, do you, celebrating a sacrifice, yourself take charge of the kingdom, and regarding all creatures impartially, O king, do you let your kinsmen, O you advancer of your kindred, subsist on your bounty.

16. When, O Kunti's son, the far-sighted Vidura said this, foolishly I followed the wicked Duryodhana.

17. Having paid no heed to the sweet words of that sedate one, I have obtained this powerful grief as a consequence, and have been plunged in an ocean of misery.

18. See your old father and mother, O king, plunged in misery. But, O master of men, I find no reason for your sorrow.

CHAPTER II.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vaishampayana said :—

1. Thus accosted by the intelligent king Dhritarashtra, Yudhishthira, gifted with underststanding, became calm. And then Keshava (Krishna) said to him.

2. If a person indulges excessively in sorrow for his departed manes he grieves them.

3. Do you (now) celebrate many a sacrifice with suitable presents to the priests; and do you please the celestials with Soma juice and the manes of your forefathers, with their due food and drink.

4. Do you also please your guests with meat and drink and the poor with gifts after their hearts. A person of your high intelligence should not act thus.

5. You know what ought to be known, you have performed what ought to be done, and you have heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi, by Krishna Dwaipayana, Narada and Vidura.

6. Therefore you should not act like a stupid; but following the course of your forefathers, sustain the burthen (of the Empire).

7. It is proper that a Kshatriya should attain the celestial region for certain by his (own) renown. Of heroes, those who came to be killed never shall have to turn away.

8. Renounce your grief, O powerful king. Indeed, what has taken place was destined to happen so. You can in no way see those that have been killed in this war.

9. Having said this to Yudhishthira, prince of the pious, the high-spirited Govinda stopped; and Yudhishthira answered him thus.

10. 'O Govinda, I know full well your fondness for me. You have ever favoured me with your love and friendship.

11. And, O holder of the mace and the discus, O scion of Yadu's race, O glorious one, if (now) do you gladly permit me to retire into the woods, then you would do what is greatly desired by me.

12. After having killed my grandfather, and that foremost of men, Karna, who never fled from the field of battle, I find no peace.

13. Do you, O Janarddana, so ordain that I may be freed from this heinous sin and that my mind may be purified.

14. As Pritha's son was speaking thus, the highly energetic Vyasa, knowing the duties of life, soothing him, spoke these excellent words.

15. My child, your mind is not yet calmed; and therefore you are again stupefied by childish feelings. And wherefore, O child, do we over and over again throw our words to the winds?

16. You know the duties of the Kshatriyas, who live by warfare. A king who has done his duty, should not allow himself to be overwhelmed by grief.

17. You have faithfully listened to the entire doctrine of salvation; and I have repeatedly removed your misgivings originating from desire.

18. But not paying due heed to what I have unfolded, you of perverse understanding have doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of you.

19. O sinless one, you are cognizant of all kinds of expiation; and you have also heard of the virtues of kings, as well as the merits of gifts.

20. Wherefore then, O Bharata, knowing every form of morality and versed in all the Agamas, are you overwhelmed (with grief) as if from ignorance.

CHAPTER III.

(ASHWAMEDHIKA PARVA.)

Continued.

Vyasa said:—

1. O Yudhishthira, your wisdom, I conceive, is not sufficient. None does a work by his own power.

2. It is God who engages him in deeds, good or bad, O bestower of honor. What is the cause then for repentance?

3. You consider yourself as having perpetrated impious deeds. Do you, therefore, O Bharata, listen to the way in which sins, may be removed.

4. O Yudhishthira, those who commit sins, can always free themselves from them through penance, sacrifice and gifts.

5. O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity.

6. The great celestials and Asuras celebrate sacrifices for acquiring religious merit; and therefore sacrifices are of great importance.

7. It is through sacrifices that the great celestials had grown so wondrously powerful; and having celebrated rites did they defeat the Danavas.

8. Do you, O Yudhishthira, prepare for the Rajasuya, and the Horse-Sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha.

9—10. And as Dasharatha's son, Rama, or as Dushmanta's and Shakuntala's son

your ancestor, the lord of the Earth, the exceedingly powerful king Bharata, had done, do you according to the ordinance celebrate the Horse-Sacrifice with presents.

11. Yudhishthira replied:—Undoubtedly, the Horse-Sacrifice purifies princes. But I have a purpose of which you should hear.

12. Having caused this huge slaughter of kindred, I cannot, O best of the twice-born ones, dispense gifts even on a small scale, I have no riches to give.

13. Nor can I for riches solicit these young sons of kings, living wretchedly with their wounds yet green, and undergoing suffering.

14. How, O foremost of twice-born ones, having myself destroyed the Earth, can I, overwhelmed with sorrow, levy dues for celebrating a sacrifice?

15. Through Duryodhana's folly, O best of ascetics, the kings of the Earth have met with destruction, and we with ignominy.

16. Duryodhana hath wasted the Earth for money; and the treasury of that wicked son of Dhritarashtra is empty.

17. (In this sacrifice), the Earth is the sacrificial gift; this is the rule that is prescribed in the first instance. The learned observe the usual reversal of this rule though sanctioned.

18. Nor, O ascetic, do I like to have a substitute. In this matter, O reverend sir, you should favor me with your advice.

19. Thus addressed by Pritha's son, Krishna-Dwaipayana, thinking for a while, spoke to the righteous king. This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavan (Himalaya) there is gold which had been left behind by Brahmanas at the sacrifice of the great Marutta.

22. Yudhishthira asked: How in that sacrifice celebrated by Marutta, was so much gold collected? And, O foremost of speakers, when did he reign?

Vyasa said:—

23. If, O Pritha's son, you are anxious to hear, about that king of the Karandhama line, then listen to me as I tell you when that highly powerful king having immense riches reigned.

CHAPTER IV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Yudhishthira said:—

1. O righteous one, I wish to hear the history of that royal sage Marutta. Do you O Dwaipayana, describe this to me, O sinless one.

Vyasa said:—

2. O child, in the golden age Manu was lord wielding the sceptre. His son was known under the name of Prasandhi.

3. Prasandhi had a son named Kshupa. Kshupa's son was king Ikshwaku.

4. He, O king, had a hundred sons possessed of pre-eminent piety. And all of them were made monarchs by king Ikshwaku.

5. The eldest of them, Vinsha, became an ideal bowman. Vinsha's son, O Bharata, was the auspicious Vivinsha.

6. Vivinsha, O king, had fifteen sons; all of them powerful archers, respecting Brahmanas and speaking the truth, gentle and ever-speaking fair. The eldest brother Khaninetra, oppressed all his brothers.

8. And having conquered the entire kingdom shorn of all troubles, Khaninetra, could not retain his supremacy; nor were the people satisfied with him.

9. And dethroning him, they, O foremost of kings invested his son Suvarcha with the rights of sovereignty, and experienced joy.

10—11. Seeing the reverses of his father and his expulsion from the empire he was ever busy with encompassing the well-being of the people, being devoted to Brahman, speaking the truth, practising purity and controlling his senses and thoughts. And the subjects were well-pleased with that great one constant in virtue.

12. But he being constantly engaged in virtuous works, his treasures and vehicles became greatly reduced. And on his treasury having become exhausted, the feudatory princes gathered round him and began to give him trouble.

13. Being thus oppressed by many enemies while his treasury, horses and vehicles were impoverished, the king suffered great tribulation along with his retainers and the citizens.

14. Although his power decreased greatly, yet the enemies could not kill the king, for his power, O Yudhishthira, was established in virtue,

15. And when he had reached the worst point of misery along with the citizens, he blew his hand, and from that there appeared a supply of forces.

16. And then he defeated all the kings living along the borders of his dominions. And from this incident, O king, he hath been celebrated as Karandhama.

17. His son, Karandhama was born at the commencement of the Treta age, equalling Indra himself, gifted with grace, and invincible even by the immortals.

18. At that time all the kings were under his control; and alike by virtue of his riches and of prowess, he became their emperor.

19. In short, the righteous king Avikshit became like Indra himself in heroism; and he was given to sacrifices, delighted in virtue and held his senses under control.

20. And in energy he resembled the sun and in patience, Earth herself; in intelligence, he was like Vrihaspati, and in calmness the mountain Himavan himself.

21. And that king pleased the hearts of his subjects by act, thought, speech, self-control, and forbearance.

22. The lords who celebrated hundreds of Horse-Sacrifices; and whom the powerful and learned Angira himself served as priest.

23. His son excelled his father in the possession of good qualities; named Marutta, that lord of kings was righteous and of great fame; having the power of ten thousand elephants, and like unto Vishnu's second self.

24—25. Desirous of celebrating a sacrifice, that virtuous king, coming to Mount Meru on the northern side of Himavat, made thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites.

26. And goldsmiths made numberless basins and vessels and pans and seats.

27. And the sacrificial ground was near this place. And that righteous king Marutta, with other princes, celebrated a sacrifice there.

CHAPTER V.

(ASHWAMEDHIKA PARVA.)—

Continued.

Yudhishthira said:—

1. O best of speakers, how that king waxed so powerful? And how, O twice-born one, did he get so much gold?

2. And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?

Vyasa thereupon said:—

3—5. As the numerous children of the Prajapati Daksha, the Asuras, and the Celestials challenged each other, so in the same way Angira's sons, the highly energetic Vrihaspati and the ascetic, Samvartta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvartta again and again.

6. And always troubled by his elder brother, he, O Bharata, renouncing his riches, went to the forest, with nothing to cover his body except the open sky.

7—9. (At that time), having defeated and destroyed the Asuras, and gained the sovereignty of the celestial regions, Vasava had appointed as his priest Angira's eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama; peerless among men in might, power and character; powerful like Shatakratu, righteous-souled and of rigid vows.

10—11. O king, he had vehicles, and warriors, and many adherents, and beautiful and rich bedsteads, produced through meditation by the breath of his mouth. And by his native virtues, the king had brought all the princes under his control.

12—13. And having lived as long as he desired, he ascended the celestial region in his bodily form. And his son named Avikshit—conqueror of enemies—righteous like Yayati, brought all the Earth under his sway. And both in merit and power the king resembled his father.

14. He had a son named Marutta, gifted with energy, and resembling Vasava himself. This earth clad in oceans felt herself attracted towards him.

15. He always used to defy the king of the celestials; and, O son of Pandu, Vasava also defied Marutta.

16. And Marutta—master of Earth—was pure and perfect. And despite his striving, Shakra could not prevail over him.

17. And unable to control him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus.

18—19. O Vrihaspati, if we wish to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the celestials or the departed Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the king of the Earth.

20. How, O Brahmana, having acted as priest to the immortal king of the celestials, will you unhesitatingly act as a priest to Marutta subject to death?

21. May you fare well. Either take up my side or that of the king, Marutta, or forsaking Marutta, gladly come over to me.

22. Thus addressed by the king of the Vrihaspati, thinking for a moment, replied to the king of the celestials.

23. You are the Lord of creatures, and in you are the worlds established. And you have killed Namuchi Vishwarupa and Vala.

24. You, O hero, alone, bring about the highest prosperity of the celestials, and O slayer of Vala, you sustain the earth as well as the celestial region.

25. How, O foremost of the celestials, having officiated as your priest, shall I, O destroyer of Paka, serve a mortal prince and listen to what I say.

26. Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun cease to give light, I shall never deviate from the truth.

Vaishampayana said:—

27. On hearing these words of Vrihaspati, Indra became freed from his envious feelings, and then lauding him he repaired to his own palace.

CHAPTER VI.

(ASHWAMEDHIKA PARVA.)—

Continued.

Vyasa said:

1. Regarding it is cited the ancient legend of Vrihaspati and the wise Marutta.

2. On hearing of the agreement made by Angira's son Vrihaspati with the king of the celestials, king Marutta made the necessary preparations for a great sacrifice.

3. (Marutta) having conceived the idea of a sacrifice in his mind the eloquent grandson of Karandhama went to Vrihaspati and spoke to him thus.

4—5. O worshipful ascetic, I have intended to celebrate the sacrifice which you did propose to me once on a previous occasion, according to your instructions, and I now wish to appoint you, as officiating priest at this sacrifice, the materials whereof I have collected, O excellent one, you are our family-priest, therefore do you take those sacrificial things and celebrate the sacrifice yourself.

Vrihaspati said:—

6. O king, I do not wish to perform your sacrifice, I have been appointed as priest by the King the Celestials and I have promised to him to act as such.

Marutta said:—

7. You are our heriditary family-priest, and therefore I cherish great regard for you, and I have acquired the right of being helped at sacrifices by you, and therefore it is proper that you should officiate as priest at my sacrifice.

Vrihaspati said:—

8. Having, O Marutta, acted as priest to the celestials, how can I act as such to mortal men, and whether you do leave this place or stay here, I tell you I have ceased to act as priest to any but the celestials.

9. O you of mighty arms, I am unable to act as your priest now. And according to your own desire, you can appoint any one as your priest who will perform your sacrifice.

Vyasa said:—

10. Thus told, king Marutta became confounded with shame, and while returning home with his mind stricken with anxiety, he met Narada on his way.

11—12. And on seeing the divine Rishi Narada, that king stood before him with due salutation, and with his hands clasped together, and then Narada addressing him thus said,—O royal sage, you appear to be not well-pleased in your mind, is all well with you, where have you been, O sinless one, and why is this your mental disquietude?

13. And, O king, if there be no objection to your telling it to me, do you, O best of kings, disclose to me, so that, O prince, I may remove the disquietude of your mind with all my efforts.

Vaishampayana continued:—

14. Thus addressed by the great Rishi Narada, king Maruta informed him of the refusal he had received from his religious preceptor.

Marutta said:—

15. Trying to find out a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angiras, but he did not choose to accept my offer.

16. Having met with this refusal from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become sullied with sin.

Vyasa said :—

17. Thus told by that king, Narada, O powerful prince, made this reply to him with words which seemed to revive that son of Avikshit.

Narada said :—

18—19 The virtuous son of Angiras, Samvarta by name, is travelling over all the earth in a nude state to the amazement all creatures; do you, O prince, go to him, if Vrihaspati does not wish to officiate at your sacrifice, the powerful Samvarta, if pleased with you, will perform your sacrifice.

Marutta said :—

20—21. I feel as if filled with new life, by these your words, O Narada, but, O the best of speakers, do you tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not leave me, for I do not wish to live if I meet with a refusal from him also.

Narada said :—

22. Desirous of seeing Maheshwara, O prince, he roves about at his pleasure in the city of Varanasi dressed as a maniac.

23—24. And having reached the gate of the city, you must place a dead body somewhere near it, and the man who shall turn away on seeing the dead body, do you, O prince, know that man to be Samvarta, and knowing him, do you follow his footsteps wherever that powerful man wishes to go, and finding him (at length) in a lonely place you must seek his protection with your hands clasped together.

25. And if he acquire of you as to the person who has given you the information about his own self, do you tell him that Narada has informed you about Samvarta.

25. And if he should ask you to follow me, you must tell him unhesitatingly that I have entered into the fire.

Vyasa said :—

26. Having signified his consent to the proposal of Narada, that royal sage after duly adoring him and with his permission, went to the city of Varanasi, and having reached there, that famous prince did as he had been asked, and remembering the words of Narada, he placed a dead body at the gate of the city.

29. And by coincidence, that Brahmana also entered the gate of the city at the same time. Then on seeing the dead body, he suddenly turned away.

30. And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands joined together, and with a view to receive instruction from him.

31. And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle.

32. And though thus worried and oppressed by Samvarta, the king followed that sage with his hands joined together in prayer and endeavouring to please him.

33. At length overcome with fatigue, and reaching the cool shade of a fig tree with many branches, Samvarta desisted from his course and sat down to rest.

CHAPTER VII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Samvarta said —

1. How have you come to know me, and who has referred you to me, do you tell this to me truly, if you desire me to do what is good to you.

2. And if you speak truly, you will gain all the objects of your heart, and should you tell a lie, your head shall be cut into a hundred pieces.

Marutta said :—

3. I have been told by Narada, wandering on his way, that you are the son of our family-priest, and this (information) has bent my mind (towards you), with great satisfaction.

Samvarta said :—

4. You have told this to me truly, he (Narada) knows me to be a performer of sacrifices, now tell me where is Narada living at present.

Marutta said —

5. That king of celestial saints (Narada) having given me this information about you, and commended me to your care, has entered into the fire.

Vyasa said :—

6. Hearing these words of the king Marutta, Samvarta was highly pleased, and

he said : I too am perfectly able to do all that.'

7—9. Then, O prince, that Brahmana, raving like a maniac, and continually scolding Marutta with rude words, again accosted him thus, I am afflicted with a brain disorder, and, I always act according to the fretful caprices of my own mind, why are you then bent upon having this sacrifice performed by a priest of such a peculiar nature; my brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in celebrating his sacrifices, do you therefore have your sacrifice performed by him.

10—11. My elder brother has taken away by force from me all my household articles and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he deserves all respect from me, I cannot by any means officiate at you sacrifice, unless he permits me.

12. You must therefore go to Vrihaspati first, and taking his permission you can return to me, if you have any desire to celebrate a sacrifice, and then only shall I officiate at your sacrifice.

Marutta said:—

13. Do you listen to me, O Samvarta, I did go to Vrihaspati first, but wishing the patronage of Vasava, he did not wish to have me as his sacrificer.

14—15. He said,—Having secured the priest-hood of the Immortals, I do not wish to act for the mortals, and, I have been forbidden by Shakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become king, was always filled with a desire to rival him. And to this your brother agreed by saying to the destroyer of Vala (Indra), Be it so.

16. Know, O best of ascetics, that as he had succeeded in getting the protection of the King of the Celestials, I went to him with gratified heart, but he did not agree to act as my priest.

17. And thus repulsed, I now wish to spend all I possess, to have this sacrifice performed by you, and to outstrip Vasava by the merit of your good offices.

18. As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his help in this sacrifice.

Samvarta said:—

19—20. I can certainly, O king, do all that you wish, if only you agree to do all that I shall ask you to do, but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in celebrating your sacrifice, will be filled with anger, and do all they can to injure you.

21. Therefore, do you assure me of your steadfastness, so as to ensure my coolness and constancy, as otherwise, if I am filled with anger against you, I shall reduce (destroy) you and your kindred to ashes.

Marutta said:—

22—23. If ever I forsake you, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to pour heat; if I forsake you, may I never gain true wisdom, and remain for ever addicted to worldly (material) works.

Samvarta said:—

24—25. Listen, O son of Avikshit, excellent as is your inclination to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that your good things will become imperishable, and that you shall lord it over Shakra and the Celestials with Gandharvas.

26. For myself, I have no wish to hoard riches or sacrificial presents; I shall only do what is disagreeable to both Indra and my brother.

27. I shall certainly make you attain equality with Shakra, and I tell you truly that I shall do what is agreeable to you.

CHAPTER VIII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Samvarta said:—

1. There is a peak named Munjaban on the summits of the Himalaya mountains, where the worshipful husband of Uma (Mahadeva) is constantly practising austere penances.

2—3. There the powerful and worshipful god of great power accompanied by his wife Uma, and armed with his trident, and surrounded by wild goblins of many sorts, following his random wish or fancy, constantly lives in the shade of huge forest trees, or in the caves, or on the rugged peaks of the great mountain.

4—6. And there the Rudras, the Sadhyas, the Vishwedevas, the Vasus, Yama, Varuna, and Kuvera with all his followers, and the spirits and globins, and the two Ashwins, the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun Gods, as well as the gods presiding over the winds, and evil spirits of all sorts, adore the great lord of Uma, gifted with diverse characteristics.

7. And there, O king, the adorable god, sports with the wild and playful followers of Kuvera, having weird and ghastly appearances.

8. Shining with its own splendour, that mountain looks resplendent as the morning sun.

9. And no creature with his natural eyes made of flesh, can ever see its shape or figure, and neither heat nor cold prevails there, nor does the sun shine or the winds blow.

10. And, O king, neither does senility, nor hunger, nor thirst, nor death nor fear afflict any one there.

12. And, O foremost of conquerors, there exist mines of gold, resplendent as the solar rays on all sides of that mountain. And, O king, desirous of doing good to him, the attendants of Kuvera protect these mines of gold from intruders, with uplifted arms.

18—31. Come here, and appease that adorable god who is known by the name of Sarva, Bedha, Rudra, Shitikantha, Surupa, Suvarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Shiva, Yamya, Avyaktarupa, Sadvritta, Shankara, Kshemya, Harihesha, Sthanu, Purusha, Harinetra, Munda, Krisha, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisha, Prashanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesha, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati, Lelihana, Goshtha, Shiddhamantra, Vrishnu, Pashupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Krishnanetra, Virupaksha, Tikshnadanshtra, Tikshna, Vaishwanaramukha, Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Krittivasa, Kapalmali, Suvarnamukuta, Mahedeva, Krishna, Tryamvaka, Anagha, Krodhana, Nrishansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarma, Sahasrashira, Sahasra-Charana, SwadhaswaR-upa, Vahu-Rupa, Danshtri, Pinaki, Maha-Deva, Maha-Yogi, Avyaya, Trishulahasta, Varada, Tryamvaka, Bhuvaneshwara, Tripuraghna, Trinayana, Trilokesha, Mahanja, Sarvabhuta-Prabhava, Sarvabhuta-Dharana, Dharanidhara, Ishana Shankara, Sarva, Shiva, Vishweshwara, Bhava, Umapati, Pashupati, Vishwarupa, Mahesawara, Virupaksha, Dashabhuja, Vrishavadhwaja, Ugra, Sthanu, Shiva, Raudra, Sharva, Girisha, Ishwara, Sitikantha, Aja, Shukra, Prithu, Prithuhara, Vara, Vishwarupa, Virupaksha, Vahurupa, Umapati, Anangangahara, Hara, Sharanya, Mahadeva, Chaturmukha.

32. There bowing to that deity, you must seek his protection. And thus, O prince, making your submission to that great Mahadeva of great energy, you will acquire that gold.

33. And the men who go there thus, succeed in getting the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised.

34. He made superhuman arrangements for the celebration of his sacrifice. And artisans made golden vessels for that sacrifice.

35—36. And hearing of the prosperity of Marutta, eclipsing that of the gods, Vrihaspati, too, became greatly sorry at heart, and, distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his body became emacited.

37. And when the king of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and spoke to him thus.

CHAPTER IX.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Indra said:—

1. Do you, O Vrihaspati, sleep in peace, and do you like your servants, do you seek the welfare of the celestials, and do the celestials, O Brahmana, protect you.

Vrihaspati said:—

2. I do sleep in peace, in my bed, O Lord of the celestials, and my servants are to my liking, and I always seek the well-being of the celestials, and they cherish me well.

Indra said:—

3. Whence then is this pain, mental or physical, and why are you pale and changed in appearance at present, tell me, O Brahmana, who those people are, who have caused you pain, so that I may slay them all.

Vrihaspati said:—

4. O Indra, I have heard that Marutta will celebrate a great sacrifice at which rich presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and, therefore, do I wish that he may not officiate as priest at that sacrifice.

Indra said:—

5. You, O Brahmana, has attained all the objects of your desire when you have become the excellent priest of the celestials, versed in all the sacred hymns, and have got over the influence of death and decrepitude, what can Samvarta do to you now?

Vrihaspati said:—

6. Prosperity of a rival is always painful, and do you, therefore, with your attendant gods persecute the Asuras with their kith and kin, and slay the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do you, by all means, restrain Samvarta and king Marutta.

Indra turning to Agni said:—

8. Do you, O Jataveda, following my direction, go to king Marutta to present Vrihaspati to him and say to him that this Vrihaspati will officiate at his sacrifice and make him immortal.

Agni said:—

9. I shall presently, O worshipful one, go there, as your messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to shew respect to Vrihaspati, Agni departed.

Vyasa said—

10. Then the great Fire-God went on his errand, laying waste all the forests and trees, like the powerful wind, roaring and revolving at random at the end of the winter season.

Marutta said:—

11. See! I find the Fire-God come in his own embodiment, this day, therefore, do you, O Muni, offer him a seat and water, and a cow and water for washing the feet.

Agni said:—

12. I accept your offerings of water, seat, and water for washing the feet, O sinless one, do you know me as the messenger of Indra, come to you as ordered by him.

Marutta said:—

13. O Fire-God, is the glorious King of the Celestials happy, and is he pleased with us, and are the other celestials loyal to him? Do you enlighten me duly on all these matters.

Agni said:—

14. O king, Shakra is perfectly happy, he is pleased with you, and wishes to make you free from decrepitude, and all the other gods are loyal to him, do you, O king, listen to the message of the King of the Celestials.

15. And the object for which he has sent me to you is to present Vrihaspati to Marutta; O prince, let this priest perform your sacrifice, and make you who are only a mortal, attain immortality.

Marutta said:—

16. This twice-born Brahmana Samvarta will perform your sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra it does not appear well for him now to act as priest to mortal men.

Agni said:—

17. If this Vrihaspati officiate as your priest, then you will by the blessings of the King of the Celestials attain the highest place in the celestial mansion and acquiring fame you will, forsooth, conquer the heavenly region.

18. And, O king, if Vrihaspati act as your priest you will be able to conquer all the regions inhabited by men, and the heavenly regions and all the highest regions created by Prajapati and even the entire kingdom of the celestials.

Samvarta said:—

19. You must never come again thus to present Vrihaspati to Marutta; for know, O Pavaka, (Agni), if you do, I losing my temper, will burn you with my fierce evil eyes.

Vyasa said:—

20. Then fearing destruction by fire, and trembling like the leaves of the Ashwattha tree (*Ficus religiosa*), Agni returned to the gods, and the great Shakra

seeing that carrier of oblations (Agni) in the company of Vrishaspati said as follows :

Indra said :—

21. You, O Jataveda (Agni), went to present Vrihaspati to Marutta according to my direction, now what did that sacrificing king say to you, and did he accept my command?

Agni said :—

22. Your message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, said again and again, that Samvarta would act as his priest.

23. And he also observed that he did not wish to attain the worldly and the heavenly regions, and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra.

Indra said :—

24. Do you return to that king and meeting him, tell him these words of mine, full of meaning and if he obey them not, I shall strike him with my thunderbolt.

Agni said :—

25—26. Let this king of the Gandharvas go there as your messenger, O Vasava, for I am afraid to go there myself. Know, O Shakra, that highly enraged Samvarta, addicted to ascetic practices, told me these words in anger. 'I shall burn you with my fierce evil eyes if you on any account come again here to present Vrihaspati to king Marutta.'

Shakra said :—

27. O Jataveda, it is you who burns all other things and there is none else who can reduce you to ashes; all the world is afraid to come in contact with you, O carrier of oblations, these words of yours are worthy of no credence.

Agni said :—

28. You, O Shakra, have encompassed the dominion of the heaven and the earth and the sky by the strength of your own arms, but even thus how could Vritra (of old) wrest from you the sovereignty of the celestial regions?

Indra said :—

29. I can reduce my enemies to submission and can even reduce the size of a mountain to an atom, if I will it. But, O Vahni, as I do not accept the libation of Soma drink if offered by an enemy, and as I do not strike the weak with my thunderbolt (Vritra got the better of me for a time.) But who among mortals can live in peace by creating enmity with me.

30. I have banished the Kalakeyas to the earth, and removed the Danavas from the celestial region, and have terminated the existence of Prahlada in heaven, can there be any man who can leave in peace by exciting my enmity.

Agni Said :—

31—32. Do you, O Mahendra, remember that formerly when the sage Chyavana officiated at the sacrifice of Sharyati with the twin gods Ashwins, and himself appropriated the Soma offering alone, you were filled with anger, and when bent upon preventing Sharyati's sacrifice, you did violently strike Chyavana with your thunderbolt, that Brahmana, O Purandara, yielding to anger, was able by the power of his devotions to seize and hold fast your hand with your thunderbolt in it.

33—36. And in anger, he again created a terrible looking enemy of yours, the Asura named Mada : ssuming all shapes, on seeing whom you did shut your eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick a set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he followed you with his terrible and uplifted pike with the object of slaying you, you on seeing that terrible monster, presented a (pitiful) sight to all the bystanders. Then, O destroyer of Danavas, overcome with fear of the monster, with your hands clasped in prayer, you did seek the protection of the great sage.

37. The power of Brahmanas, O Shakra, is greater than that of the Kshatriyas, none are more powerful than Brahmanas and knowing duly, as I do, the power of Brahmanas, I do not, O Shakra, wish to quarrel with Samvarta.

CHAPTER X.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Indra said,—

1. The power of Brahmanas is, indeed great and there are none more powerful than Brahmanas, but I can never bear

patiently the insolent pride of Avikshita's son, and so shall I grind him with my thunderbolt.

2. Therefore, O Dhritarashtra, do you according to my direction go to king Marutta, attended by Samvarta, and deliver this now to him—'do you, O prince, accept Vrihaspati as your spiritual preceptor, as otherwise, I shall strike you with my dreadful thunderbolt.'

Vyasa said :—

3. Then Dhritarashtra went to that monarch's court and delivered this news to him from Vasava.

Dhritarashtra said :—

4—5. O king, know that I am Dhritarashtra the Gandharva, come here with the object of delivering to you the message of Indra, do you, O foremost of kings, listen to the words which the great lord of all the worlds meant for you,—that one of incomprehensible deeds (Indra) only said this much—'do you accept Vrihaspati as your officiating priest for the sacrifice, or if you do not comply with my request. I shall strike you with my dreadful thunderbolt.'

Marutta said :—

6. You, O Purandara, the Vishwadevas, the Vasus and the Ashwins ye all know, that, in this world there is no escape for the results of playing false to a friend, it is a great sin like that of Brahminicide.

7. Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one holding the thunderbolt, and, O prince, Samvarta will act as my priest, as neither his (Indra's) words, nor thine commend themselves to me.

The Gandharva said :—

8. Do you, O foremost of kings, listen to the terrible war-cry, of Vasava roaring in the sky, assuredly and openly will Mahendra hurl his thunderbolt at you, do you, therefore, think of your well-being, for this is the time to do it.

Vyasa said :—

9. Thus addressed by Dhritarashtra, and hearing the roar of Vasava, the king communicated this news to Samvarta firm in devotion and the highest of all virtuous men.

Marutta said :—

10. Indeed this rain-cloud floating in the air, indicates that Indra must be near at present, therefore, O prince of Brahmanas, I seek shelter from you, do you, O best of Brahmanas remove this fear of Indra from my mind.

11. The Holder of the Thunderbolt is coming encompassing the ten directions of space with his dreadful and superhuman refulgence and my assistants at this sacrificial assembly have been filled with fear.

Samvarta said :—

12. O foremost of kings, your fear of Shakra will soon be removed, and I shall soon remove this terrible pain by means of my magic (incantation), be calm and have no fear of being overpowered by Indra.

13. You have nothing to fear from the God of a Hundred Sacrifices, I shall use my staying charms, O king, and the weapons of all the gods will avail them not.

14—15. Let the lightning flash in all the directions, and the winds entering into the clouds pour down rain in the midst of the forests, and the waters deluge the heavens and the flashes of lightning that are seen will avail not, you have nothing to fear, let Vasava pour down the rains and plat his terrific thunderbolt where he will, floating among the masses of (clouds) for your destruction, for the god Vahni (Agni) will protect you in every way, and make you attain all the objects of your desire.

Marutta said :—

16. This dreadful crash of the thunderbolt together with the roaring of the winds, seem dreadful to my ears and my heart is stricken again and again, O Brahmana, and my peace of mind is gone at present.

Samvarta said :—

17. O king, the fear in your mind from this terrible thunderbolt will leave you immediately. I shall remove the thunder by the help of the winds, and setting aside all fear from your mind, do you accept a boon from me according to your heart's desire, and I shall do it for you.

Marutta said :—

18. I wish, O Brahmana, that Indra all of a sudden should come bodily at this sacrifice, and accept the oblation offered to him, and that all the other celestials also come and take their appointed shares of the offerings and accept the libations of Soma offered to them.

Samvarta said :—

19. I have, by the power of my incantations, attracted Indra bodily to this sacrifice. See, O king, Indra coming with his horses, and adored by the other celestials hastening to this sacrifice.

Agni said :—

20. Then the King of the Celestials attended by the other deities and riding in his chariot drawn by the most excellent horses, approached the sacrificial altar of hat son of Avikshit and drank the Soma bations of that peerless king.

21. And king Marutta with his priest rose to receive Indra coming with the host of celestials and well-pleased in mind, he welcomed the King of Deities with due and foremost honors according to the Shastras.

Samvarta said :—

22. Welcome to you, O Indra, by your presence here, O learned one, this sacrifice has been made grand, O destroyer of Vala, and Vritra, do you, again, drink this Soma juice produced by me to-day.

Marutta said :—

23. Do you look with kindness upon me, I bow to you, O Indra, by your presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brahmana, the younger brother of Vrihaspati is engaged in celebrating my sacrifices.

Indra said :—

24. I know your priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice, I am, O king, well-pleased with you, and my anger against you is gone.

Samvarta said :—

25. If, O King of the Celestials, you are pleased with us, do you yourself give all the directions for this sacrifice, and, O Surendra, yourself ordain the sacrificial portions (for the gods), so that, O god, all the world may know that it has been done by you.

Vasava said :—

26. Thus addressed by the son of Angira, Shakra himself gave directions to all the celestials to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a canvass, and quickly to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like the palace of Indra in the celestial region.

28—29. O king, thus directed, the renowned denizens of heaven quickly carried out the directions of Shakra. And then, O king, Indra well-pleased and worshipped, thus said to king Marutta,—O prince, by associating with you at this sacrifice, your ancestors who have gone before you, as well as the other celestials have been highly pleased and accepted the oblations offered by you.

30. And now, O king, let the foremost of twice-born ones, offer on the sacrificial altar a red bull belonging to the Fire-God and a sacred and duly consecrated blue bull with a variegated skin, belonging to the Vishwedevas.

31. Then, O king, the sacrificial ceremony grew in splendour, wherein the celestias themselves collected the food, and Shakra the King of the Celestials, possessed of horses, and adored by the Brahmanas, became all assistant at the sacrifice.

32. And then the great Samvarta ascending the altar, and looking radiant as the second embodiment of the Burning Fire, loudly addressing the celestials with satisfaction, offered oblations of clarified butter to the fire with incantation of the sacred hymns.

33. And then the Destroyer of Vala first drank the Soma juice, and then the assembly of other celestials who drank Soma, and then in happiness and with the king's permission they returned home well-pleased and delighted.

34. Then that king, the destroyer of his enemies, with a delighted heart, placed heaps of gold on various spots, and distributing the immense riches to the Brahmanas, he looked glorious like Kuvera the King of Riches.

35. And with a pleased heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire kingdom extending to the limits of the sea.

36. So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold was collected, and now, O prince, you must collect that gold and adoring the gods with due rites, do you celebrate this sacrifice.

Vaishampayana said :—

37. Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa), and desirous of celebrating his sacrifice with those riches, he consulted again and again with his ministers.

CHAPTER XI.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—3. When Vyasa of wonderful deeds had concluded his speech to the king, the highly powerful son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen killed in battle, and appearing crest-fallen like the sun darkened by eclipse, or fire smothered by smoke, that support of the Vrishni race (Krishna), comforting the son of Dharma, tried to address him thus.

Vasudeva said:—

4. All crookedness of heart brings on destruction, and all rectitude leads to Brahma. This and this only is the aim and object of all true wisdom, what can mental distraction do (to him).

5. Your Karma has not yet been destroyed nor have your enemies been subjugated, for you do not yet know the enemies that live within your own body.

6. I shall (therefore) relate to you truly as I have heard it; the story of the war of Indra with Vritra as it happened.

7—8. Formerly, the Earth, O king, was encompassed by Vritra, and by this abstraction of earthly matter the seat of all smell, there arose bad odors on all sides, and the Performer of a Hundred Sacrifices (Indra), being much incensed by this deed, hurled his thunderbolt at Vritra.

9. And being deeply wounded by the thunderbolt of powrful Indra, Vritra entered into the (waters), and by doing so, he destroyed their property.

10. The waters being seized by Vritra, their liquid property left them. At this Indra became wroth and again smote him with his thunderbolt.

11. And he (Vritra) smitten by the thunderbolt by the most powerful Indra went to the luminous matter and abstracted its inherent property.

12—14. The luminous matter being overwhelmed by Vritra and its property, color and form being thereby lost, the angry Indra again hurled his thunderbolt at him. And thus wounded again by Indra of great power, Vritra entered all on a sudden into the gaseous matter, and thereafter made away with its inherent property.

15—16. And this matter being overpowered by Vritra and its property, touch being lost. Indra became again angry and flung his thunderbolt at him. And wounded therein by the powerful (Indra), he overwhelmed the ether, and took away its inheret property, and the ether being overwhelmed by Vritra, and its property, sound, being destroyed, the God of a Hundred Sacrifices highly enraged, again smote him with his thunderbolt.

17. And thus smitten by the powerful Indra, he suddenly entered into his (Shakra's) body, and took away its essential attributes.

18—20. And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the most powerful of Bharata's race, we have heard that Vashishtha comforted Indra and that the God of a Hundred Sacrifices killed Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Shakra to the great sages, and they in turn told it to me.

CHAPTER XII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Vasudeva said:—

1. There are two kinds of diseases, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never originate without the interaction of the two.

2. The disease that is produced in the body, is called physical, and that which is produced in the mind, is called mental.

3. The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential changes created in the physical body, and when these humours are equally distributed, and are present in due proportions, they indicate good health.

4—5. The warm humour is influenced by the cold, and the cold by the warm. Goodness, Darkess and Ignorance are the attributes of the soul, and it is said by the learned, that their presence in equal parts, indicates health (of the mind). But if any of the three preponderate, some remedy is laid down.

6. Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, wish to recall (past) happiness, while others, while in the enjoyment of happiness, wish to recall past sorrow.

7.—11. But you, O son of Kunti, do neither wish to recall your sorrows nor your happiness, what else do you wish to recall barring this delusion of sorrow. Or, perchance, O son of Pritha, it is your innate nature, by which you are at present overpowered. You do not wish to recall to your mind the painful spectacle of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and before all the Pandavas. And it is not proper that you should brood over your departure from the city, and your exile with the hide of the antelope for your dress, and your wanderings in the great forest, nor should you recall to your mind the affliction from Jatasura, the fight with Chitrasena, and your troubles from the Saindhavas.

12—13. Nor it is meet, O son of Pritha, and conqueror of your foes, that you should recall the incident of Kichaka's kicking Draupadi, during the period of your exile passed in absolute concealment, nor the incidents of the fight which took place between yourself and Drona and Bhishma. The time has now arrived, when you must fight which each must do single-handed with his mind.

14. Therefore, O chief of Bharata's race, you must now prepare to carry the struggle against your mind, and by dint of abstraction and the merit of your own Karma, you must reach the other side of the mysterious and unintelligible (mind).

15. In this war there will be no need for any weapons nor for friends nor attendants. The battle which is to be fought alone and single-handed has now arrived for you.

16. And if defeated in this struggle, you shall find yourself in the most wretched condition, and, O son of Kunti, knowing this, and acting accordingly, shall you attain success.

17. And knowing this wisdom and the destiny of all creatures, and following the conduct of your forefathers do you duly govern your kingdom.

CHAPTER XIII.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Vasudeva said :—

1. O foremost of Bharata's race, salvation is not attained by removing the external things (like kingdom, etc.), but by giving up things which satisfy the flesh (body).

2. The virtue and happiness which one attains who has renounced only the external objects, but who at the same time possessed by passions and weakness of the flesh, let these be the portion of our enemies.

3. The word with two letters is Mrityu (death,) and the word with three letters is Shashwata Brahman, or the eternal spirit. The consciousness of ego, or the state of being addicted to worldly objects is Death, and the absence of that feeling is immortality.

4. And these two, Spirit and Death, O king, have their seats in the souls of all creatures, and remaining unseen, they, forsooth, rage war with each other.

5. And if, O Bharata, it be true that no creature is ever killed, then one commits no sin for the death of a creature by destroying its body.

6. What matters the world to a man, if having acquired the sovereignty of the entire earth with its mobile and immobile creation, he does not become attached to it.

7. But if the man who having renounced the world, has adopted the forest mode of life, living on wild roots and edibles, O son of Pritha, has a craving for the earthly things, and is addicted to them, he may be said to bear death in his mouth.

8. Do you, O Bharata, watch and observe the character of your external and internal enemies. And the man who is able to perceive the nature of the eternal reality is able to get over the influence of the great fear (perdition).

9—11. Men do not like the conduct of those who are engrossed in earthly desires, and there is no deed without having a desire (at its root) and all desires are, as it were, the limbs of the mind. Therefore, wise men knowing this, control their desires. The Yogi who communes with the Supreme Spirit, knows Yoga to be the perfect way to salvation by reason of the practices of his many pristine births. And remembering that, what the soul wishes, is not conducive of piety and virtue, but that the control of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism, Vedic rites, whose object is attainment of earthly prosperity, ceremonies, sacrifices, religious rules and meditation, with the desires of securing any advantage thereby.

12. As an illustration of this truth, the sages, well-read in ancient learning, recite

these verses called by the name of Kamagita, do you, O Yudhishthira, listen to the recital of them in full.

13. (Kama says,) No creature is able to destroy me without following the proper methods (*viz.*, subjugation of all desires and practice of Yoga, etc.)

14—15. If a man knowing my power, tries to destroy me by muttering prayers, etc., I prevail over him by deluding him with the belief that I am the ego within him. If he desire to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to destroy me by mastering the Vedas and its auxiliaries, I overreach him by appearing to his mind to be the soul of virtue amongst the immobile creation.

16—19. And if the man whose strength lies in truth, wish to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, wish to destroy me by means of asceticism, I appear in the dress of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation wish to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without an equal, whom no creature can kill or destroy.

20. Therefore, you too, O prince, divert your desires (Kama) to virtue, so that, by this means, you may attain what is for your good.

21. Do you, therefore, make preparations for the due performance of the Horse-Sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents.

22. Let not, therefore, grief overpower you again, on seeing your friends lying killed on the battle-field. You cannot see the men killed in this battle alive again.

23. Therefore, should you perform magnificent sacrifices with presents, so that you may attain fame in this world, and reach the perfect way in the next.

CHAPTER XIV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Vaishampayana said—

1. Those great ascetics consoled the royal saint Yudhishthira, bereft of his friends, with these words.

2—4. And, O monarch, that king exhorted by the worshipful Vishtarashraba himself, and by Dwaipayana (Vyasa), Krishna, Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharp-witted Vijaya, as well as by other great men, and Brahmanas versed in the scriptures, became relieved of all mental suffering and sorrow originating from the death of his dear relations.

5. And that king Yudhishthira after performing the obsequial ceremonies of his departed friends, and honoring the Brahmanas and the celestials, brought the kingdom of the earth with its girdle of oceans, under his sway.

6. And having regained his kingdom, with a tranquil mind, that prince of Kuru's race thus addressed Vyasa, Narada and the other sages who were present.

7. I have been consoled by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least sorrow.

8. And likewise, I have attained great riches, with which I may adore the celestials, therefore, with your help, I shall now celebrate the sacrifice.

9—10. O the best of the twice-borns, we have heard that those (Himalayan) regions are full of wonders, therefore, O Brahmana saint and grandfather do you so ordain that under your protection we may safely reach the Himalaya, mountains, the performance of my sacrifice being entirely within your control, and then the worshipful celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our behoof.

11. No unlucky man in times of great sorrow and distress, has ever the good fortune to secure the services of such preceptors and friends approved of all virtuous men.

12—13. Thus addressed by the king, those great saints, commending the king and Krishna and Arjuna to go the Himalayan regions, then and there vanished before the assembled multitude, and the king, the royal son of Dharma, then seated himself there for some time.

14.—16. And the Pandavas then on account of the death of Bhishma, were engaged in celebrating his funeral ceremonies. And their time, while thus engaged, seemed too long in passing, and performing the last rites for the bodies of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas. And then the foremost descendant of Kuru, again performed with Dhritarashtra the funeral rites, and having distributed profuse riches amongst the Brahmanas, the Pandava chief with Dhritarashtra in advance, entered the city of Hastina Nagar, and consoling his uncle, having eyes of wisdom, that virtuous prince continued to govern the earth with his brothers.

CHAPTER XV.

(ASHWAMEDHIKA PARVA.)—*Continued.*

Janamejaya said :—

1. O best of the twice-borns, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors Vasudeva and Dhananjaya do?

Vaishampayana said :—

2—4. O king, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their kingdoms, and they deported themselves with great glee, like Indra and his wife in the celestial regions, and amidst picturesque forest sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Ashwins in the Nandana garden of Indra.

5. And, O Bharata, the great Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, passed their time in great merriment.

6. And there, O prince, they passed their time in describing the stirring incidents of the war, and the sufferings of their past lives.

7. And those two great ancient sages, pleased, recited the genealogy of the races of saints and gods.

8. Then Keshava, knowing the full significance of all matters, addressed Partha in sweet and beautiful words of excellent style and meaning.

9. And then Janarddana consoled the son of Pritha afflicted by the death of his sons, and thousands of other relatives.

10. And he of great ascetic merit and knowing the science of all things duly comforting him, rested for a while, as if a great burden had been removed from his own body.

11. Then Govinda (Krishna) comforting Arjuna with sweet speech, addressed these well-reasoned words to him.

Vasudeva said :—

12. O Arjuna, the terror of your enemies, this entire earth has been conquered by the king, the son of Dharma, depending on the power of your arms.

13. And, O best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the power of Bhimasena and the twin brothers.

14—17. O you, who know what virtue is, it was by virtue alone, that the king has been able to regain his kingdom shorn of all enemies, and it was by the action of virtue, that king Suyodhana has been slain in battle, and, O son of Pritha and pillar of the Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon a sinful course of conduct, having been rooted out with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with your help, and I too, O son of Pandu, have been pleasantly passing away my time in your company, amidst woodland scenes.

18. O terror of your enemies, what more need I tell you, but that where you and Pritha, and the king, the son of Dharma, and the powerful Bhimasena and the two sons of Madri are, there am I drawn with exquisite delight.

19—20. O descendant of Kuru, in these delightful and sacred and celestial halls of assembly, a long time has gone away in your company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race.

21. And now I am desirous of going to the city of Dwaravati. Do you, therefore, O most courageous of men, assent to my departure.

22. When king Yudhishthira was stricken heavily with sorrow, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of dispelling his grief, and the pliant and great Yudhishthira, though our sovereign, and versed in all learning, paid due heed to our words.

23—24. That son of Dharma honors truth, and is grateful and virtuous, therefore will his virtue, and good sense and the stability of his power always endure.

25. And now, O Arjuna, if it pleases you, do you go to that great prince and tell him of my desire to leave this place.

26—31. For, O you of mighty arms, even if death comes to me, I am reluctant to do anything that may displease him, what to speak of, my going to the city of Dwaravati, O son of Pritha, and descendant of Kuru, I now tell you truly desiring to do only what is good and agreeable to you, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, when, O Arjuna, that monarch the son of Dhritarashtra, has been killed with his armies and attendants, and the earth, my friend, with its belt of seas, and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the control of that wise son of Dharma. And, O foremost prince of Bharata's race, may that virtuous prince govern the entire kingdom of the earth in virtue, and with the respect and approbation of numerous great Siddhas, and having his praises always extolled by the panegyrists.

32. Do you, O pride of Kuru's race, accompany me to-day to the king, the great advancer of the Kuru race, and sound him of my intended return to Dwaraka.

33. As Yudhishthira the great king of the Kurus, always commands my love and respect, I have, O son of Pritha, placed this my body and all the riches that I have in my house, at his disposal.

34. And, O prince, Partha (son of Pritha) when this earth has come under your control and that of the worshipful Yudhishthira of excellent character, there no longer remains any need for my staying here except for my love for you.

35. And, O king, when the redoubtable Arjuna had been thus addressed by the noble-hearted Janarddana, he, shewing all the honors due to him, sorrowfully replied by merely saying 'be it so.'

CHAPTER XVI.

(ANUGITA PARVA.)

Janamejaya said:—

1. When the great Keshava and Arjuna after killing their enemies went to the assembly rooms what conversation, O twice-born one, took place between them?

2. The son of Pritha (Arjuna), having recovered his own kingdom, spent his time gladly, without doing anything else, in the company of Krishna, his heart filled with joy, in that palace of celestial beauty.

3. One day, those two listlessly went to a particular part of the palace that looked, O king, like a veritable portion of the celestial region. Themselves filled with joy, they were then surrounded by their relatives and attendants.

4. Pandu's son Arjuna, filled with joy in the company of Krishna, saw that delightful palace, and then addressed his companion, saying,—'O mighty-armed one, your greatness became known to me upon the approach of the battle.'

5. O son of Devaki, your form also, as the Lord of the universe, then became known to me.

6. What your holy self said to me at that time, O Keshava, through love, has all been forgotten by me, O chief of men, on account of the fickleness of my mind.

7. However, I have been curious again and again on the subject of those truths. You, too, O Madhava, will go to Dwaraka soon.

Vaishampayana said—

8. Thus addressed by him, Krishna of great energy, that foremost of speakers, embraced Phalguna and replied to him as follows.

Vasudeva said:—

9. I made you listen to truths that are considered as mysteries. I conferred on you eternal truths. Indeed, I described to you Religion in its true form and on all the eternal regions.

10. It is greatly disagreeable to me to learn that you did not, from folly, receive what I gave. The recollection of all that I told you on that occasion will not come to me now.

11. Forsooth, O son of Pandu, you are destitute of faith and your understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in full, all that I said on that occasion.

12. That religion is more than sufficient for understanding Brahma. I cannot describe it again in detail.

13. I described to you, O Supreme Brahma, having concentrated myself in Yoga. I shall now, however, recite to you an old history upon the same subject.

14. O foremost of all persons knowing duty, listen to everything I now say, so that, with an understanding adapted to my

teaching, you may succeed in attaining to the highest end.

15. O chastiser of enemies, on one occasion, a Brahmana came to us from the celestial regions. Of irresistible energy, he came from the regions of the grandfather. He was duly respected by us.

16. Listen, O son of Pritha, unhesitatingly to what he, O chief of Bharata's race, said, in answer to our enquiries, according to heavenly forms.

Brahmana said:—

17—18. That which you ask me, O Krishna, about the religion of Moksha (Emancipation), led by your compassion for all creatures,—that, indeed, which destroys all delusion,—O you gifted with Supreme power, I shall now tell you duly, O destroyer of Madhu. Do you listen with rapt attention as I discourse to you, O Madhava.

19. A Brahmana named Kashyapa, possessed of penances and the foremost of all persons knowing duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion.

20. Indeed, the latter had mastered all the knowledge which the scriptures teach about the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well-skilled in the truths of all subjects relating to the world. He had mastered the truth about pleasure and pain.

21. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He had seen the ends attained to by embodied creatures high and low on account of their deeds.

22—24. He lived like one freed from the world. Crowned with ascetic success and gifted with perfect tranquillity of soul, he had all his senses under complete control. He seemed to shine with the resplendence of Brahma and capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to move about in the company of invisible Siddhas and celestial musicians. He used to sit and talk with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kashyapa having heard of him truly, wished to see him. Gifted with intelligence, that foremost of all Brahmanas approached the sage.

25. Himself possessed of penances, Kashyapa, moved by the wish of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes.

26. Stricken with wonder at the sight of those extraordinary qualities, Kashyapa began to wait upon that foremost of all Brahmanas, with the dutiful respect of a disciple waiting upon his preceptor and succeeded in pleasing him.

27. By his devotion, O scorcher of enemies, rendering to him the obedience due from a disciple to a preceptor, Kashyapa pleased that Brahmana who possessed all these qualities and was gifted, besides with scriptural learning and excellent conduct.

28. Pleased with Kashyapa, the Brahmana one day addressed him cheerfully and spoke as follows, having the highest success in view. Listen to those words, O Janardana, as I repeat them.

The successful Ascetic said:—

29. By various deeds, O son, as also by the help of merit, mortal, creatures attain to diverse ends here and residence in Heaven.

30. Nowhere one can enjoy the highest happiness; nowhere one can live for good. There are repeated falls from the highest regions acquired with such sorrow,

31. On account of my indulgence in sin, I had to come by various miserable and inauspicious ends, filled as I was with lust and anger, and deluded by cupidity.

32. I have repeatedly undergone death and re-birth. I have eaten various kinds of food, I have sucked at various breasts.

33. I have seen various kinds of mothers, and various fathers dissimilar to one another. I have come by various kinds of happiness and misery, O sinless one.

34. On various occasions have I been separated from what was agreeable and united with what was disagreeable. Having acquired wealth with great labour I have had to put up with its loss.

35. I have received from king and relatives insults and excessive misery. I have suffered from severe mental and physical pain.

36. I have undergone humiliations and death and imprisonment under circumstances of great severity. I have had falls into Hell and have suffered great tortures in the domains of Yama.

37. I have, again and again, suffered form decrepitude and diseases, and from frequent and great calamities. In this world I have repeatedly suffered from all those afflictions which arise from a perception of all pairs of opposites.

38. After all this, one day, laden with sorrow, despair came upon me. I took

refuge in the Formless. Suffering from great distress, I gave up the world with all its joys and sorrows.

39. Finding out then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I acquired the success you see.

40. I shall not have to come to this world again. Indeed, till I attain to absorption into eternal Brahma, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine and on those beings and that form this universe.

41. Having acquired this excellent success, I shall, after departing from this world, proceed to what is above it and thence to what is higher.

42. Indeed, I shall come by the condition, which is unmanifest, of Brahma. Do not doubt this. O scorcher of enemies, I shall not return to this world of mortal creatures.

43. O you of great wisdom, I have become pleased with you. Tell me what I shall do for you. The time has come for the accomplishment of that purpose for which you have come here.

44. I know that object for which you have sought me. I shall soon depart from this world. Hence it is that I have given you this hint.

45. O you of great wisdom and experience, I have been highly pleased with you for your behaviour. Do you question me! I shall discourse on what is beneficial to you as desired by you.

46. I think your intelligence is great. Indeed, I speak highly of it, for it was with the help of that intelligence that you were able to recognise me. Surely, O Kashyapa, you are endued with great intelligence.

CHAPTER XVII.

(ANUGITA PARVA).—*Continued.*

Vasudeva said:—

1. Touching the feet of that sage, the Brahmana asked him some very difficult questions. That foremost of all pious persons then described those duties that were referred to.

Kashyapa said:—

2. How does the body dissolve away, and how is another is acquired? How does one become liberated after passing through a repeated round of painful re-births?

3. Enjoying Nature for sometime, how does the Individual Soul cast off the particular body? How does the Individual Soul, freed from the body, attain to what is different from it, (*viz.*, Brahman)?

4. How does a human being enjoy the good and bad deeds done by him? Where do the acts exist of one that is devoid of body?

The Brahmana said:—

5. Thus urged by Kashyapa, the Liberated Sage answered those questions one after another. Do you listen to me, O hero of the Vrishni race, as I recite to you the answers he gave.

The Liberated Sage said:—

6—7. Upon the exhaustion of those deeds capable of prolonging life and bringing on fame which are done in a particular body that the Individual Soul assumes, the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding deviates from the proper course.

8. The man of impure soul, after even a correct understanding of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.

9. At such a time he does practices that are greatly harmful. He sometimes eats excessively and sometimes abstains altogether from food.

10. He eats bad food or bad meat or takes bad drinks, or food that has been made up of hostile ingredients. He eats food that is heavy and more than what is beneficial, or before the food previously taken, has been digested.

11. He indulges in physical exercise and sexual pleasure in excess, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced.

12. Or, he takes juicy food or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the times comes.

13. From such excitement of the faults in his body, he gets disease ultimately bringing on death. Sometimes the person engages in unnatural deeds, like strangling.

14. Through these causes the living body of the creature dissolves away. Un-

derstand correctly the manner as I declare it to you.

15. Urged on by the Wind which becomes violent, the heat in the body, becoming excited, and reaching every part of the body one after another, restrains all the vital airs.

16. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to live.

17—18. On account of this, the Individual Soul, feeling great pain, quickly takes leave of the body. Know, O foremost of twice-born ones, that when the vital parts of the body become thus afflicted, Individual Soul passes away from the body, suffering from great pain. All living creatures repeatedly suffer from birth and death.

19—20. It is seen, O chief of Brahmanas, that the pain which is felt by a person when renouncing his bodies is like to what is felt by him when first entering the womb or when coming out of it. His joints become almost dislocated and he derives much distress from the waters.

21. Moved by (another) violent wind, the wind in the body becomes excited through cold, and dissolves away the union of matter into its five primal elements.

22. That wind which lives in the vital airs called Prana and Apana occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature.

23. It is thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness.

24. Deserted by Brahma, the person is said to be dead. By those canals through which he perceives all sensuous objects, the bearer of the body no longer perceives them.

25. The Individual Soul creates in the body in those canals the vital airs formed by the food.

26. The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Shastras.

27. When those vital parts are cut, the Individual Soul, rising up, enters the heart of the living creature and restrains the principle of animation forthwith.

28. The creature then, though still possessed of consciousness, fails to know anything. The vital parts being all worked up, the the knowldge of the living creature becomes overwhelmed by darkness.

29—30. The Individual Soul then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath, goes out speedily, making the inanimate body to tremble. Separated from the body, the Individual Soul, however, is surrounded by his deeds.

31—34. He becomes equipped on all sides with all his auspicious deeds of merit and with all his sins. Brahmanas gifted with knowledge and equipped with the certain conclusions of the scriptures, know him, from marks, as to whether he is possessed of merit or with its demerit. Even as men having eyes see the fire-fly appearing and disappearing in the midst of darkness, men having the eye of knowledge and crowned with success of penances, see, with spiritual vision, the Individual Soul as he leaves the body, as he is re-born, and as he enters the womb. It is seen that the Individul Soul has three regions assigned to him eternally.

35. This world where creatures live is called the field of action. Performing acts, good or bad, all embodied creatures attain to the fruits thereof.

36. On account of their own deeds, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, on account of those deeds of theirs, attain to Hell.

37. This condition of sinking with head downwards, in which creatures are boiled is one of great misery. It is such that a rescue therefrom is highly difficult. Indeed, one should try hard for saving himself from this misery.

38. Those regions where creatures live when they ascend from this world, I shall now declare truly. Do you listen to me attentively.

39—40. By listening to what I say, you will acquire firmness of understanding and a clear apprehension of deeds. Know that even those are the regions of all creatures of righteous deeds, *viz.*, the stellar worlds that shine in the sky, the lunar disc, and the solar disc as well that shines in the universe in its own light.

41. Upon the termination, again, of their merits, they fall away from those regions repeatedly. There is distinction of inferior, superior and middling happiness even in the celestial region.

42. There is discontent at sight of prosperity more burning than one's own even in the celestial region. Even these are the goals which I have mentioned in full.

43. I shall, after this, describe to you the attainment by the Individual Soul of the condition of residence in the womb.

44. Do you hear me, with rapt attention, O twice-born one, as I speak to you.

CHAPTER XVIII.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. The acts, good and bad, that the Individual Soul, does are not subject to destruction. Upon attainment of body after body, those deeds yield fruits corresponding with them.

2. As a fruit bearing tree, when the season for production comes, yields a large quintity of fruit, merit, achieved with a pure heart, likewise yields a large measure of happiness.

3. Similarly, sin, committed with a sinful heart, produces a large quantity of misery. The Individual Soul, placing the mind a head, performs action.

4. Hear then how the Individual Soul, equipt with all his deeds and overwhelmed with lust and anger, enters the womb.

5. The vital seed, mixed with blood, enters the womb of females and becomes the field (*of* the Individual Soul), good or bad, born of (his) deeds.

6. On account of his subtlety and the condition of being unmanifest, the Individual Soul does not become attached to anything even after coming by a body. Therefore, he is called Eternal Brahma.

7—8. That (*viz.*, Jiva or Brahma) is the seed of all creatures. It is on account of Him that *living* creatures live. That the Individual Soul, entering all the limbs of the fœtus part by part, accepting the attribute of mind, and living within all the regions that belong to vital air, supports (*life*). On account of this, the fœtus, becoming possessed of mind, begins to move its limbs.

9. As liquified iron, poured (into a mould), takes the form of the mould, so is the entrance of the Individual Soul into the fœtus.

10. As fire, entering a mass of iron, heats it greatly, so is the manifestation of the Individual Soul in the fœtus.

11. As a lamp, burning in a room, discovers (all things within it), so does the mind discover the different limbs of the body.

12. Whatever deeds, good or bad, the Individual Soul does in a former body, have certainly to be enjoyed or endured by him.

13. By such enjoyment and endurance, former deeds are exhausted, and other deeds, again, accumulate, till the Individual Soul succeed in acquiring a knowledge of the duties included in that contemplation which leads to Liberation.

14. Regarding this, I shall tell you those deeds by which the Individual Soul, O best of men, while passing through a repeated round of re-births, becomes happy.

15—18. Gifts, observances of austerity, celibacy, bearing Brahma according to the ordinances laid down, self-control, tranquillity, mercy for all creatures, restraint of passions, abstention from cruelty as also from appropriating others' properties, refraining from doing even mentally all deeds that are false and injurious to living creatures on the Earth, respectfully serving mother and father, honoring the celestials and guests, adoration of preceptors, pity, purity, constant control of all organs, and causing of all good deeds are said to form the conduct of the good. From observance of such conduct, originates virtue which protects all creatures eternally.

19. Such conduct one would always see among good persons. Indeed, such conduct lives there for good. That course of practices which persons of tranquil souls follow, indicates Virtue.

20. Among them is thrown that course of practices which forms eternal Virtue. He who would follow virtue would never have to come by a miserable end.

21. It is by the conduct of the good that the world is restrained in the paths of Virtue when it falls away. He who is a Yogin is Liberated, and is, therefore, distinguished above these (*viz.*, the good).

22. Deliverance from the world occurs, after a long time, of one who acts righteously and well on every occasion as he should.

23. A *living creature* thus always meets with his pristine deeds. All these deeds form the cause in consequence of which he comes into this world in a state different from his true form.

24. There is a doubt in the world about this question. By what was the acceptance (by the Individual Soul) of a body first determined.

25. Having first formed a body of his own, the Grandfather of all the worlds *viz.*, Brahman, then created the three worlds, of mobile and immobile creatures.

26. Having first himself taken a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered, and whom all came to know as the greatest.

27. This which is seen is said to be destructible; while the other is immortal and indestructible. This which (is seen) is said to be Kshara (the destructible); that, however, which is the other is the Immortal (as also) Akshara (the Indestructible). Of each Purusha taken separately, the whole is duality among these three.

28. Seen first (to appear in an embodied form), Prajapati (then) created all the primal elements and all immobile creatures. This is the ancient Shruti.

29. Of that (acceptance of body), the Grandfather put down a limit about time, and migrations among various creatures and return or re-birth,

30. All that I say is proper and correct, as a person who has intelligence and who has seen his Soul, would say on this subject of previous births.

31—32. That person who considers pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy collection, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration which is so difficult to cross.

33. Though attacked by decrepitude and death and disease, he who understands Pradhana sees with an equal eye that Consciousness which lives in all beings gifted with Consciousness.

34. Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now deliver instruction to you, according to truth, concerning this.

35. Do you, O learned Brahmana, understand in full what form the excellent knowledge, as I declare it, of that indestructible seat.

CHAPTER XIX.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said :—

1. He who becomes immerged in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things,—indeed, ceasing to think of even his own existence,—gradually renouncing one after another, will succeed in crossing his bonds.

2. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is shorn of fear and anger, and who is of controlled soul, succeeds in liberating himself.

3. He who treats all creatures as his ownself, who is restrained, pure, free from vanity, and shorn of egoism, is considered as liberated from everything.

4. He also is liberated who considers in the same light life and death, pleasure and pain, gain and loss, agreeable and disagreeable.

5. He is in every way liberated who does not covet others' properties, who never disregards any body, who is above all pairs of opposites, and whose soul is shorn of attachments.

6. He is liberated who has no enemy, no kinsman, and no child, who has cast off religion, riches and pleasure, and who is freed from desire or cupidity.

7. He becomes liberated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in pristine births, who wastes the elements of his body for attaining to a tranquillised soul, and who gets over all pairs of opposites.

8—9. He who abstains from all deeds, who is free from desire or cupidity, who considers the universe as unenduring or as like an Ashwattha tree, ever gifted with birth, death, and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in freeing himself from the fetters that bind him.

10. He who sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes liberated.

11. He who sees his soul shorn of the attributes of the five elements, to be without form and cause, to be really destitute of attributes though enjoying them, becomes liberated.

12. Abandoning, with the help of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.

13. One who is freed from all impressions, who is above all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes liberated.

14. Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring and indestructible.

15. After this I shall describe the science of Yoga than which there is nothing superior, and how Yogins, by concentration, see the perfect soul.

16. I shall communicate the instructions about it duly. Do you learn from me those doors by which directing the soul within the body *one* sees that which is *without* beginning and end.

17. Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously practised the severest austerities, one should practise that concentration of mind which leads to Liberation.

18. Observant of penances and always practising concentration of mind, the learned Brahmana, gifted with intelligence, should observe the precepts of the Science of Yoga, seeing the soul in the body.

19. If the good man succeeds in concentrating the mind on the soul, he then, used to exclusive meditation, sees the Supreme Soul in his own soul.

20. Self-controlled and always concentrated, and with all his senses completely conquered, the man of purified soul, on account of such complete concentration of mind, succeeds in seeing the soul by soul.

21. As a person seeing some unseen individual in a dream recognises him, saying,—This is he,—when he sees him after waking, similarly the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from Samadhi.

22. As one sees the fibrous pith after extracting it from a blade of the *Saccharum Munja*, so the Yogin sees the Soul, extracting it from the body.

23. The body has been called the *Saccharum Munja* and the fibrous pith is called the Soul. This is the excellent illustration given by persons knowing Yoga.

24. When the bearer of a body adequately sees the Soul in Yoga, he then has no one to master him, for he then becomes the lord of three worlds.

25. He succeeds in assuming various bodies, according as he wishes. Turning away decrepitude and death, he neither grieves nor exults.

26. The self-controlled man, concentrated in Yoga, can create (for himself) the godship of the very gods. Renouncing his transient body he attains to immutable Brahma.

27. He does not fear even at on seeing all creatures falling victims to destruction. When all creatures are afflicted,—he can never be afflicted by any one.

28. Devoid of desire and gifted with a tranquil mind, the person in Yoga is never affected by pain and sorrow and fear and the dreadful effects of attachment and affection.

29. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one who is happier than he.

30. Having adequately concentrated his soul, he lives firmly on himself. Turning off decrepitude and pain and pleasure, he sleeps at ease.

31. Renouncing this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga.

32. When one, after adequate devotion to Yoga, sees the Soul in his ownself, he then ceases to have any regard for even him of a hundred sacrifices (Indra).

33—37. Hear now how one, habituating himself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that palace in which one may happen to live. Living within that palace the mind should then, with all it outward and inward (operations), see in that particular room in which one may live. At that time when, having deeply meditated, one sees the All (*viz.*, Brahma, the Soul of the Universe), there is then nothing external to Brahma where the mind may live. Controlling all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All both outside and inside his body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart.

The Brahmana said:—

38. Thus addressed by me, that intelligent disciple, O destroyer of Madhu, once more asked me about this religion of Liberation that is so difficult to explain.

39. How does this food that is eaten from time to time become digested in the stomach? How does it become changed into juice? How, again, into blood?

40. How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow?

41. How does the strength grow of the growing man? How takes place the escape of all such elements as are not nutritive, and of all impurities separately?

42. How does this one inhale and again, exhale? Staying upon what particular part does the Soul live in the body?

43. How does the Individual Soul, exerting himself, bear the body? Of what colour and of what kind is the body in which he lives again?

44. O holy one, you should tell me all this accurately, O sinless one! Thus was I accosted by that learned Brahmana, O Madhava?

45—46. I replied to him, O you of mighty arms, as I myself had heard, O chastiser of all enemies! As one, placing some precious object in his store-room, should keep his mind on it, so placing the mind within one's own body, one should then, controlling all the senses, seek after the Soul, avoiding all carelessness.

47. One would, becoming always assiduous in this way and pleased with his own self, within a very short time, attain to that Brahma by seeing which one would become conversant with Pradhana.

48. He is not capable of being apprehended by the eye; nor even by all the senses. It is only with the lamp of the mind that the great Soul can be seen.

49. He has hands and feet on all sides; he has ears on all sides; he lives, pervading all things in this world.

50. The Individual Soul beholds the Soul as extracted from the body. Then renouncing Brahma as invested with form, by holding the mind in the body, he sees Brahma as freed from all qualities.

51. He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Liberation in me.

52. O foremost of twice-born ones, all this mystery has now been declared by me. I ask your permission, for I shall leave this place. Do you (also) go wherever you like.

53. Thus addressed by me, O Krishna, on that occasion, that disciple of mine, gifted with austere penances, that Brahmana of rigid vows, went away according to his pleasure.

Vasudeva said:—

54. O son of Pritha, having said these words to me, on that occasion, about the Religion of Emancipation, that best of Brahmanas disappeared then and there.

55. Have you heard this discourse, O son of Pritha, with mind directed solely towards it? This you did hear on that occasion while you were on your car.

56. I think, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food not suited to his body, or whose Soul is not purified.

57. O chief of Bharata's race, this is a great mystery among the celestials that has been declared. At no time or place, O son of Pritha, has this been heard by man in this world.

58. O sinless one, save yourself no other man is worthy of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused.

59. The world of the celestials is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the body is not liked by the celestials.

60. That goal, O son of Pritha, is the highest which is formed by eternal Brahman where one, renouncing the body, attains to immortality and becomes always happy.

61. By following this religion, even they who are of sinful birth, such as women and Vaishyas and Shudras, come by the highest goal.

62. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas endued with great learning, always devoted to the duties of their own orders, and who are intent on the region of Brahma?

63. This has been laid down with the reasons; and also the means for its acquisition; and its complete attainment and fruit, *viz.*, Liberation and the ascertainment of the truth about pain.

64—65. O chief of Bharata's race, there is nothing else which yields happiness greater than this. That mortal, O son of Pandu, who, gifted with intelligence, and faith, and prowess, renounces as unsubstantial what is considered as substantial by the world, succeeds within a short time in obtaining the Supreme by these means.

66. This is all that is to be said,—there is nothing else which is higher than this. He, O son of Pritha, who devotes himself to its constant practice for a period of six months, succeeds in attaining to Yoga.

CHAPTER XX.

(ANUGITA PARVA.)—*Continued.*

Vasudeva said:—

1. Regarding it is cited the old narrative, O son of Pritha, of the discourse that took place between a married couple.

2—3. A certain Brahmana's wife, seeing the Brahmana, her husband, who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said to him,—Into what region shall I go, depending on you as my husband,—you who are seated, having cast off all (religious) acts, who are harsh in your conduct towards me, and who are so undiscerning?

4. We have heard that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained you for my husband.

5. Thus questioned, that Brahmana of tranquil soul then said to her, smilingly,—O blessed dame, I am not offended with these words of yours, O sinless one.

6. Whatever acts exist which are adopted with the help of others, which are seen, and which are true, are done, as acts, by men devoted to acts.

7. Those persons who are destitute of knowledge, only store delusion by deeds. Freedom from acts, again, cannot even be momentarily attained in this world.

8. From birth to the attainment of a different form, action good or bad, and accomplished by deeds, mind, or speech, exists in all beings.

9. Those paths (of action) which are characterised by visible objects (such as Soma-juice and clarified butter for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, with the help of the soul.

10. There lives Brahma transcending all pairs of opposites; there Soma with Agni; and there the mover of the understanding, (*viz*,. Vayu) always moves, upholding all creatures.

11. It is for that seat that the Grandfather Brahman and others, concentrated in Yoga, adore the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely controlled, strive.

12. That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that is attained.

13. It is incapable of being conquered by the eye. It is above the sense of hearing. It is shorn of scent, taste, touch, and form as attributes.

14—15. It is that from which proceeds the well-ordained universe, and it that upon which it depends. The vital airs called Prana, Apana, Samana, Vyana and Udana, flow from it, and it is that into which they again enter. The vital airs Prana and Apana move between Samana and Vyana.

16 When the soul sleeps, both Samana and Vyana are absorbed. Between Apana and Prana, Udana lives, pervading all.

17. Hence, Prana and Apana do not desert a sleeping person. On account of its controlling all the vital airs, the controlling breath is so called Udana.

18—22. Hence, utterers of Brahma practise penances which have myself for their goal. In the midst of all those vital airs which swallow up one another and move within the body, shines forth the fire called Vaishwanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding,—these are the seven tongues of that Vaishwanara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard, that which is thought of, and that which is understood,—these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which sees, that which touches, that which hears, numbering the fifth; that which thinks, and that which understands,—these are the seven great officiating priests.

23—26. Mark, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, *viz*., that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs. Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind and Understanding,—these seven are called wombs (of all things). All the attributes which form the sacrificial offerings, enter into the attribute that is born of the fire; and having lived within that dwelling become reborn in their respective wombs. There also, *viz*., in that which generates all beings, they remain absorbed during the period for which dissolution lasts.

27—28. From that is produced smell, from that is produced taste, from that is produced color, and from that is produced touch; from that is produced sound; from that originates doubt; and from that is produce a resolution. Thus is what is known as the sevenfold creation.

29. It is thus that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.

CHAPTER XXI.

(ANUGITA PARVA.)—
Continued.

The Brahmana said:—

1. Regarding it is cited the following ancient story. Do you understand, of what kind the institution is of the ten Hotris (sacrificing priests).

2. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,—these, O beautiful one, are the ten sacrificing priests.

3. Sound, touch, color, taste, scent, speech, action, motion, and the discharge of vital seed, of urine, and of excreta, are the ten libations.

4. The points of the compass, wind, Sun, Moon, earth, fire, Vishnu, Indra, Prajapati, and Mitra,—these, O beautiful one, are the ten (sacrificial) fires.

5—6. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are thrown into these ten fires, as also the mind, which is the ladle, and the wealth (*viz.*, the good and bad acts of the sacrificer.) What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from knowledge).

7. All objects of knowledge are Mind. Knowledge only perceives it. The Individual Soul, encased in subtle form, lives within the gross body that is produced by the vital seed.

8. The bearer of the body is the Garhapatya fire. From that is produced another. Mind is the Ahavaniya fire. Into it is poured the oblation.

9. From that was produced the Veda or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word.) Then arises form or color) undistinguished by particular colors. It runs towards the Mind.

The Brahmana's wife said:—

10. Why did Word first arise and why did Mind arise afterwards, seeing that Word comes into being after having been thought upon by Mind?

11. Upon what authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless sleep, though separated from Mind, does not Prana apprehend (all objects)? What is that which controls it then?

The Brahmana said:—

12. The Apana air, becoming the lord, on account of such lordship over it, makes it at one with itself. That restrained motion of the Prana air has been said to be the motion of the mind. Hence the mind depends upon Prana.

13. But since you ask me a question about word and mind, I shall, therefore, describe to you a discourse between them.

14. Both Word and Mind, repairing to the Soul of matter, asked him,—Do you say who amongst us is superior. Do you, O powerful one, remove our doubt.

15. On that occasion, the holy one made this answer,—The mind undoubtedly (is superior)!—To him Word said,—I grant you the fruition of all your desires.

The Brahmana said:—

16. Know that I have two minds, immovable and movable. That which is immovable is, indeed, with me; the movable is in your dominion.

17. That mind is indeed called movable which, in the form of Mantra, letter, or voice, is referrible to your dominion. Hence, you are superior.

18. But since, coming of your own accord, O beautiful one, you enter into the engagement, therefore, filling myself with breath, I utter you.

19. The goddess Word used always to live between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, on account of becoming dissociated from Prana, she ran to Prajapati and said,—Be pleased with me, O holy one.

20. Then Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything.

21. Word always comes as endued with utterance or unendued with it. Amongst

those two, Word without utterance is seperior to Word with utterance.

22. Like a cow having milk, she yields various kinds of meaning. This one always gives the Eternal (*viz.*, Emancipation), speaking of Brahma.

23. O you of beautiful smiles, Word is a cow, on account of her power which is both divine and not divine. See the distinction of these two subtle forms of Word that flow.

The Brahmana's wife said :—

24. What did the goddess of Word then say, formerly when, though moved by the wish to speak, speech could not come out?

The Brahmana said :—

25. The Word that is made in the body by Prana, then attains to Apana from Prana. Then changed into Udana and coming out of the body, it covers all the quarters, with Vyana.

26. After that, she lives in Samana. Even thus did Word formerly speak. Hence Mind, on account of being immovable, is distinguished, and the goddess Word, on account of being movable, is also distinguished.

CHAPTER XXII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said :—

1. Regarding it is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests.

2. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding,—these are the seven sacrificing priests standing distinctly from one another.

3. Living in subtle space, they do not perceive one another. Do you, O beautiful one, know these sacrificing priests that are seven by their nature.

The Brahmana's wife said :—

4. How is it that living in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do you tell me this, O lord.

The Brahmana said :—

5. Not knowing the qualities is ignorance; while knowledge of the qualities is knowledge. These seven never succeed in apprehending or knowing the qualities of one another.

6. The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone which apprehends them.

7. The nose, the eye, the ear too, the skin, the mind, and the understanding, never succeed in apprehending tastes. The tongue alone apprehends them.

8. The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colors. It is the eye alone which apprehends them.

9. The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch. It is the skin alone that apprehends them.

10. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone which apprehends them.

11. The nose, the tongue, the eye, the skin, the ear, and the understanding, never succeed in appreheng doubt. It is the mind which apprehends it.

12. The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination. It is the understanding alone which apprehends it.

13. Regarding it is cited, O beautiful lady, this ancient discourse between the senses and the mind.

The Mind said :—

14—15. The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not perceive color, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements.

16. It always occurs that without myself, the senses never shine like habitations empty of inmates or fires whose flames have been quenched.

17. Without me, all creatures cannot apprehend qualities and objects, with even the senses exerting themselves, as fuel that is wet and dry cannot catch fire.

18. Hearing these words, the Senses said,—This what you think would be true, if, you could enjoy pleasures without either ourselves or our objects.

19—20. If, when we are no more, there be gratification and support of life, and a continuation of your enjoyments, then what you think would be true; or, if, when we

are absorbed and objects are existing, you can't have your enjoyments by your desire alone, as truly as you have them with our help.

21. If, again, you consider your power over our objects to be always complete, do you then seize color by the nose, and taste by the eye.

22. Do you also take smells by the ear, and sensations of touch by the tongue. Do you also take sounds by the skin, and likewise touch by the understanding.

23. The powerful do not acknowledge the control of any rules. Rules exist only for the weak. Do you seize enjoyments unenjoyed before; you should not enjoy what has been tasted before (by others).

24—25. As a disciple goes to a preceptor for the sake of the Shrutis, and then, having acquired the Shrutis, lives on their meaning, so do you regard as yours those objects which are shown by us, past or future, in sleep or in wakefulness.

26. Of creatures, again, who have little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions.

27. It is seen also that a creature, after having made many purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense alone.

28. One entering upon enjoyments depending on purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the vital airs, like an enkindled fire upon the exhaustion of fuel.

29. True it is that we have connections with our respective attributes; true it is, we have no knowledge of one anothe'rs attributes. But without us you can have no perception. Without us no happiness can come to yon.

CHAPTER XXIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said :—

1. Regarding it, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests.

2. The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.

The Brahmana's wife said :—

3. I naturally believed that there are seven sacrificing priests. Let the great principle be declared to me as to how, indeed, the number is five of the sacrificing priests.

The Brahmana said :—

4. The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana.

5. Nursed by Vyana, the wind is then developed into Udana. Nursed in Udana, the wind is then generated as Samana.

6. Those good beings formerly asked the first-born Grandfather, saying,—Do you say who amongst us is the foremost. He alone will be our chief.

—Brahman said :—

7. He upon whose extinction all the vital airs become extinct in the bodies of living creatures, he upon whose moving they move, is, indeed, the foremost. Do you go where you like.

—Prana said :—

8. Upon my extinction all the vital airs become extinct in the bodies of living creatures. Upon my moving they once more move. I am the foremost. See, I go into extinction.

The Brahmana said :—

9—10. Prana then became extinct and once more moved about. Then Samana and Udana also, O blessed one, said these words,—You do not live here, pervading all this, as we do. You are not the foremost amongst us, O Prana! (Only) Apana is under your dominion!—Prana then moved about, and to him Apana spoke.

—Apana said :—

11. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. See, I go into extinction.

The Brahmana said :—

12. To Apana who said so, both Vyana and Udana said,—O Apana, you are not the foremost. (Only) Prana is under your dominion.

13. Then Apana began to move about. Vyana once more addressed him, saying,—I am the foremost of all. Listen, for what reason.

14. When I become extinct, all the vital airs become extinct in the bodies of

living creatures. When I move about, they once more move about. I am (therefore) the foremost. See, I go into extinction.

The Brahmana said:—

15—17. Then Vyana became extinct and once more began to move about. At this, Prana and Apana and Udana and Samana addressed him, saying,—You are not the foremost among us, O Vyana! (Only) Samana is under your dominion.—Vyana then began to move about and Samana said to him,—I am the foremost of you all! Listen, for what reason. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I begin to move about, they once more move about, Hence, I am the foremost. See, I become extinct.

18. Then Samana began to move about. To him Udana said,—I am the foremost of all the vital airs. Listen, for what reason.

19. When I become extinct, all the vital airs become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold I become extinct.

20. Then Udana, after having become extinct, began to once more move about. Prana and Apana and Samana and Vyana said to him,—O Udana, you are not the foremost one among us. (Only) Vyana is under your dominion.

The Brahmana said:—

21. To them assembled together, the Lord of creatures, Brahman, said,—Ye are all foremost and not foremost. Ye are all gifted with the attributes of one another.

22. All are foremost in their own spheres, and all possess the attributes of one another!—The Lord of all creatures, thus said to them, that were assembled together.

23. There is one that is unmoving, and one that is moving. On account of special attributes, there are five vital airs. My own self is one. That one accumulates into many forms.

24. Becoming friendly to one another, and pleasing one another, depart in peace. Blessings to ye, do ye up held one another.

CHAPTER XXIV.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. Regarding it is cited the ancient discourse between Narada and the Rishi Devamata.

Devamata said:—

2. What, indeed, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana, or Vyana, or Udana?

Narada said:—

3. By whatever the creature is created, that first comes to him which is other. The vital airs are to be known as existing in pairs, *viz.*, those which move transversely, upwards, and downwards.

Devamata said:—

4. By whom is a creature produced? Who (amongst) them comes first? Tell me what the pairs are of the vital airs, which move transversely, upwards, and downwards.

Narada said:—

5. From wish originates Pleasure. It also arise from sound. It arises also from taste; it arises too from color.

6. From the semen, united with blood, first originates Prana. Upon the semen being modified by Prana, flows Apana.

7. Pleasure originates from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union.

8—9. Semen is formed by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards. Vyana and Samana both form a pair which move transversely.

10. Agni (fire) is all the celestials. This is the teaching of the Veda. The knowledge of Agni arises in a Brahmana, with intelligence.

10. The smoke of that fire is of the form of Darkness. The quality that is known by the name of Passion is in its ashes. The quality of goodness originates from that portion of the fire into which the oblation is poured.

11. They who are conversant with sacrifices know that Samana and Vyana

are from the quality of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire.

12. That is the excellent form (or seat) of Udana, as the Brahmanas know. Listen as I say which is distinct from the pairs.

13. Day and Night form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know.

14. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know.

15. First is Samana. Then Vyana. The latter's function is managed through it (*viz.*, Samana). Then, secondly, Samana, once more comes to work.

16. Only Vyana exists for tranquillity. Tranquillity is eternal Brahma. This is the excellent seat of Udana as the Brahmanas know.

CHAPTER XXV.

(ANUGITA PARVA.)—
Continued.

The Brahmana said :—

1. Regarding it is recited the ancient story of what the institution is of the Chaturhotra (sacrifice).

2. The ordinances are now being duly declared in full. Listen to me, O fair lady, as I describe this wonderful mystery.

3. The instrument, the action, the agent and liberation,—these, O beautiful lady, are the four sacrificing priests by whom the universe is covered.

4—7. Hear fully of causes. The nose, the tongue, the eye, the skin, the ear for the fifth, the mind and the understanding—these seven should be understood as the causes of qualities. Smell, taste, color, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding,—these are the seven causes of action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth, he who thinks, and he who understands,—these seven should be known as the causes of action. Endued with qualities, these enjoy their own qualities, agreeable or disagreeable.

8—9. As regards the soul, that is destitute of qualities. These seven are the causes of Liberation. With them who are learned and gifted with sufficient understanding, the qualities, which are in the position of celestials, eat the oblations, each in its proper place, and according to what has been ordained. The person who is shorn of learning, eating various kinds of food, becomes seized with the sense of egoism.

10. Digesting food for himself, he becomes ruined through the sense of egoism. The eating of food that should not be eaten and the drinking of wine, ruin him.

11. He destroys the food (he takes), and having destroyed that food he becomes destroyed himself. The learned man, however, gifted with power, destroys his food for reproducing it.

12—14. The minutest sin does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by words, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by touch, whatever is smelt by the nose, form oblations of clarified butter which should all, after controlling the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, *viz.*, the Soul.

15. The sacrifices formed by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which gives the fire of knowledge. The upward vital air Prana is the Stotra of that sacrifice. The downward vital air Apana is its Shastra. The renunciation of everything is the excellent present of that sacrifice.

16. Consciousness, Mind, and Understanding, which are all Brahma, are its Hotri, Adhwaryyu, and Udgatri. The Prashastri, his Shastra, is truth. Cessation of separate existence (or Emancipation) is the Honorarium.

17. People conversant with Narayana, recite some Richs on this subject. Formerly animals were offered to the divine Narayana.

18. Then are sung some Samans. There is an authority on this subject. O timid one, know that the divine Narayana is the Soul of all.

CHAPTER XXVI.

(ANUGITA PARVA.)—
Continued.

The Brahmana said :—

1. There is one Ruler. There is no second beside him. He who is Ruler lives

in the heart. I shall speak now of him. Moved by Him, I move as directed like water along an inclined plane.

2. There is one Preceptor. There is no second but him. He lives in the heart, and of him I shall now speak. Instructed by that preceptor, all snakes in the world are always possessed of feelings of enmity.

3. There is one kinsman. There is no second except him. He lives in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the sky.

4. There is one dispeller. There is no second but him. He lives in the heart. Of him I shall now speak. Having lived with that instructor, under the proper mode of living with an instructor, Shakra gained the sovereignty of all the worlds.

5. There is one enemy. There is no second but him. He lives in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always possessed of feelings of enmity.

6. Regarding it is cited the ancient story of the instruction of the snakes, the celestials, and the Rishis by the Lord of all creatures.

7—8. The celestials and the Rishis, the snakes and the Asuras, seated around the Lord of all creatures, asked him, saying,—Let that which is highly beneficial for us be said.—To them who enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahma in one syllable. Hearing this, they ran away in various directions.

9. Amongst them that thus ran in all directions from desire of self-instruction, the tendency for biting first arose in snakes.

10. The tendency for ostentatious pride first arose in the Asuras. The celestials betook themselves to gifts, and the great Rishis to self-control.

11. Having gone to one teacher, and having been instructed (refined) by one word, the snakes, the celestials, the Rishis, and the Danavas, all betook themselves to various different dispositions.

12. It is that one who hears himself when speaking, and understands it duly. Once, again, is that heard from him when he speaks. There is no second preceptor.

13. It is in obedience to his advice that action afterwards originates. The instructor, the apprehender, the hearer, and the enemy, are placed within the heart.

14. By acting sinfully in the world, it is he who becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds.

15. It is he who becomes a person of controlled conduct by becoming addicted to the pleasures of sense, moved by desire. It is he who becomes a Brahmacharin by always devoting himself to the control of his senses.

16. It is he, again, who casts off vows and actions and takes refuge on Brahma alone. By moving in the world, identifying himself the while with Brahma, he becomes a Brahmacharin.

17. Brahma is his fuel; Brahma is his fire; Brahma is his origin; Brahma is his water; Brahma is his preceptor; he is immerged in Brahma.

18. Brahmacharyya is even so subtle, as understood by the wise. Having understood it, they followed it, instructed by the Kshetrajna.

CHAPTER XXVII.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1—2. Having crossed that impassable fortress (of the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and anger its robbers, I have entered the extensive forest (of Brahma).

The wife of the Brahmana said:—

3. Where is that foremost, O you of great wisdom? What are its trees? What are its rivers? What its mountains and hills? How far is that forest?

The Brahmana said:—

4. There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it.

5. There is nothing smaller than that. There is nothing huger than that. There is nothing minuter than that. There is no happiness that can resemble it.

6. Twice-born persons, entering into it, at once get over both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them.

7. In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. This is a description of that forest.

8. The trees which stand filling that forest, yield excellent flowers and fruits of five colors.

9. The trees which stand there filling that forest, yield flowers and fruits which are of excellent colors and which are, besides, of two kinds.

10. The trees which stand there filling that forest, yield fragrant flowers and fruits of two colors.

11. The trees which stand there filling that forest, yield fragrant flowers and fruits of one color.

12. The two trees which stand filling that forest, produce many flowers and fruits which are of unmanifest colors.

13. There is one fire here, possessed of a good mind. That is connected with Brahman. The five senses are the fuel here. The seven forms of Liberation originating from them are the seven forms of Initiation. The qualities are the fruits, and the guests eat those fruits.

14. There, in various places, the great Rishis accept hospitality. When they, having been adored become annihilated, then another forest shines forth.

15. In that forest, Intelligence is the tree; Liberation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun.

16. Its end cannot be determined upwards, downwards, or horizontally.

17. Seven females always live there, with faces downwards, endued with effulgence, and the cause of generation. They take up all the different tastes from all creatures, even as insconstancy sucks up truth.

18. In that itself live, and from that emerge, the seven Rishis who are crowned with ascetic success, having Vashishtha for their foremost.

19. Glory, effulgence, greatness, enlightenment; victory, perfection, and energy,—these seven always follow this same like rays following the sun.

20. Hills and mountains also exist there, in a body; and rivers and steams carrying waters in their course, waters that are born of Brahma.

21. And there is a confluence also of rivers in the secluded spot for sacrifice. Thence those who are contented with their own souls proceed to the Grandfather.

22. They whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been consumed by penances, merging themselves in their souls, succeed in attain-to Brahma.

23. Tranquillity is lauded by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage.

24. Such is that sacred forest that is understood by Brahmanas, and understanding it, they live as directed by the Kshetrajna.

CHAPTER XXVIII.

(ANUGITA PARVA.)—*Continued.*

The Brahmana said:—

1. I do not smell scents. I do not get tastes. I do not see colors. I do not likewise hear the various sounds Nor do I entertain purposes of any kind.

2. It is Nature which desires such objects as are liked; it is Nature which hates such objects as are disliked. Desire and hatred originate from Nature, like the upward and the downward vital airs when souls have entered animate bodies.

3. Separated from them are others; in them are eternal dispositions; Yogins would see in the body, the soul of all creatures. Living in that, I am never attached to anything through desire and anger, and decrepitude and death.

4. Not having any desire for any object of desire, and not having any hatred for any evil, there is no taint on my natures, as there is no taint of a drop of water on the lotus.

5—6. Of this fixed (principle) which looks upon various natures, they are fickle possessions. Though actions are performed, yet the collection of enjoyments does not attach itself to them, as the collection of rays of the sun does not attach to the sky. Regarding it is recited an ancient discourse between an Adhwaryu and a Yati. Do you hear it, O glorious lady.

7. Seeing an animal sprinkled with water at a sacrifice, a Yati said to the Adhwaryu seated there these words in censure,—This is destruction of life.

8 To him the Adhwaryu replied,—This goat will not be destroyed. The animal meets with great good, if the Vedic declaration on this subject be true.

9. That part of this animal which is of earth will go to earth. That part of this one which is of water, will enter into water.

10. His eye will enter the sun; his ear will enter the various points of the horizon; his vital airs will enter the sky. I who follow the scriptures commit no sin.

The Yati said:—

11. If you see such good to the goat in this dissociation with (his) vital airs, then this sacrifice is for the goat. What need have you for it?

12. Let the brother, father, mother, and friend give you their approval in this. Taking him (to them) do you consult them. This goat is especially dependent.

13 You should see them who can give their consent in this. After hearing their consent, the matter will become a worthy topic for consideration.

14. The vital airs of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think.

15. Of those who wish to enjoy pleasure by means of the inanimate body (of an animal) which can be compared with fuel, the fuel (of sacrifice) is after all the animal himself.

16. Abstention from cruelty is the foremost of all duties. This is the teaching of the elders. We know that no cruel action should be done.

17. This is the proposition, *viz.*,—No destruction (of living creatures—if I say anything further, then various kinds of faulty actions are capable of being done by you.

18. Always abstaining from cruelty to all creatures is what is lauded. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.

The Adhwaryu said:

19—20. You enjoy the properties of smell which belong to the earth. You drink the tastes which belong to water. You see colors which belong to luminous bodies. You touch the properties which originate from wind, you hear the sounds which originate from ether. You think thoughts with the mind. All these entities, you hold, have life.

21. You do not then abstain from taking life. Really, you are engaged in slaughter. There can be no movement without destruction. Or, what do you think, O twice-born one.

The Yati said:—

22. The Indestructible and the Destructible form the twofold manifestation of the soul. Of these the Indestructible is existent. The Destructible is said to be exceedingly non-existent.

23—24. The vital air, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. Of him who is freed from these existent objects, who is above all pairs of opposites, who does not cherish any expectation, who is alike to all creatures, who is freed from the idea of mineness, who has governed his self, and who is released from all his surroundings, no fear exists from any source.

The Adhwaryu said:—

25. O foremost of intelligent men, one should live with the good. Hearing your opinion my understanding shines with light.

26. O illustrious one, I come to you, believing you to be a god; and I say I have no fault, O twice-born one, by performing these rites with the help of Mantras.

The Brahmana said:—

27. With this conclusion, the Yati remained silent after this. The Adhwaryu also went on with the great sacrifice, freed from delusion.

28. The Brahmanas understand Liberation, which is exceedingly subtle, to be of this kind; and having understood it, they live accordingly, directed by the Kshetrajna, that seer of all topics.

CHAPTER XXIX.

(ANUGITA PARVA.)—

Continued.

The Brahmana said:—

1. About it is cited the ancient story, O lady, of the discourse between Kartaviryya and the Ocean.

2. There was a king named Kartaviryya-Arjuna who had a thousand arms. He conquered, with his bow, the Earth extending to the ocean.

3. We have heard that, once on a time, as he was walking on the shores of the sea, proud of his power, he showered hundreds of arrows on that vast receptacle of waters.

4. The Ocean, bowing down to him, said, with joined hands,—Do not, O hero, discharged your arrows (at me)! Say, what shall I do to you.

5. With these strong arrows shot by you, those creatures which have taken shelter in me are being killed, O foremost of kings! Do you, O lord, grant them security.

Arjuna said :—

6. If any holder of the bow exists that is equal to me in battle, and that would stand against me in the field, do you name him to me.

The Ocean said :—

7. If you have heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive you as a guest.

8. Then that king proceeded, becoming highly irate. Arrived at that hermitage, he found Rama himself.

9. With his kinsmen he began to do many deeds while were hostile to Rama, and caused much trouble to that great hero.

10. Then the energy, which was immeasurable, of Rama shone forth, burning the troops of the enemy, O lotus-eyed one.

11. Taking up his battle-axe, Rama suddenly displayed his power, and hacked that thousand-armed hero, like a tree of many branches.

12. Seeing him killed and laid low on the earth, all his kinsmen, collected in a body, and taking up their darts, rushed at Rama, who was then seated, from all sides.

13. Rama also, taking up his bow and quickly getting on his car, discharged showers of arrows and punished the army of the king.

14. Then, some of the Kshatriyas, stricken with the terror of Jamadagni's son, entered mountain fastnesses, like deer afflicted by the lion.

15. Of them that were unable, through fear of Rama, to perform the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas.

16. Thus the Dravidas and Abhiras and Pundras, together with the Shavaras, became Vrishalas through those men who had Kshatriya duties assigned to them, falling away (from them).

17. Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women who had lost their heroic children, were repeatedly destroyed by Jamadagni's son.

18—19. The destruction proceeded one and twenty times. At its conclusion a bodiless voice, sweet and coming from the celestial region, and which was heard by all people, spoke to Rama,—O Rama, O Rama, stop! What merit do you see, O son, in thus destroying repeatedly these inferior Kshatriyas?

20. Thus, O blessed dame, his grandsires, headed by Richika, addressed that great one, saying,—Do you, desist.

21. Rama, however, unable to forgive the destruction of his father, replied to those Rishis, saying, you should not forbid me.

22. The departed manes then said,—O foremost of all victorious men, you should not kill these inferior Kshatriyas! It is not proper that your self, being a Brahmana, should kill these kings.

CHAPTER XXX.

(ANUGITA PARVA.)—

Continued.

The Pitris said :—

1. Regarding it is cited this old, history. Having heard it, you should act according to it, O foremost of all twice-born persons.

2. There was a royal sage, named of Alarka gifed with the austerest of penances. He knew all duties, was truthful in speech, of high soul, and exceedingly firm in his vows. Having with his bow, conquered the whole Earth extending to the seas, and thereby performed a highly difficult feat, he set his mind on that which is subtle.

4. While sitting at the root of a tree, his thoughts, O you of great intelligence, abandoning all those great deeds, turned towards that which is subtle!

Alarka said :—

5. My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by enemies, I shall (henceforth) discharge my arrows at other objects.

6. Since on account of its unsteadiness, it sets all mortals to perform acts, I shall shoot very sharp-pointed arrows at the mind!

The mind said:—

7. These arrows, O Alarka, will never cut me through. They will pierce only your own vital parts. Your vital parts being pierced, you shall die.

8. Do you look out for other arrows with which to kill me!—Hearing these words and and reflecting upon them, he said as follows.

Alarka said:—

9 Smelling many perfumes, (the nose) hankers after them only. Hence I shall discharge whetted arrows at the nose.

The nose said:—

10. These arrows will never pass through me, O Alarka! They will pierce only your own vital parts, and your vital parts being pierced, you shall die.

11. Do you look for other arrows with which to destroy me!—Hearing these words and thinking upon them, he said as follows.

Alarka said:—

12. This one enjoying savoury tastes, hankers after them only. Hence I shall discharge whetted arrows at the tongue.

The tongue said:—

13. These arrows, O Alarka, will not cut through me. They will only pierce your own vital parts and your vital parts being pierced, you shall die.

14. Do you look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said:—

15. The skin, touching various objects of touch, hankers after them only. Hence, I shall tear off the skin with various arrows equipt with the feathers of the Kanka.

The skin said:—

16. These arrows will not, O Alarka, pass through me. They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

17. Do you look for other arrows with which to kill me!—Hearing these words and thinking on them, he said as follows.

Alarka said:—

18. Hearing various sounds, (the ear) hankers after them only. Hence, I shall discharge whetted shafts at the ear.

The ear said:—

19. These arrows will not, O Alarka pass through me. They will pierce your own vital parts only, and your vital parts being pierced, you shall die.

20. Do you then look for other arrows with which to kill me!—Hearing these words and thinking upon them, he said as follows.

Alarka said:—

21. Seeing many colors, the eye longs for them only. Hence, I shall destroy the eye with sharp-pointed arrows.

The eye said:—

22. These arrows will not, O Alarka, pass through me at all. They will pierce your own vital parts only, and your vital parts being cut, you shall die.

23. Do you then look for other arrows with which to kill me!—Hearing these words and reflecting upon them, he said as follows.

Alarka said:—

24. This forms many determinations with the help of ratiocination. Hence, I shall discharge whetted arrows at the understanding.

The understanding said:—

25. These arrows will not, O Alarka, pass through me at all. They will pierce your vital parts only, and your vital parts being pierced, you shall die. Do you then look for other arrows with which to kill me.

The Brahmana said:—

26. Then Alarka, engaging himself, even there, on penances difficult to perform and greatly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven.

27—28. Gifted with power, he then, with mind well concentrated, began to reflect. Then, O best of twice-born ones, Alarka, that foremost of intelligent men, having thought for a long time, could not obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.

29. Gifted with energy, he speedily killed all the senses with one arrow, having entered by Yoga into his soul and thereby acquired the highest success.

30. Stricken with wonder, that royal sage then sang this verse: Alas it is a pity that we should have performed all acts that are external.

31. Alas, that we should have, gifted with the thirst for enjoyment, courted sovereignty before now! I have learnt this afterwards! There is no happiness that is higher than Yoga.

32. Do you know this, O Rama! Cease to kill the Kshatriyas! Do you practise the austerest of penances! You will then attain to what is good.

33. Thus addressed by his grandfathers, Jamadagni's son performed the austerest penances, and having practised them, that highly blessed one acquired that success which is difficult to reach.

CHAPTER XXXI.

(ANUGITA PARVA).—
Continued.

The Brahmana said:—

1. There are three enemies in the world. They are said to be ninefold, according to their qualities. Exultation, satisfaction, and joy,—these three qualities belong to Goodness.

2. Cupidity, anger and hatred, these three qualities are said to belong Darkness. Lassitude, procrastination and delusion, these three qualities belong to Ignorance.

3. Cutting these with showers of arrows, the intelligent man, free from idleness possessed of a tranquil soul, and with his senses under control, ventures to defeat others.

4. About it, persons conversant with ancient cycles recite some verses which were sung formerly by king Amvarisha who had acquired a tranquil soul.

5. When various kinds of faults were reigning supreme and when the righteous were afflicted, the illustrious Amvarisha put forth his strength for assuming sovereignty.

6. Subduing his own faults and adoring the righteous, he acquired great success and sang these verses.

7. I have controlled many faults. I have slain all enemies. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me.

8. Urged by that fault, this individual soul fails to attain to freedom from desire. Possessed by desire, one runs into ditches without knowing it.

9. Urged by that fault, one indulges in forbidden deeds. Do you cut off, cut off, that cupidity with sharp-edged swords.

10. From cupidity originates desire. From desire originates anxiety. The man who yields to desire acquires many qualities which belong to Darkness.

11. When these have been acquired, he gets many qualities which belong to Ignorance.

12. On account of the qualities, he repeatedly takes birth, with the fetters of body united, and is moved to action. Upon the expiration of life, with body becoming separated and scattered, he once meets with death which is due to birth itself.

13. Hence, duly understanding this, and governing cupidity by intelligence, one should desire for sovereignty in his soul. This is (true) sovereignty. There is no other sovereignty here. The soul properly understood, is the king.

14. Even these were the verses sung by the illustrious king Amvarisha, on the subject of sovereignty which he kept before him,—that king who had severed the one foremost fault, *viz.*, cupidity.

CHAPTER XXXII.

(ANUGITA PARVA)—
Continued.

The Brahmana said:—

1. Regarding it is cited the old discourse between a Brahmana and (king) Janaka.

2. King Janaka (on a certain occasion), desirous of punishing him said to a Brahmana who had become guilty of some offence,—You shall not live within my dominions.

3. Thus addressed, the Brahmana replied to that best of kings, saying,—Tell me, O king, what the limits are of the territories subject to you.

4. I wish, O lord, to live within the dominions of another king. Indeed, I wish to obey your command, O king, according to the scriptures.

5. Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply.

6. Like the planet (Rahu) possessing the Sun, a cloudedness of understanding suddenly overwhelmed that king of incomparable energy as, he sat plunged in thought.

7. When that cloudedness of understanding departed and the king became comforted, he spoke after a short time these words to that Brahmana.

Janaka said:—

8. Although a (large) inhabited dominion is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth.

9. When I could not find it on the Earth, I then searched Mithila (for it). When I could not find it in Mithila, I then searched for it among my own children.

10. When I could not find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding departed, intelligence came back to me.

11. Then I thought that I have no dominion, or that everything is my dominion. This body is not mine, or the whole Earth is mine.

12. At the same time, O best of twice-born persons, I think that that is as much mine as it is of others. Do you, therefore, live (here) as long as your choice leads you, and do you enjoy as long as you please.

The Brahmana said:—

13. When there is a large inhabited tract in your ancestral kingdom, tell me, depending upon what understanding, has the idea of mineness been got rid of by you.

14. What also is that understanding depending upon which you have come to the conclusion that everything forms your dominion? What, indeed, is the notion through which you have no dominion, or everything is your dominion?

Janaka said:—

15. All conditions here, in all affairs, I understand, are liable to come to an end. Hence, I could not find that which should be called mine,

16. (Considering) whose is this, I thought of the Vedic text about anybody's property. I could not, therefore, find, through my understanding, what should be (called) mine.

17. Depending upon this notion, I got rid of the idea of mineness. Hear now what that notion is depending upon which I arrived at the conclusion that I have dominion everywhere.

18. I do not wish for my own self those smells which are even in my nose. Therefore, the earth, subjugated by me, is always under me.

19. I do not wish for my own self those tastes which exist in contact with even my tongue. Therefore, water, subjugated by me, is always under me.

20. I do not wish for my own self the color or light which belongs to my eye. Therefore, light subjugated by me, is always under me.

21. I do not wish for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always under me.

22. I do not wish for own self those sounds, which are in contact with even my ear. Therefore, sounds, subjugated by me, are always under me.

23. I do not wish for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is under me.

24. All these acts of mine are for the sake of the celestials, the departed manes, the Bhuttas, together with guests.

25. The Brahmana then, smiling, once more said to Janaka—Know that I am Dharma, who come here to-day for examining you.

26. You are indeed the one person for setting this wheel in motion,—this wheel that has the quality of Goodness for its circumference, Brahma for its nave, and the understanding for its spokes, and which never turns back!

CHAPTER XXXIII.

(ANUGITA PARVA.)—

Continued.

The Brahmana said:—

1. I do not, O timid one, move in this world in the manner which you, according to your own understanding, censure. I am a Brahmana endued with Vedic knowledge. I am liberated. I am a hermit, I follow the duties of a householder. I observe vows.

2. I am not what you see me in good and bad deeds. I pervaded everything that exists in this universe.

3. I am the destroyer of all creatures that exist in the world, mobile or immobile, as fire destroys all kinds of wood.

4. Sovereignty over the whole Earth or over the Heaven can be compared with this knowledge of my oneness with the universe). This knowledge is my wealth.

5. This is the one path for Brahmanas by which they who understand it proceed to domesticity, or abodes in the forest, or residence with preceptors, among mendicants.

6. With numerous unconfused symbols, only one knowledge is adored. Those who, whatever the symbols and modes of life which they follow, have acquired an understanding having tranquillity for its essence, attain to that one entity as numerous rivers all meeting the Ocean.

7. This path can be trodden with the help of the understanding and not of the body. Actions have both beginning and end, and the body has actions for its fetters.

8. Hence, O blessed lady, you need have no fear about the world to come. With your heart intent upon the real object, it is my soul into which you will come!

CHAPTER XXXIV.

(ANUGITA PARVA.)—
Continued.

The Brahmana's wife said:—

1. This cannot be understood by a weak-minded person as also by one whose soul has not been purified. My intelligence is very little, and contracted, and confused.

2. Tell me the means by which the knowledge may be acquired. I wish to learn from you the source from which this knowledge comes.

The Brahmana's said:—

3. Know that intelligence about Brahma is the lower Arani; the preceptor is the upper Arani; penances and conversance with the scriptures are what make attrition. From this is originated the fire of knowledge.

The Brahmana's wife said:—

4. About this symbol of Brahma, which is designated Kshetrajna, where, indeed, is a description of it by which it is capable of being seized?

The Brahmana said:—

5. He is without symbols, and without qualities. Nothing exists that may be considered as his cause. I shall, however, tell you the means by which he can be apprehended or not.

6. A good means may be found; which is perceived as by bees. That means consists of an understanding purified by action. Those whose understandings have not been so purified consider that entity, through their own ignorance, as invested with the properties of knowledge and others.

7. It is not laid down that this should be done, or that this should not be done, in the rules for acquiring Liberation,—those that is, in which a knowledge of the soul originates only in him who sees and hears.

8. One should understand as many parts, unmanifest and manifest, by hundreds and thousands, as one is capable of comprehending here.

9. Indeed, one should comprehend various objects of various significancies, and all objects of direct perception. Then will come, from practice, that above which nothing exists.

The holy one said:—

10. Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, on account of the knowledge of Kshetra.

Arjuna said:—

11. Where, indeed, is that Brahmana's wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success acquired. Tell me about them, O you of undecaying glory.

The blessed and holy one said:—

12. My mind is the Brahmana, and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya.

CHAPTER XXXV.

(ANUGITA PARVA).—
Continued.

Arjuna said:—

1. You should explain Brahma to me,—that which is the highest object of knowledge. Through your favour, my mind is delighted with these subtle disquisitions.

Vasudeva said:—

2. Regarding it is recited the old discourse between a preceptor and his disciple on the subject of Brahma.

3. Once on a time, O destroyer of enemies, an intelligent disciple questioned a certain Brahmana of rigid vows who was preceptor, as he was seated, saying,—What, indeed, is the highest good?

4. Desirous of acquiring that which forms the highest good, I throw myself at your feet, O holy one! O learned Brahmana, I solicit you, bending my head, to explain to me what I ask.

5 To that disciple, O son of Pritha, who said so, the preceptor said,—O twice-born one, I shall explain to you everything about which you may have any doubts.

6. Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was greatly devoted to his preceptor, spoke as follows, with joined hands. Do you hear what he said, O you of great intelligence.

The Disciple said :—

7. Whence am I? Whence are you? Explain that which is the highest truth. From what source have originated all creatures mobile and immobile?

8. By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called qualities by the good?

9—10. What paths are to be called auspicious? What is happiness? What is sin? O holy one, O you of excellent vows, you should answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than you who is capable of answering these questions?

11. Do you answer them, O foremost of all persons knowing duties! My curiosity is great. You are celebrated in all the worlds as one well-skilled in the duties about liberation.

12. There is none else save you who can remove all kinds of doubts. Afraid of worldly life, we have become desirous of acquiring Liberation.

Vasudeva said :—

13—14. To that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and endued with tranquillity, and who always acted in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-controlled and who had the life of a Yati and a Brahmacharin, O son of Pritha, that preceptor gifted with intelligence and observant of vows, duly explained all the questions, O foremost of Kuru's race, O chastiser of all enemies.

The preceptor said :—

15. All this was declared by Brahman himself. Applauded and practised by the foremost of Rishis, and depending on Vedic knowledge it involves a consideration of what forms the real entity.

16—23. We regard knowledge to be the highest object, and renunciation as the best penance. He who, certainly, knows the true object of knowledge which is incapable of being modified by circumstances, *viz.*, the soul living in all creatures, succeeds in going wherever he likes and comes to be considered as the highest. That learned man who sees the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He who does not long for anything and does not cherish the idea of mineness about any thing, comes to be considered, although living in this world, as being at one with Brahma. He who knows the truth about the qualities of Nature, acquainted with the creation of all existent objects, divested of egoism, and without pride, succeeds, for sooth, in freeing himself. Understanding properly that great tree which has the unmanifest for its seedsprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which has leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahma, and which is eternal,—and cutting all subjects with the sharp sword of knowledge, one acquires immortality and renounces birth and death.

24—25 The conclusions about the past, present, and future, etc., and religion, pleasure, and profit, which are all well-known to Siddhas, which belong to remote ages, and which are, indeed, eternal, I shall declare to you. O you of great wisdom! These form what is called Good, Wise Men, understanding them in this world, acquire success.

26—27. Formerly, the Rishis Vrihaspati Bharadwaja, Gautama Bhargava, Vashishtha, Kashyapa, Vishwamitra and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the deeds each of them had done.

28. Those twice-born persons, headed by the sage son of Angiras, proceeded to the region of the Grandfather. There they saw Brahman pefectly purged of all sin.

29. Bowing their heads to that great one who was seated at their ease, the great

Rishis, gifted with humility, asked him this grave question about the highest good.

30. How should a good man act? How would one be freed from sin? What paths are auspicious for us? What is truth, and what is sin?

31. By what action are the two paths, northern and southern, obtained? What is destruction? What, Liberation? What is birth and what death of all existent objects?

32. I shall tell you, O disciple, what the Grandfather, thus addressed, said to them, according to the scriptures. Do you listen.

—Brahman said:—

33 It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (or action). Understand this, O ye of excellent vows! On account of their own actions they live, transcending their own origin.

34. For Truth, when united with qualities, becomes always possessed of five marks... Brahman is Truth. Penance is truth. Prajapati is truth.

35—37. It is from Truth that all creatures have originated. Truth is the universe of being. It is for this that Brahmanas who are always devoted to Yoga, who have got over anger and sorrow, and who always consider Religion as the causeway, take refuge in Truth. I shall now speak of those Brahmans who are controlled by one another and endued with knowledge, of the orders, and of those who belong to the four modes of life.

38. The wise say that Religion or duty is one, having four quarters. Ye twice-born ones, I shall speak to you now of that path which is auspicious and yields good.

39. That path has constantly been trod over by wise men in order to acquire an identity with Brahma. I shall speak now of that path which is the highest and which is highly difficult of being understood.

40. Do you understand, in all its fullness, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that belongs to Brahmacharins.

41. The second step is domesticity. After this is the residence in the forest. After that it should be known is the highest step, *viz.*, that belongs to Adhyatma.

42. Light, ether, sun, wind, Indra, and Prajapati,—one sees these as long as one does not acquire Adhyatma.

43—44. I shall declare the means. Do ye first understand them. The forest mode of life that is followed by ascetics living in the forest and subsisting upon fruits and roots and air is laid down for the three twice-born classes. The domestic mode of life is ordained for all the orders.

45. The wise say that Religion or duty has Faith for its characteristic mark. Thus have I declared to you the paths leading to the celestials. They are adopted by the good and wise by their acts. Those paths are the causeways of piety.

46. That person of rigid vows who follows any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures.

47. I shall now declare, accurately and with reasons, the elements which live in parts in all objects.

48—49. The great soul, the unmanifest, egoism, the eleven organs (of knowledge and action), the five great elements, the characteristics of the five elements,—these form the eternal creation. The number of elements has been said to be twenty-four, and one (more).

50. That wise person who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion.

51. He who understands the elements accurately, all the qualities, all the celestials, succeeds in purifying himself of all sin. Freed from all fetters, such a man succeeds in enjoying all regions of spotless purity.

CHAPTER XXXVI.

(ANUGITA PARVA.)—*Continued.*[1]

—Brahman said:—

1. That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city of nine portals, possessed of three qualities, and consisting of five ingredients.

2. Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven.

3. The three ducts that are in it, support it always. These are the three Nadis. They run continually, and have the three qualities for their essence.

4. Ignorance, Darkness, and Goodness, these are called the (three) qualities. These are connected with one another. They exist depending on one another.

5. They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are marked by (these) three qualities.

6. Goodness is also the match of Ignorance. Of Goodness the match is Darkness. Goodness is also the match of Darkness, and of Goodness the match is Ignorance.

7. There where Ignorance is restrained, Darkness is seen to flow. There where Darkness is restrained, Goodness is seen to flow.

8. Darkness should be known to have the night for its essence. It has three marks, and is (otherwise) called Delusion. It has sin also for its mark, and it is always present in all sinful deeds. This is the nature of Ignorance and it appears also as confined with others.

9. Darkness is said to have activity for its essence. It is the cause of successive deeds. When it predominates, its mark, among all beings, is production.

10. Splendour, lightness, and faith,—these are the form, that is light, of Goodness among all creatures, as considered by all good men.

11. The true nature of their marks will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them.

12—18. Complete delusion, Ignorance, illiberality, indecision about action, sleep, haughtiness, fear, cupidity, grief, censure of good deeds, loss of memory, unripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of conduct, boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation,—all these qualities are known as belonging to Ignorance. Whatever other states of mind, connected with delusion, exist in the world, all belong to Ignorance. Frequent ill-speaking of other people, censuring the celestials and the Brahmanas, illiberality, vanity, delusion, anger, unforgiveness, hostility towards all creatures, are considered as the characteristics of Ignorance.

19. Whatever undertakings exist which are unmeritorious, what gifts there are which are unmeritorious, vain eating,—these also belong to Ignorance.

20. Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Ignorance.

21. Whatever men there are in this world, who are characterised by these and other faults of a similar kind, and who break through the restraints are all considered as belonging to the quality o Ignorance.

22. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of the brute creation.

23—24. They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds; or creatures of the oviparous order, or quadrupeds of various species, or lunatics, or deaf or dumb human beings, or men who are afflicted by dreadful maladies and considered as unclean.

25. These men of evil conduct, always show the marks of their deeds, sink in Ignorance. Their course is always downwards. Belonging to the quality of Ignorance, they sink in Ignorance.

26. I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in acquiring the regions which exist for men of pious deeds.

27—28. Those men who take birth in orders other than human beings, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own caste and desirous of doing good to all creatures, succeed through the help of such purificatory rites, in ascending upwards. Indeed, struggling, they at last attain to the same regions with these pious Brahmanas. Indeed, they go to the celestial region. This is the Vedic Shruti.

29. Born in orders other than humanity and growing old in their respective deeds, even thus they become human beings that are, of course, ordained to return.

30—31. Coming to sinful births and becoming Chandalas or human beings that are deaf or who lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, getting above the Shudra order, and other (consequences of) qualities which belong to Ignorance and

who abide in it in course of migrations this world.

32. Attachment to objects of desire is considered as great delusion. Here Rishis and Munis and celestials become deluded, desirous of pleasure.

33. Ignorance, delusion, the great delusion, the great obscurity called anger, and death, that blinding obscurity. As regards anger, that is the great obscurity.

34. With respect then to its color, its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything, about Ignorance.

35. Who is there that truly gets over it? Who is there who truly sees it? That indeed, is the characteristic of Ignorance, *viz.*, the seeing of reality in what is not real.

36. The qualities of Ignorance have been declared to you in various ways. Duly has Ignorance, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here will surely succeed in becoming freed from all marks which belong to Ignorance.

CHAPTER XXXVII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. Ye best of beings, I shall now declare to you accurately what (the quality of) Darkness is. Ye highly blessed ones, do you understand what those qualities are that belong to Darkness.

2—14. Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, argument, dissatisfaction, endurance, power, valour, pride, anger, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of mineness, protection (of others), destruction, fetters and affliction, buying and selling, lopping off, cutting, piercing, and cutting off the coat of mail that another has worn, fierceness, cruelty, vilifying, pointing out the faults of others, thoughts entirely devoted to wordly affairs, anxiety, animosity, vilification of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech dispraise and praise, laudation, prowess, defiance, attendance, obedience, service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy, carelessness, contumely, possessions, and various decorations which prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good results), various acts of public charity, the rites of Swaha, salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection caused by the merits of the object for which or whom it is felt, treachery deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, pride, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music, and songs,—all these qualities, ye learned Brahmanas, have been said to belong to Rajas or Darkness.

15. Those men on Earth who meditate on the past, present, and the future, who are devoted to the threefold objects of life, *viz.*, Religion, Profit, and Pleasure, who, acting from the impulse of desire, exult on acquiring riches in respect of every desire, are said to be covered by Darkness. These men have downward courses.

17. Repeatedly reborn in this world, they addict themselves to pleasure. They covet what belongs to this world as also all those fruits of the world to come. They make gifts, accept gifts, offer oblations to the departed manes, and pour libations on the sacrificial fire.

18. The qualities of Darkness have (thus) been declared to you in their manifold aspects. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always liberating himself from all of them which belong to Darkness.

CHAPTER XXXVIII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1. I shall, after this, describe to you that excellent quality which is the third. It is beneficial to all creatures in the world, and unblamable, and forms the conduct of the good.

2—3. Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess, absence of fear, contentment, disposition for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness, absence of anger, absence of malice, purity, cleverness, prowess, belong to the quality of Goodness.

4. He who is devoted to the duty of Yoga, considering knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the next world.

5. Freedom from egoism, freedom from expectations, looking on all impartially, and freedom from desire,—these form the eternal religion of the good.

6—9. Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, mercy to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good conduct, purity in all acts having for their object the attainment of tranquility, righteous understanding, liberation, indifference, celibacy, complete renunciation, freedom from the idea of mineness, freedom from expectations, unbroken observance of virtue, belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain.

10. Those Brahmanas in this world, whose conduct is marked by these virtues, who follow virtue, who abide in the Vedas, are said to be wise and possessed of correctness of vision.

11. Freed from sins and grief, those wise men attain to the celestial region and create various bodies (for themselves).

12. The power of governing everything, self-control, minuteness, these great ones make by operations of their own mind, like the gods themselves living in the celestial region.

13. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to the celestial region, they modify all things by their very nature.

14. They get whatever objects they desire and enjoy them. Thus have I, ye foremost of twice-born ones, described to you what that conduct is which belongs to the quality of goodness. Understanding these duly, one acquires whatever objects one desires.

15. The qualities which belong to goodness have been declared particularly. The conduct which those qualities form, has also been properly described. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them.

CHAPTER XXXIX.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. The qualities are incapable of being described as completely separate from one another. Darkness and Goodness and Ignorance are seen existing in a state of unison.

2. They are attached to one another. They depend on one another. The have one another for their support. They likewise follow one another.

3. As long as goodness exists, so long does Darkness exist. There is no doubt in this. As long as Ignorance and Goodness exist, so long does Darkness exist.

4. They travel together, in union, and moving collectively. They move in a body, when they act with cause or without cause.

5. Of all these which work with one another however much they may differ in their development, the manner in which their increase and diminution take place will now be described.

6. There where Ignorance exists in an increased measure, in the lower creatures (for example), Darkness exists in a smaller measure and Goodness in a still lesser degree.

7. There where Drakness predominates, in creatrs of middle course, Ignorance exists in a smaller measure and Goodness in a still smaller quantity.

8. There where Goodness predominatese in creatures of upward courses, Ignorance should be known to exist in a small measur, and Darkness in a still lesser quantity.

9. Goodness is the spring which causes the modifications of the senses. It is, again, the great enlightener. No duty has been laid down that is higher than Goodness.

10. They who abide in Goodness proceed upwards. They who abide in Darkness remain in the middle. They who abide in Ignorance being characterised by qualities that are low, sink downwards.

11. Ignorance is in the Shudra; Darkness in the Kshatriya; and Goodness, which is the highest, in the Brahmana. The three qualities exist thus in the three castes.

12. From a distance, the three qualities of Goodness, Darkness and Ignorance, are seen to exist in a state of union and more collectively. They are never seen in a state of separation.

13. Seeing the Sun rising, men of evil deeds become filled with fear. Travellers on their way become afflicted with heat, and suffer distress.

14. The Sun is Goodness developed; men of evil deeds represent Ignorance; the heat which travellers on their way feel, is said to be a quality of Darkness.

15. The Sun representing light is Goodness; the heat is the quality of Darkness; the shading (or eclipse) of the Sun on Parvan days, should be known to represent Ignorance.

16. Thus, the three qualities exist in all luminous bodies. They act by turns in various places in various ways.

17. Among immobile objects, the quality of Ignorance predominates. The qualities belonging to Darkness are those properties of theirs which suffer constant changes. Their oleaginous qualities belong to Goodness.

18. The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnights, months, years, seasons, and conjunctions.

19. The gifts are threefold. Threefold is sacrifice. Threefold are the worlds; threefold the celestials; threefold is knowledge; and threefold the path or end.

20. The Past, the Present, and the Future, Religion, Profit and Pleasure, Prana, Apana, and Udana, these also are permeated by the three qualities.

21. Whatever object exists in this world, everything in it, is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances.

22. Indeed, the three qualities always act in an unmanifest form. The creation of those three, *viz.*, Goodness, Darkness and Ignorance is eternal.

23—24. The unmanifest consisting of the three qualities, is said to be darkness, unperceived, holy, constant, unborn, womb, eternal, Nature, change or modification, destruction, Pradhana, production, and absorption, undeveloped, not small (*i.e.*, vast), unshaking, immovable, fixed, existent, and non-existent.

25. All these names should be known by those who meditate on matters about the soul.

26. That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure actions, well conversant with the truth about all distinctions and freed from the body, becomes emancipated from all the qualities and enjoys absolute happiness.

CHAPTER XL.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. From the unmanifest first originated the Great Soul, gifted with great intelligence, the source of all the qualities. That is said to be the first creation.

2—3. The Great Soul has these synonymous words,—the Great Soul, Intelligence, Vishnu, Jishnu, Shambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brahmana has never to meet with delusion.

4. It has hands and feet on every side. It has ears on every side. It pervades every thing in the universe.

5. Of great power, that Being is stationed in the heart of all. Minuteness, Lightness, and Affluence, are his. He is the lord of all, and at one with effulgence, and knows no decay.

6—7. In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have governed their senses, who are gifted with knowledge, who are freed from cupidity, who have conquered anger, who are of cheerful hearts, who are gifted with wisdom, who are liberated from ideas of mine and thine, and who are devoid of egoism.

8. All these, shorn of all attachmentst attain to the status of Greatness. Tha, person who understands that holy and high goal, *viz.*, the Great Soul, becomes freed from delusion.

9. The self-create Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form,

the golded one, the highest goal of all persons gifted with understanding,—that intelligent man lives, transcending the understanding.

CHAPTER XLI.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. That Mahat or principle of greatness who was first produced is called Egoism. When, it originated as I, it came to be called as the second creation.

2. That Egoism is said to be the source of all creatures, for these have originated from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajapati.

3. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels—*I am all this*.

4. That is the eternal world existing for those sages who are contented with knowledge about the soul, who have meditated on the soul, and who have acquired success by Vedic study and sacrifices.

5. By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates thus. It is that which causes all changes. It is that which causes all beings to move. By its own light it lights up the universe likewise.

CHAPTER XLII.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. From Egoism were, indeed, born the five great elements. They are earth, air, ether, water, and light numbering the fifth.

2. In these five great elements, in the matter of the operations of sound, touch, color, taste, and smell, all creatures become deluded.

3. When at the close of the destruction of the great elements, the dissolution of the universe comes, O wisemen, a great fear possesses all living creatures.

4. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation occurs. Indeed, as regards birth, they are born from one another.

5. Then, when all existent objects, mobile and immobile, become dissolved, wise men possessed of a powerful memory never dissolve.

6. Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion.

7—9. Generated by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless. Prana and Apana, and Udana and Samana and Vyana,—these five vital airs are always closely attached to the soul. Together with speech, mind, and understanding, they form the universe of eight ingredients.

10—11. He whose skin, nose, ear, eyes, tongue, and speech are controlled, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in acquiring that auspicious Brahma than which nothing superior exists.

12. I shall now, O twice-born ones, mention particularly, those which have been called the eleven organs and which have originated from Egoism.

13. They are the ear, the skin, the two eyes, the tongue, the nose for the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth.

14. These form the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahma shine forth (in him).

15. Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are connected with knowledge.

16. The rest, however, which are connected with action, are without distinction. The mind should be considered as belonging to both. The understanding is the twelfth in the top.

17. Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have done everything.

18. I shall, after this, enumerate all the various orgains. Space (or Ether) is the first. As connected with the soul, it is called the ear.

19. As connected with objects, it is sound. The presiding deity (of this) is the quarters. The Wind is the second. As connected with the soul, it is known as the skin.

20. As connected with objects, it is known as objects of touch; and the presiding deity there is touch. The third is said to be Light. As connected with the soul, it is known as the eye.

21. As connected with objects, it is color; and the sun is its deity. The fourth should be known as Water. As connected with the soul, it is said to be the tongue.

22. As connected with objects, it is taste, and the presiding deity there is Soma. The fifth is Earth. As connected with the soul, it is said to be the nose.

23. As connected with objects it is scent; and the presiding deity there is the wind. Thus has the manner been described of how the five entities are divided into sets of three.

24. After this I shall describe everything about the various (other) organs. Brahmanas knowing the truth say that the two feet are mentioned as connected with the soul.

25. As conneced with objects, it is motion; and Vishnu is there the presiding deity. The Apana air, whose motion is downward, as connected with the soul, is called the lower duct.

26. As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings.

27. As connected with objects, it is the vital seed; and the presiding deity is Prajapati. The two hands are mentioned as connected with the soul by persons knowing the relations of the soul.

28. As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the celestials.

29. As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.

30. As connected with objects, it is the mental operation; and the presiding deity is the moon. As connected with the soul is Egoism, which is the cause of the entire course of worldly life.

31. As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which moves the six senses.

32. As connected with objects, it is that which is to be understood, and the presiding deity there is Brahman. Three are the seats of all existent objects. A fourth is not possible.

33. These are land, water, and ether. The birth is fourfold. Some are born of eggs; some are born of germs which spring upwards, passing through the earth; some are born of filth; and some are born of fleshy balls in wombs.

34. Thus the birth of all living creatures is of four kinds. Now, there are other inferior beings and likewise those which range the sky.

35. These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description.

36—40. This is said to be the second mode of birth and is inferior. Those living creatures which take birth after the lapse of sometime, bursting through the earth, are said to be germ-born beings, O foremost of twice-born persons! Creatures of two feet or of many feet, and those which move crookedly, are the beings born of wombs. Among them are some which are deformed, ye best of men! The eternal womb of Brahma should be known to be of two kinds, *viz.*, penance and meritorious acts. Such is the doctrine of the learned. Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born; such is the teaching of the ancients. He who duly understands this, comes to be considered as possessed of Yoga, ye chief of twice-born persons.

41. Know also that such a man becomes freed too from all his sins. I have thus described to you duly the doctrine of spiritual science.

42. Ye Rishis knowing all duties, a knowledge of this is gained by those who are considered as persons of knowledge. Uniting all these together, *viz.*, the senses, the objects of the senses, and the five great elements, one should keep them in the mind.

43. When everything is immersed in the mind, one no longer regards highly the pleasures of life. Learned men, whose understandings are furnished with knowledge, consider that as true happiness.

44. I shall, after this, tell you of renunciation about all entities by means gentle

and hard, which produces attachment to subtle topics and which is fraught with auspiciousness.

45. That conduct which consists in treating the qualities as not qualities, which is shorn of attachment, which is living alone, which does not recognise distinctions, and which is full of Brahma, is the root of all happiness.

46. The learned man who takes all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is freed from everything, becomes always happy.

47. Controlling all desires within the soul, killing his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahma.

48. Through suppression of all the senses which always hanker after their objects, and abandonment of inhabited places, the spiritual fire blazes forth in the man of contemplation.

49. As a fire, fed with fuel, becomes bright on account of the burning flames it puts forth, so, on account of the repression of the senses, the great soul puts forth its effulgence.

50. When one with a tranquil soul sees all entities in his own heart, then, lighted by his own effulgence, one attains to that which is subtler than the subtle and which is peerless in excellence.

51—53. It is settled that the body has fire for color, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (*viz.*, flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements; that it has nine doors and two deities; that it is full of passion; that it is unfit to be seen; that it made up of three qualities; that it has three elements, (*viz.*, wind, bile, and phlegm); that it is delighted with attachments of every kind; that it is full of delusion.

54. It is difficult of being moved in this mortal world, and it rests on the understanding as its stay. That body is, in this world, the wheel of Time that is continually revolving.

55. That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the universe with the immortals.

56. By controlling the senses, one renounces lust, anger, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, highly difficult to renounce.

57. He who has controlled these in this world, *viz.*, the three qualities and the five elements of the body, has the Highest for his seat in the celestial region. By him is Infinity attained.

58. Crossing the river which has the five senses for its steep banks, the mental inclinations for its powerful waters, and delusion for its lake, one should control both lust and anger.

59. Such a man, freed from all faults, then sees the Highest, concentrating the mind within the mind and seeing self in self.

60. Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as various, changing form from time to time.

61. Forsooth, he can perceive numerous bodies like a hundred lights from one light. Indeed, he is Vishnu, and Mitra, and Varuna and Agni, and Prajapati.

62. He is the Creator and the ordainer; he is the powerful Lord, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent.

63. All the learned Brahmanas, celestials, Asuras, Yakshas, Pishachas, the departed manes, birds, Rakshasas, goblins, and all the great Rishis, laud Him.

CHAPTER XLIII.

(ANUGITA PARVA.)—*Continued.*

Brahman said:—

1—2. Among men, the royal Kshatriya is gifted with the middle quality. Among vehicles, the elephant (is so); and among dwellers of the forest the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bull; among females, the male.

3. There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Shalmali, the Shinshapa, the Meshashringa, and the Kichaka, are the foremost ones among trees.

4—5. Himavat, Paripatra, Sahya, Vindhya, Trikutavat, Shweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra, and

Malyavat,—these are the foremost of mountains. Likewise the Maruts are the foremost of the Ganas.

6. The Sun is the lord of all the planets, and the Moon of all the constellations. Yama is the lord of the departed manes; Ocean is the lord of all rivers.

7. Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies.

8. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas. Soma is the lord herbs, and Vishnu is the foremost of all that are gifted with might.

9. Tashtri is the king of Rudras, and Shiva of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the celestials.

10. The North is the lord of all the points of the compass; the energetic Soma is the lord of all learned Brahmanas. Kuvera is the lord of all precious gems, and Purandara of all the celestials.

11. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahma, am the foremost.

12. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahma, is the king of kings over all. Know him to be the king, the creator, the uncreated Hari.

13. He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and snakes and Rakshasas, and celestials and Danavas and Nagas.

14. Among those that are followed by persons full of desire is the great goddess Maheswari having beautiful eyes.

15. She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women who are a source of pleasure, the foremost are the Apsaras who are endued with great splendour.

16. Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones.

17. Those kings in whose kingdoms good men languish are considered as bereft of the virtues of their order. Hereafter they have to go into wrong paths.

18. Those kings in whose territories good men are protected, rejoice in this world and enjoy happiness in the next.

19. Indeed, those great ones attain to the highest seat. Understand this, ye foremost of twice-born ones! I shall after this describe the eternal characteristics of duties.

20. Abstention from injury is the highest duty. Injury is a mark of sin. Splendour is the mark of the deities. Men have acts for their characteristics.

21. Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of luminous bodies is color, and water has taste for its characteristic.

22. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants.

23. Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are determined with accuracy by the understanding.

24. There is no doubt in this, *viz.*, that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is that he does not allow his acts to be noticed.

25. Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore, keeping knowledge before his view, the man of understanding should practise renunciation.

26. The man who follows renunciation and who is endued with knowledge, who is above all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal.

27. I have thus described to you duly what the characteristics are of duty. I shall, after this tell you of the comprehension of qualities.

28. Smell, which belongs to earth, is seized by the nose. The wind, which dwells in the nose is likewise appointed (as an agent) in the perception of smell.

29. Taste is the essence of water. That is perceived by the tongue. Soma, who lives in the tongue, is appointed likewise in the perception of taste.

30. The quality of a lighted body is color. That is apprehended by the eye. Aditya who always lives in the eye has been appointed in the perception of color.

31. Touch always belongs to the wind (as its quality). That is perceived by the skin. The wind that always lives in the skin has been appointed in apprehending touch.

32. The quality of a ether is sound. That is seized by the ear. All the quarters, which live in the ear, have been appointed in apprehending sound.

33. The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, living in the heart, has been appointed in apprehending the mind.

34. The understanding is apprended in the form of determination or certitude, and principle of Greatness in the form of knowledge. The unperceived (Nature) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this.

35. The Kshetrajna which is eternal and is shorn of qualities about its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge.

36. The unmanifest lives in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden.

37. Purusha knows it; therefore is he called Kshetrajna. The Kshetrajna perceives also the actions of the qualities and absence of their actions.

38. The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and gifted with a beginning, middle, and end.

39. No one else, but the Khsetrajna, comes by that which is the highest and great and which is above the qualities and those entities which are born of the qualities.

40. Hence, one who understands duties, renouncing qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna.

41. One who is free from all pairs of opposites, who never bends his head to any one, who is divested of Swaha, who is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.

CHAPTER XLIV.

(ANUGITA PARVA.)—*Continued.*

Brahmana said:—

1. I shall now tell you truly about all that which has a beginning, middle, and end, and which has name and characteristics, together, the means of apprehension.

2. It has been said that the Day came first. Then came Night. The Months are said to have the lighted fortnights first. The constellations have Shravana for their first; the Seasons have that of dews (*viz.*, Winter) for their first.

3. Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours; the wind of all sensations of touch.

4. Likewise of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, describe that which is the first and the highest of all entities.

5. The sun is the first of all luminous bodies. Fire is said to be the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the celestials.

6. The syllable Om is the first of all the Vedas, and the vital air Prana is the first of all winds. Savitri is the first of all religious observances.

7. The Gayatri is the first of all metres. goat is the first of all (sacrificial) animals, Kine are the first of all quadrupeds. The twice-born ones are the first of all human beings.

8. The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of twice-born ones, is the snake.

9. The Krita is the first of all the cycles; there is no doubt in this. Gold is the first of all precious things.

10. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Water is the first of all liquid substances to be drunk.

11. Of all immobile objects without distinction, Plaksha is said to be the first, that ever holy field of Brahman.

12. Of all the Prajapatis I am the first. There is no doubt in this. Of inconceivable soul, the self-existent Vishnu is said to be my superior.

13. Of all the mountains the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and first-born.

14. Ganga having three courses is said to be first-born of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the first-born.

15. Ishwara is the Supreme Lord of all the celestials and Danavas and ghosts and Pishachas, and snakes and Rakshasas, and human beings and Kinnaras and Yakshas.

16. The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe.

17. Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as well as is the end of every thing.

18. Days end with the sun's setting and Nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure.

19. All collections have expenditure for their end, and all ascents have falls for their end. All associations have dissociations for their end, and life has death for its end.

20. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is fickle.

21. Sacrifice, gift, penances, study, vows, observances,—all these have destruction to their end. Of Knowledge, there is no end.

22. Hence, one who has a tranquil soul, who has subjugated his senses, who is freed from the sense of mineness, who is devoid of egoism, is freed from all sins by pure knowledge.

CHAPTER XLV.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. The wheel of life moves on. It has the understanding for its strength; the mind for the pole; the group of senses for its fetters, the (five) great elements for its nave, and home for its circumference.

2. It is possessed by decrepitude and sorrow and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise.

3. Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain are its joints, and hunger and thirst are the nails fixed into it.

4. Sun-shine and shade are the ruts. It is capable of being moved during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is covered with the dreadful waters of delusion. It is ever revolving and void of consciousness.

5. It is measured by months and half-months. It is not uniform (being ever-changing), and moves through all the worlds. Penance and vows are its mud, Passion's force is its mover.

6. It is lighted up by the great egoism, and is sustained by the qualities. Vexations are the fastenings that bind it around. It revolves in the midst of grief and destruction.

7. It has actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance.

8. It is full of fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and anger for its possession.

9. It is made up of principles beginning with greatness and ending with the gross elements. It is marked by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its limit.

10. This wheel of life which is connected with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check.

11. That man who ever understands correctly the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures.

12. Freed from all impressions, divested of all pairs of opposites, freed from all sins, he attains to the highest goal.

13. The householder, the Brahmachárin the hermit and the mendicant,—these four modes of life have all been said to have the householder's mode for their root.

14. The observance of every system of rules is prescribed in this world. Such observance has always been highly spoken of.

15. He who has been first purified by ceremonies, who has duly observed vows, who belongs by birth to a family of high qualifications, and who understands the Vedas, should return (from his preceptor's house).

16. Always devoted to his married wife, acting like a good man, with his senses under control, and full of faith, one should in this world perform the five sacrifices.

18—17. He who eats the residue after feeding celestials and guests, who is given to the observance of Vedic rites, who duly celebrates, according to his means, sacrifices and gifts, who is unduly active with his hands and feet, who is unduly active with his eye, who is devoted to penances, who is not unduly active with his words and limits, comes under the category of Shista or the good.

19. One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always mix with good men, making gifts and practising self-control.

20. One should govern his lust and stomach, practise universal compassion, and be characterised by good conduct. One should bear a bamboo-stick, and a water-pot filled with water.

21. Having studied, one should teach likewise should celebrate sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Indeed, one's conduct should be marked by these six deeds.

22. Know that three of these acts should form the livelihood of the Brahmanas, *viz.*, teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person who is pure.

23. As to the other duties which remain, numbering three, *viz.*, making of gifts, study, and sacrifice, these are accompanied by merit.

24. Observant of penances, self-controlled, practising universal mercy and forgiveness, and looking upon all creatures impartially, the man who is conversant with duties should never be careless about those three acts.

25. The learned Brahmana of pure heart, who leads the domestic mode of life and practises rigid vows, thus devoted and thus performing all duties to the best of his power, succeeds in conquering the celestial region.

CHAPTER XLVI.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1—3. Properly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one who performs the duties of his own order, endued with learning, observant of penances, and with all the senses under control, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat his food without decrying it. He should eat *Havishya* made from what is got in alms, and should stand, sit, and take exercise (as directed).

4. He should pour libations on the fire twice a day, having purified himself and with concentrated mind. He should always carry a staff made of Vilwa or Palasha.

5. The raiments of the twice-born man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red.

6. There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions daily. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows.

7. He should also satisfy the celestials with oblations of pure water, his mind being controlled the while. Such a Brahmacharin is worthy of being lauded.

8. With vital seed drawn up and mind concentrated, one who is thus devoted, succeeds in conquering the celestial region. Having attained to the Highest seat, he has not to return to birth.

9. Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of his village and next live as an ascetic in the forest, having cast off (all attachments).

10. Clad in animal skins or barks of trees, he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place.

11. Honoring guests when they come, he should give them shelter, and himself live upon fruits and leaves and common roots, and Shyamaka.

12. He should, without being idle, live on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation.

13. He should honor the guest that comes to him with alms of fruits and roots. He should then, without idleness, always give whatever other food he may have.

14. Controlling speech the while, he should eat after satisfying celestials and guests. His mind should be shorn of envy. He should eat little, and depend always on the celestials.

15. Self-controlled, practising universal mercy, and endued with forgiveness, he should wear both beard and hair. Celebrating sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth.

16. With body always in a state of purity, gifted with cleverness, ever living in the forest, with concentrated mind, and senses in subjection, a hermit, thus devoting himself, would conquer the celestial region.

17. A householder, or Brahmacharin, or forest-recluse, who would wish to acquire Liberation, should have recourse to that which has been called the best course of conduct.

18. Having granted to all creatures the pledge of utter abstention from harm, he should renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, govern all his senses, and be an ascetic.

19. Living upon food got without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should go for alms to a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.

20. The person who is conversant with the conduct that leads to Liberation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when he gets anything, and never lose heart if he gets nothing.

21. Seeking just what is necessary for supporting life, he should, with concentrated mind, go about for alms, waiting for the proper time. He should not wish for earnings in common with others, nor eat when honoured.

22. The mendicant should conceal himself for avoiding gifts with honour. While eating, he should not eat the residue of another's dish, nor such food as is bitter, or astringent, or pungent.

23. He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is necessary to keep him alive.

24—26. The person conversant with Liberation should obtain his livelihood without obstructing any creature. In his rounds of mendicancy he should never follow another. He should never show his piety; he should move about in as solitary place, freed from passion. Ae should, resort to either an empty house, or a forest, or the foot of some tree, or a river, or a mountain-cave for shelter. In summer he should pass only one night in an inhabited place; in the rainy season he may live in one place.

27. He should move about the world like a worm, having his path pointed out by the Sun. From mercy for creatures, he should walk on the Earth with his eyes directed towards it.

28. He should never amass riches and should avoid living with friends. The man knowing Liberation should every day do all his acts with pure water.

29—30. Such a man should always perform his ablutions with water that has been taken (from the river or tank). Abstention from harm, celibacy, truth, simplicity, freedom, from anger, freedom from decrying others, self-control and habitual freedom from back-biting; with senses controlled, he should steadily pursue these eight vows.

31. He should always practise a sinless mode of conduct, which is not deceptive or crooked. Shorn of attachments he should always make one who comes as a guest eat (at least) a morsel of food.

32. He should eat just enough for livelihood, the maintenance of life. He should eat only such food as has been got by fair means, and should not pursue the dictates of desire.

33. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more.

34. He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the wise man should always share with others.

35. He should not misappropriate others' belongings, nor should he take anything

without being asked. He should not, having enjoyed anything, become so attached to it as to seek for it once more.

36. One should take only earth, water, pebbles, leaves, flowers, and fruits, which are not owned by any body, as they come, when one wishes to do any act.

37. One should not live by the occupation of an artisan, nor should he covet gold. One should not hate, nor teach ; nor should one have any belongings.

38. One should eat only what is consecrated by faith. One should shun controversies. One should follow the nectarine course of conduct. One should never be attached to anything, and should never enter into relations of intimacy with any creature.

39. One should not perform, nor cause to perform, any such deed as involves expectation of fruit or destruction of life or the hoarding of riches or articles.

40. Rejecting all objects, content with a very little, one should move about (homeless), pursuing an equal conduct towards all creatures mobile and immobile.

41. One should never annoy another being; nor should one be annoyed with another. He who is trusted by all creatures is considered as the foremost of those persons who understand Liberation.

42. One should not think of the past nor feel anxious about the future. One should disregard the present, biding time, with fixed mind.

43. One should never defile anything by eye, mind, or speech. Nor should one do anything which is wrong, openly or in secret.

44. Withdrawing his senses like the tortoise withdrawing its limbs, one should govern his senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every subject.

45. Freed from all pairs of opposites, never bending his head in respect, abstaining from the rites requiring the utterance of Swaha, one should be free from mineness, and egoism. With purified soul, one should never seek to acquire what one has not and protect what one has.

46. Free from expectations, shorn of qualities, endued with tranquility, one should be free from all attachments and should depend on none. Attached to one's own self and understanding all subjects, one becomes, forsooth, liberated.

47—49. Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the action of all qualities, which is absolute, untainted, and stable, which is without smell, without taste and touch, without color, and without sound, which is to be comprehended (by close study,) which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though living in a house resides in all creatures, succeed in escaping death.

50. There the understanding reaches not, nor the senses, nor the celestials, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows.

51. The attainment to it by those who are endued with knowledge is said to be without comprehension of symbols. Hence the man who knows the properties of that which is shorn of symbols, should practise the truths of piety.

52. The learned man, living as a householder, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety like one that is deluded, without finding fault without it.

53. Without finding fault with the practices of the good, he should act in such a way for practising piety as may induce others to always disregard him.

54—57. That man who is gifted with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements, mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the help of correct inferences, one attains to the celestial region, released from all fetters. One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point. Then, depending on none, one acquires Liberation. Freed from all attachments, like the wind in space, with his hoarded up means exhausted, without distress of any sort, he attains to the highest goal.

CHAPTER XLVII.

(ANUGITA PARVA.)—

Continued.

Brahman said :—

1. The ancients who always used to speak truth, say that Renunciation is penance. Brahmanas, living in that which has Brahma for its origin, understand Knowledge to be high Brahma.

2. Brahma is very far off, and its attainment depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is shorn of all qualities; it is eternal; it is gifted with unthinkable qualities; it is supreme.

3. It is by knowledge and penance that those gifted with wisdom see that which is the highest. Indeed, they who are of unsullied minds, who are purged of every sin, and who have transcended all passion and darkness (succeed in seeing it.)

4. They who are always given to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is at one with the path of happiness and peace, by the help of penance.

5. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance.

6 He who understands self through accurate determination of all subjects, undisturbed, which is at one with Knowledge, and which lives in all principles, succeeds in going everywhere.

7. That learned man who sees association and dissociation, and unity in diversity, is freed from misery.

8. He who never desires for anything, who despises nothing, becomes eligible, even when living in this world, for assimilation with Brahma.

9. He who is conversant with the truths about qualities of Greatness, and understands the Pradhana as existing in all principles, who is free from mineness and egoism, forsooth, becomes liberated.

10. He who is freed from all pairs of opposites, who does not bend his head to any body, who has got over the rites of Swaha, succeeds by the help of tranquility alone in attaining to that which is free from pairs of opposites, which is eternal, and which is shorn of qualities.

11. Renouncing all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, forsooth, becomes liberated.

12—15. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its collection of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always embellish it, and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahma which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the wise man, abandoning the fetters which are made of attachment and which cause birth, decrepitude, and death, and freeing himself from mineness and egoism, forsooth, becomes liberated.

16. These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent.

17. When the inner self, which is shorn of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and gifted with an intelligence that is above all qualities and apprehends everything, becomes released from all sins.

CHAPTER XLVIII.

(ANUGITA PARVA.)—

Continued.

Brahman said:—

1. Some consider Brahma as a tree. Some consider Brahma as a great forest. Some consider Brahma as unmanifest. Some consider it as transcendant and freed from every distress.

2—5. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time covered by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Controlling the self in the self, even for the space of a wink, one goes, through the tranquility of the self, to that which forms the endless acquisition of those that are endued with knowledge. Restraining the vital airs again and again by controlling them according to the method called Pranayama (suppression of vital airs), by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all his desires.

6. When the quality of Goodness predominates in what originates from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness speak higly of it, saying that there is nothing superior to Goodness.

7. By inference we know that the Purusha is dependent on Goodness. O best of twice-born ones, it is impossible to attain to Purusha by any other means.

8. Forgiveness, courage, abstention from injury, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the marks of that course of conduct which arises out of Goodness.

9. It is by this inference that the wise believe in the oneness of Purusha and Goodness. There is no doubt in this.

10. Some learned men that are devoted to knowledge hold that Kshetrajna and Nature are one. This, however, is not correct.

11. If it is said that Nature is different from Purusha, that also will indicate a want of consideration.

12. Distinction and association should be truly known. Unity and diversity are likewise laid down. That is the doctrine of the learned. Even both unity and diversity are seen in the gnat and Udumvara.

13. As a fish in water is different from it, so is the relation of the two (*viz.*, Purusha and Nature.) Indeed, their relation is like that of water drops on the leaf of the lotus.

The preceptor said :—

14. Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandfather.

CHAPTER XLIX.

(ANUGITA PARVA.)—

Continued.

The Rishis said :—

1. Which among the duties is considered to be the most worthy of being performed? The various modes of duty, we see, are contradictory.

2. Some say that it continues after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts.

3. Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or twofold, and others that it is mixed.

4. Some Brahmanas who are conversant with Brahma and utterers of truth consider it to be one. Others, that it is distinct; and others again that it is manifold.

5. Some say that both time and space exist; others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven heads and go entirely naked.

6. Some abstain entirely from bathing, and some are for bathing. Such differences of views may be seen among celestials and Brahmanas conversant with Brahma and gifted with perceptions of truth.

7. Some are for taking food; while some are given to fasts. Some speak highly of action. Others speak highly of perfect tranquility.

8. Some applaud Liberation. Some, various sorts of enjoyments.

9. Some desire various kinds of riches. Some, poverty. Some say that means should be resorted to. Others, that this is not so.

10. Some are given to a life of abstention from injury. Others are inclined to destruction. Some are for merit and glory. Others say that this is not so.

11. Some are devoted to goodness. Others are established on doubt. Some are for pleasure. Some are for pain. Other people say that it is meditation.

12. Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others speak highly of penances. Others, the study of the scriptures.

13. Some say that knowledge and renunciation (should be followed). Others who ponder on the elements, say that it is Nature. Some speak too much of everything. Others, nothing.

14. O foremost of the celestials, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to arrive at any conclusion.

15. People stand up for acting, saying,—This is good,—This is good.—He who follow a certain duty speaks highly of that duty as the best.

16. Therefore our understanding breaks down and our mind is distracted. We, therefore, wish, O best of all beings, to know what is good.

17. You should declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Soul and Nature.

18. Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, described to them accurately what they asked.

CHAPTER L.

(ANUGITA PARVA.)—
Continued.

Brahman said:—

1. Well then, I shall describe to you what you ask. Learn what was told by a preceptor to a disciple who came to him.

2. Hearing it all, do you settle properly (what it should be). Abstention from injuring any creature is considered as the foremost of all duties.

3. That is the highest seat, shorn of anxiety and forming a mark of holiness. The ancients who had seen the certain truth, have said that knowledge is the highest happiness.

4—6. Hence, one becomes freed of all sins by pure knowledge. They who are engaged in destruction and harm, they who are infidels in conduct, have to go to Hell on account of their being gifted with cupidity and delusion. Those who, without idleness, perform acts, moved thereto by expectation, become repeatedly born in this world and sport in happiness. Those men who, gifted with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly.

7—8. I shall, after this, describe how the association and the disassociation takes place of Soul and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject.

9. Purusha is always the subject; and Nature the object. It has been explained, by what has been said in a previous part of the discourse where it has been pointed out, that they exist after the manner of the gnat and the Udumvara.

10. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it, Soul being enjoyer, Nature is enjoyed.

11. The wise have said that Nature is always made up of pairs of opposites. Soul is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, about its essence, from qualities.

12. He lives in everything alike, and walks with knowledge. He always enjoys Nature as a lotus leaf (enjoys) water.

13. Endued with knowledge, he is never tainted even if brought into contact with all the qualities.

14. Forsooth, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion that Nature is the property of Purusha.

15—16. The relation between these two (*viz.*, Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place carrying a light with him, so those who wish for the Supreme, proceed with the light of Nature. As long as matter and quality exist, so long the light shines.

17. The flame, however, becomes put out when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest.

18. Understand this, ye learned Brahmanas! Well, I shall now tell you something more. With even a thousand (explanations), one who has a bad understanding succeeds not in acquiring knowledge.

19. One, however, who is gifted with intelligence succeeds in acquiring happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means.

20. For the intelligent man, having knowledge of means, succeeds in acquiring supreme happiness.

21. As some man travelling along a road without provisions of his journey, proceeds with great uneasiness and may even meet with destruction before he reaches the end of his journey, so should it be known that in deeds there may or may not be fruits.

22—24. The examination of what is agreeable and what disagreeable in one's own self, yields benefit. The progress in life of a man who is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those who are gifted with intelligence, is like that of men who journey along the same road, riding on a car to which are yoked (fleet) horses and which moves with swiftness. Having ascended to the top of a mountain, one should not cast his eyes on the surface of the earth.

25. Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the intelligent man journeys on a car as long as there is a car-path.

26. The learned man, when he sees the car-path end, abandons his car for going on. Thus does the intelligent man who knows the ordinances about truth and Yoga, proceed.

27. Knowing the qualities, such a man, proceeds, comprehending what is next and next.

28—29. As one who plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the wise man conversant with distinctions, goes into the water, with a boat having oars, and soon crosses the lake without fatigue, and having crossed it gets to the other shore and leaves off the boat, freed from the thought of mineness.

30. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion on account of attachment, sticks to it like a fisherman to his boat.

31. Overcome by the idea of mineness, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land.

32. Likewise, it is not possible in moving about on water after one has got on a car. There are thus various actions about various objects.

33—34. And as action is performed in this world, so does it result to those who perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the help of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat.

35. A development of Pradhana when it has become Mahat is Egoism. From egoism emanates the great elements.

36. And from the great elements respectively, the objects of sense proceed. The unmanifest is of the nature of seed. It produced its essence.

37. We have heard that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again.

38—39. And the five great elements are of the nature of seed and products. The objects of the five great elements are gifted with the nature of seed, and yield products. These have intelligence for their property. Among them, space has one equality; wind is said to have two.

40. Light, it is said, is gifted with three qualities; and water as possessed of four qualities. Earth, consisting of mobile and immobiles, should be known as possessed of five qualities.

41—42. She is a goddess who is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, color, taste, and smell for the fifth,—these are the five qualities of earth, O foremost of twice-born ones. Smell always belongs to earth, and smell is said to be of various kinds.

43. I shall describe at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear.

44. Thus smell, which belongs to the earth, should be known as of ten sorts.

45. Sound, touch, color, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds.

46. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to belong to water, is thus of six varieties.

47. Sound, touch, and color,—these are the three qualities of light. Color is the quality of light, and color is said to be of various sorts.

48—49. White, dark, red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties is color which appertains to light. These should be understood by Brahmanas venerable for years, knowing duties, and truthful in speech.

50. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various sorts.

51—52. Rough, cold and hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, knowing duties, and possessed of a sight of truth.

53. Now, space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound.

54. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata, besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients.

55. Sound which is born of space should thus be known to be of ten sorts. Space is the highest of the (five) elements. Egoism is above it.

56. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha.

57. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances about all deeds, and who forms himself the soul of all creatures, attains to the Undading Soul.

CHAPTER LI.

(ANUGITA PARVA.)—
Continued.

Brahmana said:—

1. Since the mind is the ruler of these five elements, for controlling and bringing them forth, the mind, therefore, is the soul of the elements.

2. The mind always presides over the great elements. The understanding proclaims power, and is called the Soul.

3. The mind yokes the senses as a charioteer yokes *good* horses. The senses, the mind, and the understanding are always joined to the Soul.

4. The individual soul, mounting the chariot to which big horses are yoked and which has the understanding for the reins, drives about on all sides.

5. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahma-car.

6. Indeed, that man gifted with learning and wisdom who always understands the Brahma-car in this way, is never possessed by delusion in the midst of all entities.

7—9. This forest of Brahma begins with the unmanifest and ends with gross objects. It includes mobile and immobile objects, and gets light from the radiance of the sun and the moon, and is decorated with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by various kinds of waters. It is the means of livelihood for all creatures. It is, again, the end of all living creatures. In that forest the Kshetrajna always moves about.

10. Whatever exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities.

11—12. After the qualities (are dissolved) the five elements. Such is the gradation of entities. Celestials, men, Gandharvas, Pishachas, Asuras, (and) Rakshasas, have all originated from Nature, and not from actions, nor from a cause. The Brahmanas, who are creators of the universe, are born here again and again.

13. All that originates from them dissolves, when the time comes, in those very five great elements like billows in the ocean.

14. All the great elements are beyond those elements which form the universe. He who is released from those five elements goes to the highest goal.

15. The powerful Prajapati created all this by the mind only. Similarly Rishis attained to the status of celestials by the help of penance.

16. Likewise, those who have acquired perfection, who were capable of the concentration of Yoga, and who live on fruits and roots, likewise perceive the triple world by penance.

17. Medicines and herbs and all the various sciences are acquired by means of penance alone, for all acquisition has penance for its root.

18. Whatever is difficult of acquisition, difficult to learn, difficult to defeat, difficult to pass through, can all be acquired by penance, for penance is irresistible.

19. One who drinks alcoholic liquors, one who kills a Brahmana, one who steals, one who destroys a fœtus, one who violates one's preceptor's bed, becomes cleansed of such sin by penance well performed.

20—21. Human beings, departed manes, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become successful by penance alone. Similarly the celestials gifted with great powers of illusion, have attained to the celestial region.

22. Those who without idleness perform deeds with expectations, being full of egoism, approach the presence of Prajapati.

23. Those great ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, acquire the great and highest regions.

24. Those who understand best the self, having acquired Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness.

25. Those persons who are freed from egoism and who are re-born after having

attained to the fulness of Yoga contemplation, enter into the highest region reserved for the great, *viz.*, the Unmanifest.

26—27. Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Ignorance and adhering to only the quality of Goodness, one becomes freed from every sin and creates all things. Such a one should be known to be Kshetrajna in perfection. He who knows him knows the Veda.

28. Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-controlled. One necessarily becomes that on which one's mind is set. This is an eternal mystery.

29. That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Ne-science for its mark. But do you understand that whose nature is shorn of qualities.

30. Of two syllables is Mrityu (death); of three syllable is the eternal Brahma. Mineness is death, and the opposite of mineness is the eternal.

31. Some men who are led by bad understanding speak highly of action. Those, however, who are unmbered among the great ancients never speak highly of action.

32. By action is a creature born with body which is made up of the sixteen. (True) Knowledge swallows up Purusha. This is what is highly acceptable to eaters of ambrosia.

33. Therefore, those whose vision extends to the other end have no attachment to actions. This Purusha, however, is full of knowledge and not full of action.

34. He dies not who understands Him who is immortal, immutable, incomprehensible, eternal and indestructible—Him who is the restrained Soul and who is above all attachments.

35. He who thus understands the Soul to which there is nothing prior, which is uncreated, immutable, unconquered, and incomprehensible even to those who are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means.

36. Removing all impressions and controlling the soul in the soul, he understands that auspicious Brahma than which nothing greater exists.

37. Upon the understanding becoming clear, he succeeds in acquiring tranquillity. The mark of tranquillity is like that what takes place in a dream.

38. This is the end of those liberated ones who are intent on knowledge. They see all those movements which are born of successive developments.

39. This is the end of those who are unattached to the world. This is the eternal practice. This is the acquisition of men of knowledge. This is the uncensured mode of conduct.

40. This end is capable of being attained by one who is alike to all creatures, who is without attachment, who is without expectations, and who looks equally on all things.

41. I have now described everything to you, O foremost of twice-born Rishis! Do you act thus immediately, you will then acquire success.

The Preceptor said:—

42. Thus addressed by the preceptor Brahman, those great sages acted accordingly and then attained to many happy regions.

43. Do you also, O blessed one, duly act according to the words of Brahman as described by me, O you of pure soul. You will then acquire success.

Vasudeva said:—

44. Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly and then attained to Liberation.

45. Having done all that he should have done, the pupil, O perpetuater of Kuru's race, attained to that seat going where one has not to grieve.

Arjuna said:—

46. Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janardana! Truly, if am worthy of hearing it, do you then tell me, O Lord!

Vasudeva said:—

47. I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for you, O Dhananjaya, I have described this mystery to you.

48. If you have any love for me, O perpetuator of Kuru family, do you then, after having heard these instructions about the Soul, always act duly, O you of excellent vows.

49. Then when this religion has been duly practised, O destroyer of foes, you will become freed from all your sins and attain to perfect liberation.

50. Formerly, when the hour of battle came, this very religion, O you of mighty-arms, was described by me. Do you, therefore, set your mind on it.

51. And now, O chief of Bharata's race, it is long since that I saw the lord my father. I wish to see him again, with your leave, O Phalguna.

Vaishampayana said:—

52. Dhananjaya replied to Krishna who had said so,—We shall go to-day from this town to Hastinapur.

53. Meeting king Yudhishthira of virtuous soul there, and informing him you shall then go to your own city.

CHAPTER LII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. After this, Krishna ordered Daruka, saying,—'Let my car be yoked.' Within a very short space of time Daruka informed (his master), saying,—'It has been yoked.'

2. The son of Pandu then ordered all his attendants, saying,—'Prepare yourselves and be ready. We shall go to-day to Hastinapur.'

3. Thus addressed, O king, the army got themselves ready, and informed Pritha's son of immeasurable energy, saying,—Everything is ready.'

4. Then those two friends, *viz.*, Krishna and the son of Pandu, ascended their car and proceeded on the journey, engaged in delightful conversation.

5. To Vasudeva seated on the car, the highly energetic Dhananjaya once more said these words, O chief of the Bharatas.

6. O perpetuator of the Vrishni race, the king has got victory through your grace. All his enemies have been killed, and he has recovered his kingdom without a thorn in it.

7. O destroyer of Madhu, on you the Pandavas have got a powerful protector Having obtained you for our raft we have crossed the Kuru ocean.

8. O you who have this universe for your handiwork, salutations to you, O Soul of the universe, O best of all beings in the universe. I know you in that measure in which I am approved by you.

9. O destroyer of Madhu, the soul of every creature is always born of your energy. Playful sport is yours. Earth and sky, O lord, are your illusion.

10. This entire universe, consisting of mobile and immobile objects, is established on you. You create, by modification, the four orders of Being.

11. You create the Earth, the Sky, and Heaven, O Destroyer of Madhu. The stainless lunar light is your smile. The seasons are your senses.

12. The ever-moving wind is your breath, and death, existing eternally is your anger. In your grace is the goddess of prosperity. Indeed, Shree is always established in you, O you of the highest intelligence.

13. You are the sport; you are their contentment; you their intelligence, you their forgiveness, you their inclinations, you their beauty. You are the universe with its mobile and immobile objects. At the end of the age, it is you, O sinless one, who are called destruction.

14. I am incapable of reciting all your qualities in course of even a long period. You are the Soul and the Supreme Soul. I bow to you, O you of eyes like the (petals of the) lotus.

15—18. O you who are irresistible, I have learnt it from Narada and Devala and the island-born (Vyasa), and the Kuru grandfather also, that all this (universe) rests on you. You are the one Lord of all creatures. This, O sinless one, that you have described to me on account of your favour for myself, I shall duly accomplish in full, O Janarddana! Highly wonderful is this which you have done from desire of doing what is agreeable to us, *viz.*, the destruction in battle of the Kaurava (prince), the son of Dhritarashtra. That army had been burnt by you which I (subsequently) defeated in battle.

19—20. That feat was achieved by you on account of which victory became mine! By the power of your intelligence was shown the means by which was duly effected the destruction of Duryodhana in battle, as also of Karna, as of the sinful king of the Sindhus, and Bhurishravas.

21. I shall accomplish all that which, O son of Devaki, pleased with me you have declared to myself. I do not entertain any doubt in this.

22. Going to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss you, O you who are conversant with every duty.

23. O lord, I approve of departure for Dwaraka. You shall soon see my maternal uncle, O Janarddana.

24. You shall also see the irresistible Valadeva and other chiefs of the Vrishni race!'—Thus conversing with each other, the two reached the city of Hastinapur.

25. They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Shakra.

26—28. They then saw, O monarch, king Dhritarashtra, and highly intelligent Vidura, and king Yudhishthira; and the irresistibly Bhimasena, and the two sons of Madri by Pandu; and king Dhritarashtra seated; and the unvanquished Yuyutsu; and Gandhari of great wisdom, and Pritha, and the beautiful Krishna, and the other ladies of Bharata's race with Subhadra for the first.

29—31. They also saw all those ladies who used to wait upon Gandhari. Then approaching king Dhritarashtra, those two chastisers of enemies announced their names and touched his feet. Indeed, those great ones also touched the feet of Gandhari and Pritha and king Yudhishthira the just, and Bhima. Embracing Vidura also, they enquired after his well-being.

32—33. In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again). Night came and then the intelligent king Dhritarashtra dismissed all those perpetuaters of Kuru's race as also Janarddana for retiring to their respective rooms. Permitted by the king, all of them entered their respective apartments.

34—36. Krishna of great energy proceeded to the apartments of Dhananjaya. Adored duly and furnished with every object of comfort and enjoyment, Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and adoring their persons properly, proceeded to the palace of king Yudhishthira the just. There Yudhishthira the just, of great might, sat with his ministers.

37. The two great ones, entering that well-adorned chamber, saw king Yudhishthira the just like the two Ashwins seeing the chief of the celestials.

38. Meeting the king, he of Vrishni's race, as also that foremost hero of Kuru's race, getting the permission of Yudhishthira who was highly pleased with them, sat themselves down.

39. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of kings, that foremost of speakers, addressed them in the following words.

Yudhishthira said:—

40. Ye heroes, ye foremost ones of Yadu's and Kuru's race, it appears that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon satisfy it. Do not hesitate.

41. Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.

42. Highly powerful Vasudeva here, O king, is long absent from home. He wishes, with your permission, to see his sire.

43. Let him go, if you think it proper, to the city of the Anarttas! You should, O hero, grant him permission.

Yudhishthira said:—

44. O lotus-eyed one, blessed be you! O slayer of Madhu, do you go this very day to the city of Dwaravati for seeing, O powerful one, that foremost one of Sura's race.

45. O mighty-armed Keshava, your departure is approved by me! You have not seen my maternal uncle as also the goddess Devaki for a long time.

46. Meeting my maternal uncle and going to Valadeva also, O giver of honors, you will, O you of great wisdom, adore both of them at my word as they deserve.

47. Do you also think of me daily as also of Bhima, that foremost of powerful men, and of Phalguna and Nakula and Sahadeva, O giver of honours.

48. Having seen the Anarttas, and your father, O mighty-armed one, and the Vrishnis, you will return to my horse-sacrifice, O sinless one!

49 Do you then go, taking with you various kinds of gems and various sorts of wealth. Do you, O hero of the Satwata race, also take with you whatever else you like.

50. It is through your grace, O Keshava that that the whole Earth, O hero, has come under our sway and all our enemies have been killed.

51. When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

Vasudeva said :—

52. O mighty-armed one, all jewels and gems, all riches and the entire Earth, belong to you alone. Whatever wealth exists in my house, you, O lord, are always the owner thereof.

53. To him Yudhishthira, the son of Dharma, said,—'Be it so'—and then duly adored (Krishna) the eldest brother, gifted with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumbulated her body.

54. He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then started from Nagapura on his excellent car.

55. Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana, then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, started, accompanied by a large train of citizens.

56. The hero who had the foremost of apes on his banner, as also Satyaki, and the two sons of Madravati, and Vidura of incomparable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava.

57. Janarddana of great energy, causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daruka, and Satyaki, saying,—'Urge the horses to speed.'

56. Then that grinder of enemies, *viz.*, Janarddana of great prowess, accompanied by Satyaki, the foremost one of Shini's race, proceeded to the city of the Anarttas, after having killed all his enemies, like He of a hundred sacrifices proceeding to the celestial region.

CHAPTER LIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said :—

1. As he of Vrishni's family was going to Dwaraka, those foremost princes of Bharata's race, those chastisers of enemies, embraced him and fell back with their attendants.

2. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of eye-sight he repeatedly turned his eyes towards him.

3. With great difficulty, the son of Pritha withdrew his look that had fallen on Govinda. The undefeated Krishna also (did the same).

4. The marks which were displayed on the occasion of that great one's departure, I shall now fully describe. Do you listen to me.

5. The wind blew with great force before the car, clearing the path of sand-grains and dust and thorns.

6. Vasava rained pure and fragrant showers and celestial flowers before the holder of Sharanga.

7. As the mighty-armed hero went on he came upon the desert ill-supplied with water. There he saw that foremost of ascetics, named Utanka, of immeasurable energy.

8. The hero of large eyes and great energy adored that ascetic. He was then adored by the ascetic in return. Vasudeva then enquired after his well-being.

9. That foremost of Brahmanas, *viz.*, Utanka, politely accosted by Madhava, honoured him duly and then addressed *him in these words.*

10. O Shaurin, having gone to the palaces of the Kurus and the Pandavas, have you succeeded in *establishing* a durable understanding between them such as should exist between brothers? You should tell me every thing.

11. Do you come, O Keshava, after having united them in peace,—them who are your relatives and who are ever dear to you, O foremost one of Vrishni's race.

12. Will the five sons of Pandu, and the children of Dhritarashtra, O destroyer of enemies, sport in the world in joy with you?

13. Will all the kings enjoy happiness in their respective kingdoms, on account of the pacification of the Kauravas brought about by you?

14. Has that trust, O son, which I had always reposed on you, borne fruit about the Kauravas?

The blessed and holy one said :—

15—16. I tried my best at first, for bringing about a good understanding, about the Kauravas. When I could not by any means establish them on peace, it happened that all of them, with their relatives and kinsmen, died. It is impossible to transgress destiny by either intelligence or power.

17. O great Rishi, O sinless one, this also cannot be unknown to you. They (the Kauravas) disregarded which Bhishma and Vidura gave them referring to me.

18. Encountering one another they then became guests of Yama's palace. Only the five Pandavas form the remnant of the unslain, all their friends and all their children having been destroyed. All the sons Dhritarashtra also, with their children and kinsmen, have been killed.

19. When Krishna had said these words, Utanka, filled with anger, and with eyes expanded in rage, addressed him in these words.

Utanka said :—

20. Since, though able, O Krishna, you did not rescue those foremost ones of Kuru's race, who were your relatives and, therefore, dear to you, I shall, forsooth, curse you.

21. Since you did not forcibly compel them to forbear, therefore, O destroyer of Madhu, I shall, filled with anger denounce a curse on you.

22. It seems, O Madhava, that, though fully able (to save them), you were indifferent to these foremost of Kurus who, overwhelmed by insincerity and hypocrisy, have all met with destruction.

Vasudeva said :—

23. O scion of Bhrigu's race listen, to what I say in full. Do you accept my apologies also. O you of Bhrigu's race, you are an ascetic!

24. After having heard my words about the soul, you may then utter your curse. No man is able, by a little ascetic merit, to put me down.

25. O foremost of ascetics, I do not wish to see the destruction of all your penances! You have a large measure of blazing penances. You have passed your preceptors and seniors.

26. O foremost of twice-born ones. I know that you have observed the rules of Brahmacharyya from your infancy. I do not, therefore, wish the loss or diminution of your penances acquired with so much pain!

CHAPTER LIV.

(ANUGITA PARVA.)—*Continued.*

Utanka said :—

1. Do you, O Keshava, tell me that faultless spiritual science. Having heard your discourse I shall ordain what is for your good or imprecate a curse to you O Janarddana!

Vasudeva said :—

2. Know that the three qualities of Ignorance, Darkness and Goodness exist, depending on me as their refuge. So also, O twice-born one, know that the Rudras and the Vasus have originated from me.

3. In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in your mind about this.

4. So also, O twice-born one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas, Apsaras, have originated from me.

5. Whatever has been called existent and non-existent, whatever is manifest, and not-manifest, whatever is destructible and indestructible, all have me for their soul.

6. Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul.

7. Whatever is non-existent, whatever is existent and non-existent, and whatever is above that which is existent and non-existent,—all these which form the universe —are from me. There is nothing higher (or beyond) me who am the eternal god of gods.

8. O perpetuater of Bhrigu's race, know that all the Vedas beginning with (the original syllable) OM are at one with me. Know, O son of Bhrigu's race, that I am the sacrificial stake; I am the Soma (drunk in sacrifices); I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those deeds which sacrificers perform for pleasing the celestials; I am even the pourer of the sacrificial libation; and I am the Havi or libation that is poured. I am the Adhyaryu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi. It is me whom the Udgatri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace sing my praises

who am the artificer, O foremost of twice-born ones, of the universe.

11. Know, O best of twice-born persons, that Dharma is my eldest-born offspring, originated from my mind, O learned Brahmana, whose essence is mercy for all creatures.

12. Constantly changing myself, I take birth in various wombs, O best of men, for upholding that son of mine, with the help of men now existing in or departed from the world. Indeed, I do this for protecting Virtue and for establishing it.

13. In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Shakra. I am the origin and I am the destruction of all things.

14. I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness.

15. In every cycle I have to repair the causeway of Virtue, entering into various kinds of wombs from desire of doing good to my creatures.

16. When, O son of Bhrigu's race, I live in the order of the celestials, I then indeed, act in every respect as a celestial.

17. When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva.

18. When I live in the order of the Nagas I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order.

19. Born now in the order of men I must act a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to take my words.

20. I frightened them, filled with anger referring to some great fear. But once more I showed themselves my usual human form.

21. Possessed as they were of unrighteousness, and assailed by the virtue of Time, all of them have been righteously killed in battle, and have, forsooth, gone to the celestial region.

22. The Pandavas also, O best of Brahmanas have acquired great fame. I have thus told you all that you had asked me.

CHAPTER LV.

(ANUGITA PARVA.)—
Continued.

Utanka said :—

1. I know you, O Janarddana, to be the creator of the universe. Forsooth, this knowledge that I have is the result of your grace towards me.

2. O you of unfading glory, my heart is possessed of cheerful tranquillity on account of its being devoted to you. Know, O chastiser of enemies, that my heart is no longer inclined to curse you.

3. If, O Janarddana, I deserve the least grace from you, do you then show me once your supreme form.

Vaishampayana said :—

4. Pleased with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen.

5. Utanka saw the great Vasudeva of universal form, gifted with mighty-arms. The effulgence of that form was like that of a burning fire or a thousand suns. It stood before him filling all space. It had faces on every side.

6. Seeing that high and wonderful Vaishnava form of Vishnu, in fact, seeing the Supreme Lord in (that guise) the Brahmana Utanka became filled with wonder.

Utanka said :—

7. O you whose handiwork is the universe, I bow to you, O soul of the universe, O parent of all things! With your feet you have covered the entire Earth, and with your head you fill the firmament.

8. That which lies between the Earth and the firmament has been filled by your stomach. All the points of the compass are covered by your arms. O you of unfading glory, you are all this.

9. Do you withdraw this excellent and indestructible form of yours. I wish to see you now in your own (human) form which, too, is eternal.

Vaishampayana said :—

10—11. To him, O Janamejaya, Govinda of contented spirit said these words,—Do you ask for some boon! To him Utanka, however said, this is a sufficient boon from you for the present, O you of great splendour, in that, O Krishna, I have seen this form of yours, O foremost of all beings!

12. Krishna, however, once more said to him,—'Do not scruple in this matter! This must be done! A sight of my form cannot be fruitless!

Utanka said:—

13. I must accomplish that, O lord, which you think should be done! I wish to have water wherever my wish for it may arise. Water is scarce in such deserts!

14. Withdrawing that energy, the Supreme Lord then said to Utanka,—'Whenever you will require water, think of me!' Having said so, he proceeded towards of Dwaraka.

15. Subsequently, one day, the illustrious Utanka, solicitous of water and greatly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory.

16. The intelligent Rishi then saw in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs.

17. Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of twice-born ones saw copious streams of water issuing from the urinary organs of that hunter.

18. As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,—O Utanka, O you or Bhrigu's race, do you accept this water from me.

19. Seeing you afflicted by thirst I have felt great mercy for you! Thus addressed by the hunter, the ascetic showed no inclination to accept that water.

20. The intelligent Utanka even began to blame Krishna of undecaying glory. The hunter, however, again and again addressed the Rishi, saying,—'Drink!'

21—22 The ascetic refused to drink the water thus given. On the other hand, with heart stricken with hunger and thirst, he even became angry. Disregarded by the great Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Seeing that disappearance, Utanka felt himself ashamed.

23—27. He even thought that Krishna, that destroyer of enemies, had beguiled him. Soon after, the holder of the conch and discus and mace, gifted with grea intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brahmana said,—'O foremost of beings, it was hardly propet for you to offer water to foremost of Brahmanas in the form of a hunter's urine, O lord! Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words,—'That form which it was proper to assume for offering you water, in that form was water was water offered to you! But, alas, you could not understand it! The holder of the thunderbolt, Purandara, was requested by me for your sake.

28. My words to that powerful celestial were,—Do you give nectar in the form of water to Utanka.—The king of the celestials replied to me, saying,—It is not meet that a mortal should become immortal!

29. Let some other boon be granted to Utanka!—O son of Bhrigu's race, these words were repeatedly addressed to me. The husband of Shachi, however, was once more requested by me in these words, *viz.*, even nectar should be given to Utanka!

30—32. The king of the celestials then, comforting me, said,—If, O you of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that great descendant of Bhrigu. If that son of Bhrigu accepts it thus, I then go to him, O lord, for giving it to him! If, however, he sends me away from disregard, I shall not then give it to him by any means.

33—36. Having made this agreement with me, Vasava appeared before you, in that disguise, for giving thee nectar. You, however, did disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more, about your desire, I am prepared to do what is in my power. Indeed, this painful thirst of yours, I shall arrange, shall be satisfied. On those days, O twice-born one, in which you will feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give you savoury water to drink. Indeed, those clouds will become known in the world as Utanka-clouds.

37. Thus addressed by Krishna, Utanka became glad, and to this day, O Bharata, Utanka-clouds (appear and) shower rain on arid deserts.

CHAPTER LVI.

(ANUGITA PARVA.)—

Continued.

Janamejaya said :—

1. With what penances was the great Utanka endued so that he entertained the wish to imprecate a curse on Vishnu himself, who is the source of all power ?

Vaishampayana said :—

2. O Janamejaya, Utanka was gifted with austere penances. He was devoted to his preceptor. Gifted with great energy, he abstained from adoring anybody else.

3. All the children of the Rishis, O Bharata, entertained even this desire, *viz.*, that their devotion to preceptors should be as great as that of Utanka.

4. Gautama's gratification with and affection for Utanka, among his numberless disciples, were very great, O Janamejaya.

5. Indeed, Gautama was greatly pleased with the self-control and purity of conduct that marked out Utanka, and with his acts of prowess and the services he did to him.

6. One after another, thousands of disciples received the preceptor's permission to return home. On account, however, of his great affection for Utanka, Gautama could not permit him to leave his hermitage.

7. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, on account of his devotion to his preceptor, was not conscious of it.

8. One day, he started, O king, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel.

9. Toil-worn and hungry and afflicted by the load he carried on his head, O chastiser of enemies, he threw the load down on the Earth, O king.

10. One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair.

11. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, Seeing that sign of old age, began to bewail aloud from excess of sorrow.

12—13. Knowing every duty, the daughter of his preceptor then, who had eyes resembling lotus petals, and hips that were full and round, at the command of her father, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was compelled to throw them down on the Earth.

14—15. The Earth herself was unable to hold those tear-drops of Utanka. With a pleased heart, Gautama then said to the twice-born Utanka,—'Why, O son, is your mind so afflicted with grief to-day ? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in full.

Utanka said :—

16—17. With mind entirely devoted to you, and wholly bent upon doing what is agreeable to you, with my heart's devotion turned to you, and with thoughts entirely living on you, (I have lived here till) decrepitude has overtaken me without my knowing it at all. I have not, again, known any happiness. Though I have lived with you for a century yet you have not granted me permission to depart.

18. Many disciples of yours, who were my juniors, have, however, been permitted by you to return. Indeed, hundreds and thousands of foremost Brahmanas have, gifted with knowledge, been favored with your permission.

Gautama said :—

19. Through my love and affection for you, and on account of your dutiful services to me, a long time has passed without my knowing it, O foremost of Brahmanas.

20. If, however, O you of Bhrigu' race, you desire to leave this place, do you go without delay, with my permission.

Utanka said :—

21. What shall I present to my preceptor ? Tell me this, O best of twice-born persons. Having brought it, I shall go hence, O lord, with your permission.

Gautama said :—

22. The good say that the satisfaction of the preceptor is the final fee. Forsooth, O twice-born one, I have been highly pleased with your conduct.

23—24. Know, O perpetuater of Bhrigu's race, that I have been highly pleased with your conduct. Know, O perpetuater of Bhrigu's race, that I have been very much pleased with you for this. If you become a young man to-day of sixteen years, I shall confer on you, O twice-born one, this my own daughter for becoming your wife. No other woman except this one is capable of waiting upon your energy.

25—26. At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying,—What shall I give you as final fee for my preceptor? Do you command me. I wish to do, with riches, or even my life, what is agreeable and beneficial to you.

27. Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for for you with the help of my penances. I have no doubt in this.

Ahalya said:—

28. I am highly pleased with you, O learned Brahmana, with your unceasing devotion, O sinless one. This is enough. Blessed be you, go wherever you like.

Vaishampayana said:—

29. Utanka, however, O king, once more said these words,—Do you command me, O mother. It is proper that I should do something that is agreeable to you.

Ahalya said:—

30. Blessed be you, bring for me those celestial ear-rings which are worn by the wife of Saudasa. That which is due to your preceptor will then be well-discharged.

31. Replying her,—'So be it,'—Utanka went away, O Janamejaya, determined upon bringing those ear-rings for doing what his preceptor's wife liked.

32. That foremost of Brahmanas, Utanka, proceeded forthwith to Saudasa who had become a cannibal, in order to solicit the ear-rings from him.

33. Gautama meanwhile said to his wife—'Utanka is not to be seen to-day. Thus addressed, she informed him how he had gone for fetching the jewelled ear-rings (of Saudasa's queen).

34. At this, Gautama said,—'You have not acted wisely. Cursed (by Vashishtha), that king will, indeed, kill Utanka.

Ahalya said:—

45. Without knowing this, O holy one, I have engaged Utanka in this task. He shall not, however, come by any danger through your grace.

36. Thus addressed by her, Gautama said,—'Let it be so.' Meanwhile, Utanka met king Saudasa in a deserted forest.

CHAPTER LVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Seeing the king, who had become so, of frightful appearance, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become moved.

2—3. That highly energetic monarch, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,—'By good luck, O best of Brahmanas, you have come to me at the sixth hour of the day when I am in search of food.

Utanka said:—

4. O king, know that I have come here in course of my wanderings for the sake of my preceptor. The wise have said that while one is engaged for the sake of one's preceptor, one should not be injured.

The king said:—

5. O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow you escape to-day.

Utanka said:—

6. Let it be so, O king! Let this agreement be made with me! After I have ceased to wander for my preceptor I shall once more come and put myself within your power.

7. I have heard, O best of kings, that the object I seek for my preceptor is under your control, O king, therefore, O king, I beg you for it.

8. You every day give many foremost of gems to superior Brahmanas. You are a giver, O king, from whom gifts may be accepted. Know that I too am a worthy object of charity present before you, O best of kings.

9—10. Having accepted from you in gift that object for my preceptor, which is under your control, I shall, O king, on account of my agreement, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this. Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?

Saudasa said:—

11. If the object you seek for your preceptor is capable of being placed in

your hands by me, If I be considered as one from whom a gift may be accepted, do you then say what that object is!

Utanka said:—

12. O foremost of men, O Saudasa, in my estimation you are a worthy person from whom gifts may be accepted. I have, therefore, come to you for begging of you the jewelled ear-rings (worn by your queen).

Saudasa said:—

13. Those jewelled ear-rings, O learned and twice-born Rishi, belong to my wife, They should be asked from her. Do you therefore, solicit some other things from me. I shall give it to you, O you of excellent vows!

Utanka said:—

14. If we be considered as any authority, do you cease then to urge this pretext. Do you give those jewelled ear-rings to me. Be truthful in speech, O king.

Vaishampayana said:—

15—16. Thus addressed, the king once more addressed Utanka and said to him,—Do you, at my word, go to my venerable queen, O best of men, and ask her saying,—'Give!'—She of pure vows, thus begged by you will certainly, at my command, give you, O foremost of twice-born persons, those jewelled ear-rings of hers without doubt.

Utanka said:—

17. Where, O king, shall I be able to meet your queen? Why do you not yourself go to her?

Saudasa said:—

18. You will find her to-day near a forest fountain. I cannot see her to-day as the sixth hour of the day has come.

Vaishampayana said:—

19. Thus addressed, Utanka, O chief of Bharata's race, then left that place. Seeing Madayanti, he informed her of his object.

20. Hearing the order of Saudasa, that lady of large eyes replied to the highly intelligent Utanka, O Janamejaya, in these words.

21. It is even so, O twice-born one. You should, however, O sinless one, assure me that you do not say what is untrue! You should bring me some signet from my husband.

22. These celestial ear-rings of mine, made of rich gems, are such that the celestials and Yakshas and great Rishis always watch for opportunities for taking them away.

23. If placed at any time on the Earth, this costly article would then be stolen by the Nagas. If worn by one who is impure on account of eating, it would then be taken away by the Yakshas. If the wearer falls asleep, the celestials would then take them away.

24. O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities come, by celestials and Rakshasas and Nagas, if worn by a careless person.

25. O best of twice-born ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations.

26. O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every sort. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger.

27. If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size.

28. Even of such virtues are these ear-rings of mine. They are lauded and honoured everywhere. Indeed, they are known over the three worlds. Do you, therefore, bring me some sign.

CHAPTER LVIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Returning to king Saudasa who was always well-disposed towards all his friends, Utanka solicited him for some sign. That foremost one of Ikshaku's race then gave him a sign.

Saudasa said:—

2. This my present condition is intolerable. I do not see any refuge. Knowing this to be my wish, do you give away the jewelled ear-rings.

3. Thus addressed by the king, Utanka returned to the queen and reported to her the words of her husband. Hearing those words, the queen gave to Utanka her jewelled ear-rings.

4. Having got the ear-rings, Utanka returned to the king and said to him,—'I wish to hear, O king, what the meaning is of those mysterious words which you said as a sign to your queen.

Saudasa said:—

5. Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences originate (on the part of the Kshatriyas).

6. As for myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge.

7. Indeed, O foremost of all persons, having a high goal, I do not see any other refuge for myself in the matter of approaching the celestial gates or in continuing here, O best of twice-born ones.

8. It is impossible for a king that is hostile to Brahmanas to continue living in this world or in acquiring happiness in the next.

9. Hence have I given you these my my jewelled ear-rings which were coveted by you. Do you now keep the agreement which you have made with me to-day.

Utanka said:—

10. O king, I shall certainly carry out my promise. I shall truly return and place myself under your power. There is, however, a question, O scorcher of enemies which I wish to ask you.

Saudasa said:—

11. Say, O learned Brahmana, what is in your mind. I shall certainly reply to your words. I shall remove whatever doubt may be in your mind. I have no hesitation in this.

Utanka said:—

12. Those who are skilled in the rules of duty, say that Brahmanas are of controlled speech. One who acts wrongly towards friends is considered as vile as a thief.

13. You, again, O king, have become my friend to-day. Do you then, O foremost of men, give me such advice as is approved by the wise.

14. As for myself, I have now obtained the fruition of my wishes. You, again, are a cannibal. Is it proper for me to return to you or not.

Saudasa said:—

15. If it is proper (for me), O foremost of superior Brahmanas, to say what you ask, I should then, O best of twice-born ones, tell you that you should never return to me.

16. O perpetuater of Bhrigu's race, by acting thus, you will secure your well-being. If you return, O learned Brahmana, you will surely meet with death.

Vaishampayana said:—

17. Thus addressed by the intelligent king about what was beneficial for him, Utanka took leave of the king and set out for the presence of Ahalya.

18. Desirous of doing what was agreeable to the wife of his preceptro, he took the ear-rings with him and started with great speed for reaching the hermitage of Gautama.

19. Protecting them even in the manner directed by Madayanti,—that is, binding them within the folds of his black deer-skin,—he proceeded on his way.

20. After he had proceeded for some distance, he became stricken with hunger. He there saw a Vilwa tree covered down with the weight of (ripe) fruits. He climbed that tree.

21. Causing his deer-skin, O chastiser of enemies, to hang on a branch, that foremost of twice-born ones, then began to pluck some fruits.

22—23. While he was engaged in plucking those fruits with eyes set towards them, some of them dropped, O king, on that deer-skin, in which those ear-rings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became loosened.

24. Suddenly that deer-skin, with the ear-rings in it, dropped down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there saw those jewelled ear-rings.

25—27. That snake belonged to the race of Airavata. Promptly he took up the ear-rings in his mouth and then entered an ant-hill. Seeing the ear-rings taken by that snake, Utanka, filled with anger and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that ant-hill.

28. That best of Brahmanas, burning with anger and the desire for revenge, continually busied himself for thirty-five days in that work.

29. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became greatly anxious.

30—31. To that twice-born Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nagas, the king of the celestials, armed with the thunder, came there, on his car drawn by green horses. Gifted with great energy, he saw that foremost of Brahmanas, as he sat there engaged in his task.

Vaishampayana continued :—

32. Looking like a Brahmana stricken with the sorrow of Utanka, the king of the celestials addressed him, saying,—'This (purpose of thine) is impracticable of being accomplished.

33. The regions of the Nagas are thousands of Yojanas removed from this place. I think that your purpose is impossible of being achieved with your walking staff.

Utanka said :—

34. If, O Brahmana, the ear-rings be not recovered by me from the regions of the Nagas, I shall renounce my life-breaths before your eyes, O foremost of twice-born persons.

Vaishampayana said :—

35. When the thunder-armed Indra could not divert Utanka from his purpose, he united the latter's walking staff with the force of thunder.

36. Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, gave way to the (nether) regions inhabited by the Nagas.

37. By that path Utanka entered the world of Nagas. He saw that that region lying thousands of Yojanas on all sides.

38. Indeed, O blessed one, it had many walls made of pure gold and decked with jewels and gems.

39. There were many fiue tanks of water furnished with flights of stair-cases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with various species of birds perching on them.

40. That perpetuator of Bhrigu's race saw the gate of that region which was full five Yojanas high and a hundred Yojanas in width.

41. Seeing the regions of the Nagas, Utanka became very dispirited. Indeed, he despaired of getting back the ear-rings.

42. Then there appeared to him a black horse with a white tail. His face and eyes were of a coppery colour, O you of Kuru's race, and he seemed to blaze forth with energy.

43. Addressing Utanka, he said,—'Do you blow into the Apana duct of my body. You will then, O learned Brahmana, get back your ear-rings which have been taken away by a descendant of Airavata's race.

44. Do not hate to do my order, O son. You did it often at the hermitage of Gautama in former days.

Utanka said :—

45. How did I know you in the asylum of my preceptor? Indeed, I wish to hear how I did in those days what you order me to do now.

The horse said :

46—47. Know, O learned Brahmana, that I am the preceptor of your preceptor, for I am the blazing Jatavedas (deity of fire). By you I was often adored for the sake of your preceptor, O child of Bhrigu's race, duly and with a pure heart and body. I shall therefore accomplish what is for your well-being. Do my bidding forthwith.

48. Thus addressed by the god of fire, Utanka did as he was ordered. The deity then, pleased with him, blazed up for consuming everything.

49. From the pores of his body, O Bharata, on account of his very nature, a thick smoke came out threatening terrors to the world of Nagas.

50. With that powerful and wide-spreading smoke, O Bharata, everything became covered with darkness, so that nothing, O king, could any longer be seen in the world of the Nagas.

51. Cries of woe were heard throughout the palace of the Airavatas, uttered by the Nagas headed by Vasuki, O Janamejaya.

52. Covered by that smoke, the palaces could no longer be seen, O Bharata. These resembled forests and hills overwhelmed by a thick frost.

53. With eyes that were red on account of that smoke, and afflicted by the energy of the god of fire, the Nagas came out of their palaces to the greet son of Bhrigu's race for determining what was the matter.

54. Having heard what the matter was from that ascetic of incomparable energy, all the Nagas, with fear depicted on their eyes, offered him their adorations according to due forms.

55. Indeed, all the Nagas placing the old and the young ones before them, bowed to him with their heads and joining their hands addressed him, saying,—'Be pleased with us, O holy one.'

56. Having pleased that Brahmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nagas gave him those celestial and highly-adored ear-rings.

57. Thus honored by them, Utanka of great prowess, going round the god of fire, started for the hermitage of his preceptor.

58. Indeed, going quickly to Gautama's hermitage, O king, he presented those ear-rings to the wife of his preceptor, O sinless one.

59. That best of Brahmanas also told his preceptor everything about Vasuki and the other Nagas that had occurred.

60. It was thus, O Janamejaya, that the great Utanka, having wandered through the three worlds, fetched those jewelled ear-rings (for his preceptor's wife).

61. Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was gifted. I have thus told you what you had asked me.

CHAPTER LIX.

(ANUGITA PARVA.)—*Continued.*

Janamejaya said:—

1. After having conferred that boon on Utanka, O foremost of twice-born persons, what did the mighty-armed Govinda of great celebrity next do?

Vaishampayana said:—

2. Having granted that boon to Utanka, Govinda, accompanied by Satyaki, went to Dwaraka on his car, drawn by his large quick-coursing horses.

3. Passing many lakes and rivers and forests and hills, he at last came upon the charming city of Dwaravati.

4. It was at the time, O king, when the festival of Raivataka had begun, that he having eyes like lotus-petals arrived with Satyaki as his companion.

5. Adorned with many beautiful things and covered with various Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour.

6—7. That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees which looked like the Kulpa trees of Indra's garden, and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it appeared like a broad day.

8. On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the sweet songs of men and women.

9—10. Raivataka presented a most delightful appearance like Meru with all his jewels and gems. Men and women excited and filled with delight, O Bharata, sang aloud. The swell of music which thus rose from that foremost of mountains appeared to touch the very heavens. Everywhere were heard spouts and loud whoops of men who were in all forms of excitement.

11. The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with various foods and enjoyable articles.

12. There were heaps of cloths and garlands, and the music of Vinas and flutes and Mridangas was heard everywhere. Food mixed with wines of various kinds was stored here and there.

13. Gifts were being continually given to those that were distressed, or blind or helpless. For all this, the festival of that mountain became highly auspicious.

14. There were many sacred houses built on the breast of that mountain, O hero, within which lived many pious men. Even thus did the Vrishni heroes sport in that festival of Raivataka.

15—18. Equipt with those palaces that mountain appeared like a second Heaven. At the arrival Krishna, O chief of Bharata's race, that prince of mountains resembled the blessed mansion of Indra himself. Adored (by his relatives), Krishna then entered a beautiful palace. Satyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence, having accomplished deeds of great difficulty like Vasava amid the Danava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that great one like the deities advancing to receive the deity of a hundred sacrifices.

19. Gifted with great intelligence, he honoured them in return and enquired after their well-being. With a pleased heart he then saluted his father and mother.

20. The mighty-armed hero was embraced by both of them and comforted

too. He then took his seat with all the Vrishnis sitting around him.

21. Having washed his feet and removed his fatigue, Krishna of mighty energy, as he sat there, then described the chief events of the great battle in answer to the questions put to him by his father.

CHAPTER LX.

(ANUGITA PARVA.)—*Continued.*

Vasudeva said :—

1. O you of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle.

2. You, however, O mighty-armed one, have seen it with your own eyes. Do you, therefore, O sinless one, describe the battle in full.

3—4. Indeed, tell me how that battle took place between the great Pandavas and Bhishma and Karna and Kripa and Drona and Shalya and others, between, in fact, numerous other Kshatriyas well-skilled in arms, differing from one another in conduct and dress and coming from various kingdoms.

Vaishampayana said :—

5. Thus addressed by his father, he having eyes like lotus-petals, described, in the presence of his mother also, how the Kaurava heroes had been killed in battle.

Vasudeva said :—

6. The feats were highly wonderful which were achieved by those great Kshatriyas. On account of their large number, they are incapable of being described in even hundreds of years.

7. I shall, however, mention only the foremost of them. Do you listen, therefore, to me as I mention in brief those feats won by the kings of Earth, O you of godlike splendour.

8. Bhishma of Kuru's race became the Commander-in-chief, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces.

9. Highly intelligent Shikhandin, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu.

10. The battle between the Kurus and the Pandavas went on for ten days. It was so dreadful as to make one's hair stand erect.

11. Then Shikhandin, in great battle, helped by the holder of Gandiva, killed, with innumerable arrows, the son of Ganga, fighting bravely.

12. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero died.

13. Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became the Commander-in-chief.

14. That foremost of twice-born persons, ever boasting of his prowess in battle, was supported by the residue of the Kaurava-army consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others.

15. Dhrishtadyumna familiar with many powerful weapons, and gifted with great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra.

16. That great hero, always desirous of comparing his strength with Drona, supported by the Pandava-army, and recollecting the wrongs inflicted (by Drona) on his father (Drupada, the king of the Panchalas) performed great feats in battle.

17. In that battle between Drona and the son of Prishata, the kings assembled from various realms were nearly rooted out.

18. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna.

19. After that, Karna became the Commander-in-chief of Duryodhana's forces. He was supported in battle by the residue of the Kaurava-army which numbered five Akshauhinis.

20. Of the sons of Pandu, there were then three Akshauhinis. After the destruction of innumerable heroes, protected by Arjuna, they came to battle.

21. The Suta's son Karna, though a dreadful warrior, encountering Partha, came to his end on the second day, like an insect encountering a burning fire.

22. After the fall of Karna, the Kauravas became dispirited, and lost all energy. Numbering three Akshauhinis, they gathered round the king of the Madras.

23 Having lost many car-warriors and elephants and horsemen, the residue of the Pandava army, numbering one Akshauhini and overtaken with depression, supported by Yudhishthira.

24. The Kuru king Yudhishthira, in the battle that took place, accomplished the most difficult feats and killed, before half the day was over, the king of the Madras.

25. After the fall of Shalya, the great Sahadeva, of immeasurable prowess, killed Shakuni the man who had brought about the quarrel.

26. After the fall of Shakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become greatly dispirited, fled from the field, armed with his mace.

27. Then Bhimasena of great prowess, filled with anger, pursued him and discovered him within the waters of the Dwaipayana lake.

28. With the residue of their army, the Pandavas surrounded the lake and, filled with joy, met Duryodhana concealed within the waters.

29. Their wordy arrows, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle.

30. Then, in the great battle that took place, the royal son of Dhritarashtra was killed by Bhimasena, displayed his great prowess, in the presence of many kings.

31. After this the residue of the Pandava-army, as it slept in the camp, was killed at night time by Drona's son who was unable to put up with the destruction of his father (at the hands of Dhrishtadyumna.)

32. Their sons killed, their forces killed, their friends killed, only the five sons of Pandu, are alive with myself and Yuyudhana.

33. With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unkilled residue of the Kaurava-army. Dhritarashtra's son Yuyutsu also has escaped slaughter on account of his having adopted the side of the Pandavas.

34. Upon the destruction of the Kaurava-king Suyodhana with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just.

35. Thus did that battle take place, O lord, for eighteen days. Many kings of Earth, killed therein, have ascended the celestial region.

Vaishampayana continued :—

36. The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.

CHAPTER LXI.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said :—

1—2. After the great Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his father, it was plain that that hero had passed over the destruction of Abhimanyu. The motive of the great one was that his father might not hear what was highly unpleasant to him.

3. Indeed, the intelligent Krishna did not wish that his father Vasudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief.

4. (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,—Do you narrate the death of my son, O Krishna!—and dropped down on the earth (in a swoon).

5. Vasudeva saw his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief.

6—7. (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying,—O lotus-eyed one, you are famed on Earth for being truthful in speech. Why, however, O destroyer of enemies, do you not tell me to-day of the death of my daughter's son?

8. O powerful one, tell me in full of the destruction of your sister's son! Having eyes resembling thine, alas, how was he killed in battle by enemies.

9. Since my heart does not from grief break into a hundred pieces, it seems, O you of the Vrishni race, that it does not die with men when its hour does not come.

10. Oh, at the time of his fall, what words did he give utterance to, addressing his mother? O lotus-eyed one, what did that darling of mine, having restless eyes, say to me?

11. I hope he has not been killed by enemies while retreating from battle with

his back towards them? I hope, O Govinda, that his face did not become cheerless while fighting?

12. He was possessed, O Krishna, of great energy. From a spirit of childishness, that powerful hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle).

13. I hope that boy does not lie on the field, killed deceitfully by Drona and Karna and Kripa and others? Do you tell me this.

14. That son of my daughter always used to challenge Bhishma and that foremost of all powerful warriors, *viz.*, Karna, in battle.

15—16. His father who, from excess of grief, bewailed thus, Govinda, more afflicted than he, answered in these words,—His face did not become cheerless as he fought in the van of battle. Dreadful though that battle was, he did not turn his back upon it.

17. Having killed hundreds and thousands of kings of Earth, he was distressed by Drona and Karna and at last was killed by the son of Dushasana.

18. If, O lord, he had been encountered, one to one, without intermission, he was incapable of being killed in battle by even the holder of the thunder-bolt.

19. When his father Arjuna was withdrawn from the main body by the Samsaptakas, Abhimanyu was surrounded by the enraged Kaurava-heroes headed by Drona in battle.

20. Then, O father, after he had killed a very large number of enemies in battle, your daughter's son at last succumbed to the son of Dushasana.

21. Forsooth, he has gone to the celestial region! Kill this grief of thine, O you of great intelligence! They who are of purified understandings never languish when they meet with any calamity.

22. He by whom Drona and Karna and others were checked in battle,—heroes who were equal to Indra himself in power—why would not he ascend to the celestial region.

23. O irresistible one, do your kill this grief of thine! Do not allow yourself to be swayed by anger. That conqueror of hostile cities has attained to that sanctified end which depends upon death at the edge of weapons.

24. After the fall of that hero, this my sister Subhadra, stricken with grief, bewailed aloud, when she saw Kunti, like a female as prey.

25. When she met Draupadi, she asked her in grief,—O reverend lady, where are all our sons? I wish to see them.

26. Hearing her lamentations, all the Kaurava-ladies embraced her and wept sitting around her.

27. Seeing (her daughter-in-law) Uttara, she said,—O blessed girl, where has your husband gone? When he returns, do you without losing a moment apprise me of it.

28. Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not your husband come out today.

29. Alas, O Abhimanyu, your maternal uncles—powerful car-warriors—are all hale. They used to bless you when they saw you come here prepared to go out for battle.

30. Do you tell me the incidents of battle to-day as before, O chastiser of enemies. Oh, why do you not answer me to-day—me who am weeping so bitterly?

31—32. Hearing these lamentations of this daughter of the Vrishni-race, Pritha, deeply stricken with grief, addressed her and slowly said,—O Subhadra, though protected by Vasudeva and Satyaki and by his own father, your youthful son has yet been killed. That slaughter is due to the influence of Time.

33. O daughter of Yadu's race, mortal your son was. Do not grieve. Irresistible in battle, your son has, forsooth, attained to the highest end.

34. You are born in a high family of great Kshatriyas. Do not grieve, O you of restless glances, O girl of eyes like lotus-petals!

35. Do you cast your eyes on Uttara, who is quick with child. O blessed lady, do not give way to grief. This auspicious girl will soon bring forth a son to that hero!

36—39. Having comforted her, thus, Kunti, knowing every duty, O perpetuater of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the permission of king Yudhishthira and Bhima, and the twins (*viz.*, Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents to the Brahmanas, and bestowed upon them many kine, O perpetuater of Yadu's race. Then the Vrishni-dame (Kunti), comforted a little, addressed the daughter of Virata, saying,—O faultless daughter of Virata, you should not grieve! For the sake of your husband,

O you of round hips, protect the child in your womb.

40. Having said these words, O you of great splendour, Kunti ceased. With her permission I have brought Subhadra here.

41. It was thus, O giver of honours, that your daughter's son was killed. Cast off your burning grief, O irresistible one! Indeed, do not set your heart on sorrow.

CHAPTER LXII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. Having heard these words of his son, Vasudeva, that descendant of Shura, of righteous soul, renouncing grief, made excellent obsequial offerings (to Abhimanyu).

2. Vasudeva also performed those rites for the ascension (to Heaven) of his great nephew, that hero who was ever the darling of his father (Vasudeva).

3. He duly fed six millions of Brahmanas, gifted with great energy, with edibles possessed of every recommendation.

4—5. Presenting many clothes to them, Krishna satisfied the thirst for wealth of those Brahmanas. Wonderful were the heaps of gold, the number of kine and of beds and cloths, that were then given away. The Brahmanas loudly declared,—Let (Krishna's wealth) increase.

6. Then Vasudeva of Dasharha's race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu.

7. Greatly stricken with grief, they could find no comfort. The same was the case with the sons of Pandu in the city of Hastinapore.

8—9. Deprived of Abhimanyu, they could get no peace of mind. The daughter of Virata, O king, for many days, totally abstained from all food, greatly afflicted by grief on account of the death of her husband. At this all her relatives, became plunged into excess of grief. They were all afraid that the embryo in her womb might be destroyed.

10—12. Then Vyasa, ascertaining the state of things by his spiritual vision, arrived there. The highly intelligent Rishi, gifted with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying,—Let this grief be given up! O famous lady, a son gifted with great energy will be born to you, through the power of Vasudeva and at my word. That son will rule the Earth after the Pandavas.

13—14. Seeing Dhananjaya, he said to him, in the hearing of king Yudhishthira, the just and pleasing him with his words, O Bharata,—Your grandson, O highly blessed one, will become a great prince! He will righteously govern the whole Earth to the verge of the sea.

15. Therefore, O foremost one of Kuru's race, renounce this grief, O mower of enemies! Do not doubt this! This will truly take place.

16. That which was uttered by the Vrishni-hero on a former occasion, will, surely, happen! Do not think otherwise.

17. As regards Abhimanyu, he has gone to the regions of the celestials, conquered by him with his own deeds. That hero should be grieved for by you or, indeed, by the other Kurus.

18. Thus addressed by his grandfather, Dhananjaya of righteous soul, O king, renounced his grief and even became cheerful.

19. Your father, O prince, who are conversant with all duties, began to grow in that womb, O you of great intelligence, like the Moon, in the lighted fortnight.

20. Then Vyasa urged the royal son of Dharma for celebrating the Horse-Sacrifice. Having said so, he made himself invisible there and then.

21. The intelligent king Yudhishthira, the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth.

CHAPTER LXIII.

(ANUGITA PARVA.)—
Continued.

Janamejaya said :—

1. Having heard these words, O twice-born one, that were spoken by the great Vyasa about the Horse-Sacrifice, what steps were taken by Yudhishthira.

2. Tell me, O foremost of twice-born ones, how the king succeeded in obtaining the riches which Marutta had buried in the Earth!

Vaishampayana said :—

3—6. Having heard the words of the Island-born ascetic, king Yudhishthira

the just, summoned all his brothers, *viz.*, Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said to them—Ye heroes, you have heard the words which the highly intelligent and great Krishna has said from his friendship for and the desire of doing good to the Kurus! Indeed, you have heard those words that have been uttered by that ascetic of profuse penances, that great sage desirous of conferring prosperity on his friends, that preceptor of righteous conduct, *viz.*, Vyasa of wonderful feats! You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered.

7. Remembering those words, ye sons of Pandu, I wish to obey them duly! By obeying those words of theirs great blessedness will belong to all of you.

8. Those words spoken by those utters of Brahma are certain (if obeyed) to produce considerable benefit. Ye perpetuaters of Kuru's race, the Earth has become divested of her riches.

9—17. Ye kings, Vyasa, therefore, informed us of the wealth of Marutta. If you think that wealth abundant or sufficient, how shall we bring it? What, O Bhima, do you think about this? When the king, O perpetuater of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,—The words you have said, O you of mighty arms, on the subject of bringing the riches indicated by Vyasa, are approved by me? If, O powerful one, we succeed in getting the riches kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished! This is what I think. We shall, therefore, bowing our heads to the great Girisha, and offering due adoration to that deity, bring that wealth. Blessed be you. Pleasing that god of gods as also his companions and followers, in words, thought, and deed, we shall, forsooth, obtain that wealth. Those Kinnaras of dreadful appearance who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign, becomes pleased with us! Hearing these words uttered by Bhima, O Bharata, king Yudhishthira the son of Dharma, became highly pleased. The others, headed by Arjuna, at the same time, said,—So be it.

18. The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.

19 Making the Brahmanas utter benedictions on them, and having duly adored the great god Maheshwara, the sons of Pandu started (on their enterprise).

20. Pleasing that great deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu started with cheerful hearts.

21. While they thus started, the citizens, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads).

22. The Pandavas, going round many Brahmanas who daily adored their fires, and bending their heads unto them, proceeded on their journey.

23—24. Taking the permission of king Dhritarashtra who was stricken with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava-prince Yuyutsu, the son of Dhritarashtra, in the capital, they started, adored by the citizens and by many Brahmanans endued with great wisdom.

CHAPTER LXIV.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. They then started with cheerful hearts, and accompained by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels.

2. Their praises sung by eulogists and Sutas and Magadhas and bards, and supported by their own army, they appeared like so many Suns adorned with their own rays.

3. With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full.

4. That foremost of men, the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he went on his way.

5. About the soldiers who followed the king, their confused murmurs seemed to fill the entire sky.

6. That army crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains.

7. Arrived at that region where that wealth was buried. O king, Yudhishthira fixed his camp with all his brothers and troops.

8—13. The region selected for the purpose, O chief of Bharata's race, was perfectly level and auspicious. There the king pitched his camp, placing in his van such Brahmanas as were gifted with penances and learning and self-control, as also his priest Agniveshya, O you of Kuru's race, who was well-conversant with the Vedas and all their branches. Then the royal sons of Pandu, and the other kings, and the Brahmanas and priests well-skilled in sacrificial rites, having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laying out six roads and nine divisions. King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants who accompanied his army. When everything was complete, he addressed the Brahmanas, saying,—Ye foremost of Brahmanas, do that which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned Brahmanas, having formed this resolution, do what should be done after this! Hearing these words of the king, the Brahmanas with those amongst them who were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply,—This very day is an auspicious one with a auspicious constellation. We shall, therefore, try to celebrate those high rites we propose. We shall to-day, O king, live upon water alone. Do you all fast also to-day.

16. Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusha-grass, like burning fires in a sacrifice.

17. And the night wore away as they listened to the discourses of the learned Brahmanas. When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma, (saying as follows).

CHAPTER LXV.

(ANUGITA PARVA.)—*Continued.*

The Brahmanas said:—

1. Let offerings be made to the great Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then try to gain our object.

2. Hearing these words of those Brahmanas, Yudhishthira caused offerings to be duly made to that deity who loved to lie down on mountain-breasts.

3. Pleasing the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites.

4. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity.

5. With various kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites.

6. He next presented offerings according to the ordinance to those ghostly beings who formed Mahadeva's train. And offerings were next made to Kuvera the king of the Yakshas, and to Manibhadra also.

7—8. To the other Yakshas also and to them who were the foremost ones among the ghostly companions of Mahdeva, the priest offered due adoration, having filled many jugs with food, with Krisharas and meat and Nivapas mixed with sesame seeds. The king gave away unto the the Brahmanas thousands of kine.

9—16. He then directed the presentation, according to due rites, of offerings to those night-ranging beings (who live with Mahadeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king, became highly delightful. Having performed the adoration of Rudra and of all the Ganas, the king, placing Vyasa ahead, went towards the place where the treasure was buried. Once more adoring the Lord of riches, and bowing to him with respect and saluting him properly, with various kinds of flowers and cakes and Krishara, having adored those foremost of gems, *viz*, Shankha and Nidhi and those Yakshas who are the lords of gems, and having adored many foremost of Brahmanas and caused them to utter blessings, the king gifted with great power, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of various and delightful forms, Bhringaras, Katahas, Kalasas, Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just.

The wealth thus dug out was placed in large 'as Karaput' (wooden chests united with each other by chains or cords, and carried by bullocks or camels) for protection.

17. A portion of the wealth was caused to be carried upon the shoulders of men it stout balances of wood with baskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for carrying away that wealth of the son of Pandu.

18. There were sixty thousands of camels, and a hundred and twenty thousand horses, and of elephants, O king, there were one hundred thousand.

19. Of cars there were as many, and of carts too as many, and of she-elphants as many. Mules and men were of unlimited number.

20. That wealth which Yudhishthira caused to be dug out was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; and twenty-four thousand on each elephant.

21—22. Having loaded these vehicles with that wealth and once more adoring the great deity Shiva, the son of Pandu started for the city of Hastinapur, with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, *viz.*, the royal son of Pandu, made short marches of four miles every day.

23. That powerful army, O king, afflicted with the weight they bore, returned, carrying that wealth, towards the capital, phasing the hearts of all those perpetuaters of the Kuru-race.

CHAPTER LXVI.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Meanwhile, the highly energetic Vasudeva, accompained by the Vrishnis, came to the city of Hastinapore.

2. While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing, that the time fixed for the Horse-Sacrifice had come, that foremost of men returned to Hastinapore.

3—4. Accompained by the son Rukmini, by Yuyudhana, by Charudeshna, by Shamva by Gada, by Kritavarman, by the heroic Sarana, by Nishatha and by Unmukha, Vasudeva came, with Valadeva at the head of the train, and with Subhadra also accompanying him.

5. Indeed, that hero came for seeing Draupadi, Uttara and Pritha and for comforting those renowned Kshatriya-ladies who had been bereft of many of their protectors.

6. Seeing those heroes come, king Dhritarashtra, as also the great Vidura, received them with due honours.

7. That foremost of men, *viz.*, Krishna of great energy, worshipped by Vidura and Yuyutsu, continued to live in the Kuru capital.

8. It was while the Vrishni heroes, O Janamejaya, were living in the Kuru-city, O king, that your father, that destroyer of hostile heroes, was born.

9. The royal Parikshit, O monarch, afflicted by the Brahma-weapon of Ashwatthaman), upon coming out of the womb, lay still and motionless for he had no life. By his birth he had pleased the citizens but soon plunged them into grief.

10. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost limit of every point of the compass. Soon, however, that noise ceased.

11. Krishna, his senses and mind considerably affected, with Yuyudhana in his company, entered speedily the inner apartments of the palace.

12. He saw his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly.

13. Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously.

14. Meeting Krishna, Kunti, that daughter of the Bhoja race, said to him in a voice choked with tears, O foremost of monarchs,

15. O Vasudeva, O mighty-armed hero Devaki, by having borne you, has come to be considered as an excellent genetrix! You are our refuge and our glory! This race (of Pandu) depends upon you for its protector.

16. O Yadava hero, O powerful one this child of your sister's son, has com, out of the womb, killed by Ashwatthamane. O Keshava, do you revive him!

17. O delighter of the Yadavas, this was vowed by you, O powerful one, when Ashwatthaman had inspired the blade of

grass into a Brahma-weapon of great energy! Indeed, O Keshava, your words were these:—I shall revive that child if he comes out of the womb dead!

18—19. That child, O son, has been born dead! See him, O foremost of men. You should, O Madhava, rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula and the irresistible Sahadeva.

20—21. In this child are fettered the life-breaths of the Pandavas and myself! O you of the Dasharha-race, on him depends the obsequial cake of Pandu, as also of my father-in-law, and of Abhimanyu too, blessed be you, that favourite nephew of yours who was so very like you! Do you do to-day what will be beneficial to all these! I urge you earnestly, O Janarddana.

22. Uttara, O destroyer of enemies, always repeats the words said to her by Abhimanyu. Forsooth, O Krishna, those words were highly agreeable to her.

23. O you of the Dasharha-race, Arjuna's son said to this daughter of Virata,—Your son, O blessed girl, will go to my maternal uncles.

24. Taking up his quarters with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, various wonderful weapons and the whole of the science of polities and morality.

25. These were the words, O son, that that destroyer of hostile heroes, *viz*, the son of Subhadra, that irresistible hero, said to Uttara from his love for her.

26. O destroyer of Madhu, bowing our heads to you, we pray you for making those words of Abhimanyu true! In view also of the time that has come, do you accomplish what is highly beneficial.

27. Having said these words to that hero of the Vrishni's race, Pritha of large eyes, raised her arms upwards and with the other ladies in her company, dropped down on the Earth.

28. All of them, with eyes rendered muddy by tears, repeatedly explained, saying,—Alas, the son of Vasudeva's nephew has been born dead.

29. After Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows.

CHAPTER LXVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. After Kunti had sat up, Subhadra, seeing her brother, began to weep aloud, and stricken with excessive grief, said,—O you having eyes like lotus-petals, look at the grandson of Arjuna of great intelligence! Alas, the Kuru-race having been thinned, a child has been born that is feeble and dead.

3. The blade of grass, uplifted by Drona's son for bringing about the destruction of Bhimasena, fell upon Uttara and Vijaya and myself.

4 Alas, that blade, O Keshava, is still existing (unextracted) in me, after having pierced my heart, since I do not, O irresistible hero, see this child with my son.

5. What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna, and the two sons of Madravati also say?

6. Hearing that Abhimanyu's son was born and dead, the Pandavas, O you of Vrishni's race, will consider themselves as imposed upon by Ashwatthaman.

7. Abhimanyu, O Krishna, was, forsooth, the minion of all the Pandava-brothers. Hearing this intelligence, what will those heroes, defeated by the weapon of Drona's son, say?

8. What grief, O Janarddana, can be greater than this, *viz*., that Abhimanyu's son should be born and dead?

9. Bowing to you with my head, O Krishna, I seek to please you to-day! See O foremost of men, these two standing here, *viz*., Pritha and Draupadi.

10—11. When, O Madhava, the son of Drona tried to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time, O grinder of enemies, you said in anger to Drona's son (even these words),—O wretch of a Brahmana, O vilest of men, I shall disappoint your wish! I shall revive the son of Kiritin's son.

12. Hearing these words of yours and well-knowing your power, I seek to gratify you, O irresistible hero! Let the son of Abhimanyu be revived.

13. If having pledged yourself previously you do not accomplish your auspicious vow, do you then know for certain, O chief of the Vrishni race, that I shall put an end to my life.

14. If, O hero, this son of Abhimanyu does not revive when you, O irresistible one, are alive and near, of what other use will you be to me?

15. Do you, therefore, O irresistible one, revive this son of Abhimanyu,—this child who has eyes similar to his,—even as a rain-charged cloud revives the lifeless crops (on a field).

16. You, O Keshava, are righteous-souled, truthful, and of prowess incapable of being baffled. You should, O chastiser of enemies make your words truthful.

17. If only you wish it, you can revive the three worlds (of being) if dead! What heed, I say, therefore, of this darling child, born but dead, of your sister's son?

18. I know your power, O Krishna! Therefore, do I solicit you! Do you show this great favour to the sons of Pandu.

19 You should, O mighty-armed one, show mercy to this Uttara, or to me, thinking that I am your sister or even a mother who has lost her son; and one who has thrown herself upon your protection.

CHAPTER LXVIII.

(ANUGITA PARVA.)—

Continued.

Vaishampayana said:—

1. Thus addressed, O king, the destroyer of Keshin, greatly possessed by sorrow answered,—So be it!—These words were uttered with sufficient loudness and they pleased all the inmates of the inner apartments of the palace.

2. The powerful Krishna, that foremost of men; by uttering these words, pleased all the people assembled there, like one pouring cold water on a person afflicted with sweat.

3—5. He then quickly entered the lying-in-room in which your father was born. It was duly sanctified, O king, with many garlands of white flowers; with many well-filled water-pots arranged on every side; with char-coal, soaked in clarified butter of Tinduka-wood, and mustard-seeds, O you of mighty arms; with shining weapons properly arranged and several fires on every side. And it was filled with many agreeable and aged dames summoned for waiting.

6—7. It was also surrounded by many well-skilled and clever physicians, O you of great intelligence! Gifted with great energy, he also beheld there all articles that are destructive of Rakshasas, duly placed by persons knowing the subject. Seeing the lying-in-room in which your father was born thus equipt, Hrishikesha became very glad and said,—Excellent, Excellent!'

8—9 When he of Vrishni's race said so and presented such a cheerful look, Draupadi, going there quickly, addressed the daughter of Virata, saying,—O blessed lady, here comes to you your father-in-law, the destroyer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one.

10. Virata's daughter, checking her tears said these words in a voice chocked with grief. Covering herself properly, the princess waited for Krishna like the celestials reverentially waiting for him.

11. The helpless lady with heart agitated by sorrow, seeing Govinda coming, bewailed, saying,—

12. O lotus-eyed one, see us two deprived of our child! O Janarddana, both Abhimanyu and myself have been equally killed.

13. O you of Vrishni's race, O destroyer of Madhu, I seek to please you by bending my head, O hero, to you! Do you revive this child of mine who has been consumed by the weapon of Drona's son.

14—15. If king Yudhishthira the just, or Bhimasena, or yourself, O lotus-eyed one, had, on that occasion, said,—Let the blade of grass destroy the unconscious mother,—O powerful one, then I would have been destroyed and this would not have taken place.

16. Alas, what benefit has been reaped by Drona's son by doing this cruel deed, *viz.*, the destruction of the child in the womb by his Brahma-weapon.

17. That self-same mother now seeks to please you, O slayer of enemies, by bending her head! Surely, O Govinda, I shall kill myself if this child does not revive.

18. In him, O righteous one, I placed many expectations! Alas, when these have been frustrated by Drona's son, what necessity have I, O Keshava, to carry on the burden of life?

19. I hoped, O Krishna, that with my child on my lap, O Janarddana, I would salute you with respect! Alas, O Keshava, that hope has been destroyed.

20. O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all my hopes have been destroyed.

21. Abhimanyu of restless eyes, O destroyer of Madhu, was exceedingly dear to you. Behold this child of his killed by the Brahma-weapon.

22. This child is very ungrateful and very heartless, like his father, for, see, disregarding the prosperity and affluence of the Pandavas, he has gone to Yama's house.

23. I had, before this, vowed, O Keshava, that if Abhimanyu fell on the field of battle, O hero, I would follow him immediately.

24. I did not, however, keep my vow, cruel that I am and fond of life! If I go to him now, what, indeed, will Phalguna's son say?

CHAPTER LXIX.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. The helpless Uttara, desirous of getting back her child, having thus bewailed, dropped down in sorrow on the earth like a demented creature.

2. Seeing the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata-ladies, deeply afflicted, began to weep aloud.

3. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a house of sorrow where nobody could remain.

4. Greatly stricken with grief on account of her son, Virata's daughter, O king, seemed to be struck down for sometime by sorrow and cheerlessness.

5. Regaining consciousness, O chief of Bharata's race, Uttara took up her child on her lap and said these words.

6. You are the child of one who knew every duty. Are you not conscious then of the sin you commit, since you do not salute this foremost one of the Vrishni's race?

7—8. O son, going to your father tell him these words of mine, *viz.*,—It is difficult for living creatures to die before their time comes, because through reft of you, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything valuable.

9. O mighty-armed one, with the permission of king Yudhishthira the just, I shall swallow some dreadful poison or cast myself on the burning fire.

10. O father, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not break into a thousand pieces.

11. Rise, O son, and see this your afflicted greatgrandmother! She is deeply stricken with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow.

12. See the reverend princess of Panchala, and the helpless princess of the Sattata race! Look at myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter.

13. Rise, O child, and look at the face of this king, who is gifted with great wisdom, and possessed of eyes like lotus-petals and resembling your father of restless glances.

14. Seeing Uttara, who bewailed thus, fallen on the earth, all those ladies, raising her, caused her to sit up.

15. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in respect and touched the earth with her head for saluting Keshava having eyes like lotus-petals.

16. Hearing those heart-rending lamentations of hers, that foremost of persons touched water and withdrew the (force of the Brahma-weapon.

17—18. That hero of undecaying glory, belonging to the race of the Dasharhas, promised to revive the child. Then he of pure soul, said these words in the hearing of the whole universe,—'O Uttara, I never utter a falsehood. My words will prove true. I shall revive this child before all creatures.

19. Never before have I uttered a falsehood even in jest. Never have I turned back from battle. (By the merit of those deeds) let this child revive.

20. As virtue is dear to me, as Brahmanas are especially dear to me, let Abhimanyu's son, who is born dead, revive.

21. Never has a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth.

22. As truth and virtue are always established in me, let this dead child of Abhimanyu revive.

23. As Kansa and Keshi have been righteously killed by me, let this child revive to-day by that truth.

24. After these words were uttered by Vasudeva, that child, O foremost one of Bharata's family, became animate and began gradually to move, O king.

CHAPTER LXX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. When the Brahma-weapon was withdrawn by Krishna, at that time, the lying-in-room was lighted up by your father with his energy.

2. All the Rakshasas were forced to leave the room and many of them were killed. In the sky a voice was heard, saying,—Excellent, O Keshava, Excellent.

3. The burning Brahma-weapon then returned to the Grandfather. Your father got back his, O king.

4. The child began to move according to his energy and power. The Bharata-ladies became all filled with joy.

5. At the command of Govinda, the Brahmanas were made to utter benedictions. All the ladies filled with joy, lauded Janardana.

6. Indeed, the wives of those Bharata-heroes, *viz*, Kunti and Drupada's daughter and Subhadra and Uttara, and the wives of other leading men, like (ship-wrecked) persons who have reached the shore after having got a boat, became greatly pleased.

6—8. Then wrestlers and actors and astrologers and those who enquire after the sleep (of princes), and bands of bards and eulogists all uttered the praises of Janardana, while uttering benedictions filled with the praises of the Kurus, O chief of the Bharatas.

9 Uttara, rising up at the proper time, with a pleased heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus.

10—14. Rejoicing greatly, Krishna made gifts to the child of many valuable gems. The other chiefs of the Vrishni-race, did the same. Then the powerful Janardana, firmly following truth, bestowed a name on the infant who was your father, O monarch.—'Since this child of Abhimanyu has been born at a time when this family has become nearly extinct, let his name be Parikshit.' This is what he said. Then your father, O king, began to grow, and please all the people, O Bharata. When your father was a month old, O hero, the Pandavas returned to their capital, bringing with them abundant riches. Hearing that the Pandavas were near, those foremost ones of the Vrishni-race went out.

15. The citizens decked the city of Hastinapur with many garlands of flowers, with beautiful pennons and standards of various kinds.

16. The citizens also, O king, adorned their respective palaces. Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered various kinds of adoration to be offered to the celestials established in their respective temples. The principal streets of the city were adorned with flowers.

18—21. Indeed, the city was filled with the noise of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their business, and with the voice of singers, the (Kuru) city then resembled the palace of Vaishravana himself. Bards and eulogists, O king, accompanied by beautiful women, were seen to adorn various retired spots in the city. The pennons were made by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the whole kingdom as a mark of the success of the enterprise for bringing a profusion of gems and other valuables.

CHAPTER LXXI.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. Hearing that the Pandavas were near, that destroyer of enemies, *viz.*, Vasudeva, accompanied by his ministers, went out for seeing them.

2. The Pandavas then, uniting with the Vrishnis according to the ususal formalities, together entered, O king, the city of Hastinapur.

3. With the voices and the clatter of cars of that powerful host, the Earth and the sky, and the firmament itself, became, as it were, entirely filled.

4. With rejoicing hearts, the Pandavas, accompanied by their officers and friends, entered the capital, placing that treasure in their van.

5. Going, according to custom, to king Dhritarashtra first, they adored his feet, announcing their respective names.

6. Those foremost ones of Bharata's race, O chief of kings, then paid their respectful salutations to Gandhari, the daughter of Suvala, and to Kunti.

7. They next adored (their uncle) Vidura and Yuyutsu, the son of Dhritarashtra by his Vaishya wife. Those heroes were then adored by others and they shone forth in beauty, O king.

8. After this, O Bharata, those heroes heard the news of that highly wonderful and marvellous and gladsome birth of your father.

9. Hearing of that feat of the highly intelligent Vasudeva, they all adored Krishna, the delighter of Devaki, who was every way worthy of adoration.

10. Then, after a few days, Vyasa, the son of Satyavati, gifted with great energy, came to the city of Hastinapur.

11. The perpetuaters of Kuru's race adored the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishini and the Andhaka-races, worshipped the sage.

12—13. After having conversed on various topics, Dharama's son Yudhishthira addressed Vyasa and said,—This treasure, O holy one, which has been brought through your favour, I desire to devote to that great Horse-Sacrifice.

14. O best of ascetics, I wish to have your permission. We are all, O Rishi, at your disposal, and at that of the great Krishna.

Vyasa said:—

15. I give you permission, O king. Do what should be done after this. Do you adore the deities duly by performing the Horse-Sacrifice with profuse gifts.

16. The Horse-Sacrifice, O king, is a purifier of all sins. Forsooth, having adored the deities by that sacrifice you will surely be purged of all sins.

Vaishampayana said:—

17. Thus addressed, the Kuru-King Yudhishthira of righteous soul, O monarch, began to make the necessary preparations for the Horse-Sacrifice.

18.—19. Having represented all this to the Island-born Krishna, the king gifted with great eloquence, approached Vasudeva and said,—O foremost of all beings, the goddess Devaki has, through you come to be considered as the most fortunate of mothers. O you of undecaying glory, do you perform what I shall now tell you, O mighty-armed one.

20. O delighter of the Kurus, the various enjoyments we enjoy, have all been acquired through your power. The whole Earth has been subjugated by you with the help of your prowess and intelligence.

21. Do you, therefore, cause yourself to undergo the rites of initiation. You are our highest preceptor and master. If you perform the sacrifice, O you of the Dasharha-race, I shall be purified from every sin.

22. You are Sacrifice! You are the Indestructible! You are this All! You are Virtue! You are Prajapati! You are the goal of all creatures! This is my certain conclusion.

Vasudeva said:—

23. O mighty-armed one, what you say is worthy of you, O chastiser of enemies! You are the goal of all creatures. This is my certain conclusion.

24. Of the heroes of the Kuru-race, you shine to-day in great glory for your virtue! They have all been cast into the shade, O king, by you! You are our king, and you are our senior.

25 With my approval freely granted, do you worship the celestials in the sacrifice suggested. Do you, O Bharata, appoint us to whatever task you like. Truly, do I pledge myself that I shall accomplish all, O sinless one, that you mayst bid me accomplish.

26. Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when you, O king, sacrifice.

CHAPTER LXXII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Thus addressed by Krishna, Yudhishthira, the son of Dharma, gifted with great intelligence, saluted Vyasa and said these words:—

2. Do you cause me to be initiated when the proper hour, as you truly know, come for that rite. This my sacrifice entirely depends on you.

Vyasa said:—

3. Myself, O son of Kunti, and Paila and Vaisnavalkya, shall, undoubtedly, achieve every rite at the proper time.

4. The rite of initiating you will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready.

5. Let Sutas well-versed in the science of horses and let Brahmanas also possessed of the same learning, select, after examination, a worthy horse in order that your sacrifice may be completed.

6. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, showing your effulgent glory, O king.

Vaishampayana said:—

7. Thus addressed (by the Rishi), Yudhishthira, the royal son of Pandu, answered,—'So be it!'—and then, O monarch, he accomplished all that that utterer of Brahma had said.

8. All the articles necessary for the sacrifice, O king, were duly procured.

9. The royal son of Dharma, gifted with immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it.

10. Then the highly energetic Vyasa said to the royal son of Dharma,—'As regards ourselves, we are all prepared to initiate you in view of the sacrifice.

11. Let the Sphya and the Kurcha and all the other articles that, O you of Kuru's race, may be necessary for your sacrifice, be made of gold.

12. Let the horse also be loosened to-day, for wandering on the Earth, according to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth.'

Yudhishthira said:—

13. Let arrangements be made by you, O twice-born one, about loosening this horse for enabling it to wander over the Earth at its will.

14. You should, O ascetic, say who will protect this horse while roaming over the Earth freely according to its will.

Vaishampayana continued:—

15—16. Thus addressed (by king Yudhishthira), O king, the Island-born Krishna said,—He who is born after Bhimasena, who is the foremost of all bowmen, who is called Jishnu, who is gifted with great patience and capable of overcoming all resistance,—he will protect the horse. That destroyer of the Nivatakavachas can conquer the whole Earth.

17. In him are all celestial weapons, His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. He will follow this horse.

18. He is well-versed in both Religion and Profit. He is a master of all the sciences. O foremost of kings, he will, according to the scriptures, cause the horse to roam and graze at its will.

19. This mighty-armed prince, of dark color, is endued with eyes resembling lotus-petals. That hero, the father of Abhimanyu, will protect the horse.

20. Bhimasena also is gifted with great energy. That son of Kunti is possessed of immeasurable power. He is competent to protect the kingdom, helped by Nakula, O monarch.

21. Gifted with great intelligence and fame, Sahadeva will, O you of Kuru's race, duly attend to all the relatives who have been invited to your capital.

22. Thus addressed by the Rishi, that perpetuator of Kuru's race, *viz.*, Yudhishthira, performed every injunction duly and appointed Phalguna to attend to the horse.

Yudhishthira said:—

23. Come, O Arjuna, let the horse, O hero, be protected by you. You alone are competent to protect it, and none else.

24. Those kings, O mighty-armed hero who will come forward to encounter you, try O sinless one, to avoid battles with them to the best of your power.

25. You should also invite them all to this sacrifice of mine. Indeed, O mighty-armed one, go forth but try to establish friendly relations with them.

Vaishampayana said:—

26. Having said so to his brother Savyasachin, the righteous-souled king Yudhishthira commanded Bhima and Nakula to protect the city.

27. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests.

CHAPTER LXXIII.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. When the hour for initiation came, all those great Ritwijas duly initiated the king for the Horse-Sacrifice.

2. Having finished the rites of binding the sacrificial animals, the son of Pandu, *viz.*, king Yudhishthira the just, gifted with great energy, the initiation being over, shone with great splendour along with those Ritwijas.

3. The horse that was brought for the Horse-Sacrifice was let loose, according to the injunctions of the scriptures, by that utterer of Brahma, *viz.*, Vyasa himself of great energy.

4. Then king Yudhishthira the just, O king, after his initiation, adorned with a garland of gold around his neck, shone like a burning fire.

5. Having a black deer skin for his upper garment, carrying a staff in hand, and wearing a cloth of red silk, the son of Dharma, gifted with great splendour, shone like a second Prajapati seated on the sacrificial altar.

6. All his Ritwijas also, O king, were clad in similar dresses. Arjuna also shone like a burning fire.

7. Dhananjaya, to whose car were yoked white horses, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira.

8. Repeatedly drawing his bow, named Gandiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O king, with a cheerful heart.

9. All Hastinapur, O king, with the very children, came out at that spot from desire of seeing Dhananjaya, that foremost of the Kurus, on the eve of his journey.

10. So great was the crowd of spectators that came to see the horse and the prince who was to follow it, that on account of the pressure of bodies, it seemed a fire was created.

11. Loud was the noise which arose from that crowd of men who assembled together for seeing Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire sky.

12. And they said,—There goes the son of Kunti, and there that horse of burning beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow.

13. These were the words which the intelligent Jishnu heard. The citizens also blessed him, saying,—'Let blessings be yours'. Go safely and return, O Bharata.'

14. Others, O chief of men, uttered these words:—'So great is the crowd that we do not see Arjuna. His bow, however, we see.

15. That is the celebrated bow Gandiva of terrible twang. Blessed be you. Let all dangers fly from your path. Let fear nowhere inspire you.

16. When he returns we shall see him, for it is certain that he will return. The great Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yajnavalkya, who was well-versed in all sacrificial rites, and who was a complete master of the Vedas, proceeded with Partha for performing auspicious rites in favour of the hero. Many Brahmanas also, O king, all knowing Vedas, well, and many Kshatriyas too, followed the great hero, at the command, O monarch, of Yudhishthira the just.

20. The horse then travelled, O foremost of men, wherever he liked over the Earth already conquered by the Pandavas with the power of their weapons.

21. In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to you.

22. The horse, O king, travelled over the whole Earth. Know, O monarch, that from the north it turned towards the East.

23. Grinding the kingdoms of many kings that excellent horse wandered. And it was followed slowly by the great car-warrior Arjuna of white horses.

24. O monarch, many Kshatriyas and kings, who fought with Arjuna on that occasion, were rendered miserable for having lost their kinsmen on the field of Kurukshetra.

25—26. Many Kiratas also, O king, and Yavanas, all excellent bowmen, and various tribes of Mlechchas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals gifted with great alacrity, and all irresistible in fight, met the son of Pandu in battle.

27. Thus took place innumerable battles in various countries, O monarch, between

Arjuna and the kings of various realms who came to encounter him.

28. I shall, O sinless king, describe to you those battles only which raged with great fury and which were the principal ones among all he fought.

CHAPTER LXXIV.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas had incurred before and all of whom were well-known as powerful car-warriors.

2. Having learnt that that foremost of horses, which was intended for the sacrifice, had come to their kingdom, those heroes, accoutering themselves in coats mail, surrounded Arjuna.

3. Mounted on their cars, drawn by excellent and well-decked steeds and with quivers on their backs, they surrounded that horse, O king, and tried to capture it.

4. Thinking of that attempt of theirs, the diadem-decked Arjuna, forbade those heroes, with conciliatory words, O chastiser of enemies.

5. Disregarding Arjuna's message, they attacked him with their arrows. The diadem-decked Arjuna resisted those warriors who were under the control of darkness and passion.

6. Jishnu, addressed them smilingly and said,—'Desist, ye unrighteous ones! Life is a blessing.'

7. At the time of his starting, he had been earnestly ordered by king Yudhishthira the just not to kill those Kshatriyas whose kinsmen had been killed before on the field of Kurukshetra.

8. Remembering these behests of king Yudhishthira the just who was gifted with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction.

9. Then Arjuna defeated Suryavarman, the king of the Trigartas, in battle, by shooting countless arrows at him and laughed in scorn.

10. The Trigarta warriors, however, filling the ten points with the sound of their cars and car-wheels, rushed towards Dhananjaya.

11. Then Suryavarman, showing great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O king!

12. The other great bowmen, who followed the king and who were all desirous of bringing about the destruction of Dhananjaya, shot showers of arrows on him.

13. With numberless arrows shot from his own bowstring, the son of Pandu, O king, cut off those clouds of arrows upon which they fell down.

14. Gifted with great energy, Ketuvarman, the younger brother of Suryavarman, and gifted with youthful vigour, fought, for the sake of his brother, against Pandu's son endued with great fame.

15. Seeing Ketuvarman approaching towards him for battle, Vibhatsu, that destroyer of hostile heroes, killed him with many sharp-pointed arrows.

16. Upon Ketuvarmana's fall, the powerful car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him.

17. Seeing that lightness of hand shown by the youth Dhritavarman, Gudakesha of great energy and great prowess became highly pleased with him.

18. The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bowstring aiming at him. He only saw showers of arrows in the air.

19. For a brief space of time, Arjuna pleased his enemy and mentally admired his heroism and skill.

20. The Kuru hero, smiling the while, fought with that youth who took after an angry snake. The mighty-armed Dhananjaya, glad as he was in seeing the courage of Dhritavarman, did not take his life.

21. While, however, Partha of immeasurable energy fought mildly with him without wishing to kill him, Dhritavarman shot a burning arrow at him.

22. Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva dropped down on the Earth from his relaxed grasp.

23. The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra.

24. When that great and celestial bow dropped down, O king, Dhritavarman laughed loudly in battle.

25. At this, Jishnu, worked up with rage wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows.

26. Then a loud and confused noise arose, filling the sky and touching the very heavens, as it were, from various creatures who spoke highly of that feat of Dhananjaya.

27—28. Seeing Jishnu inflamed with wrath and looking like Yama himself as he appears as the end of the cycle, the Trigarta warriors hastily surrounded him, rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his enemies, Arjuna became more angry than before.

29. He then quickly despatched eighteen of their foremost warriors with many arrows of hard iron which resembled the arrows of the great Indra himself.

30. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, quickly shot many shafts at them which resembled angry snakes of dreadful poison, and laughed aloud.

31. The powerful car-warriors of the Trigartas, with dispirited hearts, fled in all directions, greatly afflicted by Dhananjaya with his arrows.

32. They then addressed that foremost of men, that destroyer of the Samsaptaka army, saying,—'We are your slaves! We yield to you.

33. Do you command us, O Partha! Lo, we wait here as the most docile of your servants!—O delighter of the Kurus, we shall execute all your commands.'

34. Hearing these words expressive of their submission, Dhananjaya said them,—'Do ye, O kings, save your lives, to and accept my dominion.'

CHAPTER LXXV.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. That foremost of horses then proceeded to the kingdom of Pragjyotisha and began to wander there. At this, Bhagadatta's son, who was greatly courageous in battle, came out.

2. King Vajradata, O chief of the Bharatas, finding the (sacrificial) horse arrived within his kingdom, fought (for detaining it).

3. The royal son of Bhagadatta, coming out of his city, afflicted the horse which was coming (and seizing it), marched back towards his own place.

4. Marking this, the mighty-armed chief of the Kuru-race, speedily stretched his Gandiva, and suddenly rushed towards his enemy.

5. Stupefied by the arrows shot from Gandiva, the heroic son of Bhagadatta, letting loose the horse, fled from Partha.

6. Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out.

7. That powerful car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tails.

8. Moved by childishness and folly, he challenged Partha, the powerful car warrior of the Pandavas, famed for dreadful deeds in battle, to an encounter with him.

9. The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth came out streams of juice showing excitement.

10. Indeed, that elephant showered its secretions like a great mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped according to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control.

11. Urged on by the prince with the iron-hook, that powerful elephant then seemed as if it would cut through the sky (like a flying hill).

12. Seeing it advance towards him, O king, Dhananjaya, filled with anger and standing on the earth, O Bharata, met the prince on its back.

13. Filled with anger, Vajradatta quickly shed at Arjuna a number of broad-headed arrows gifted with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts.

14. Arjuna, however, with arrows sped from Gandiva, cut off those arrows, some into two, and some into three, pieces. He cut them off in the sky itself with those arrows of his passing through the sky.

15. The son of Bhagadatta, seeing his broad-headed arrows thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line.

16. Filled with anger at this, Arjuna more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipped with golden wings.

17. Vajradatta of powerful energy, struck with great force and pierced with those arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not leave him.

18. Mounting on his prince of elephants again in the midst of that battle, the son of Bhagadatta, desirous of victory, very coolly shot a number of arrows at Arjuna.

19. Filled with anger, Jishnu then shot at the prince a number of arrows which looked like burning flames of fire and which appeared to be so many snakes of dreadful poison.

20. Pierced therewith, the powerful elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rillets of water coloured with red chalk.

CHAPTER LXXVI.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thus went on that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra.

2—3. On the fourth day, Vajradatta of great power laughed loudly and addressing Arjuna, said these words:—'Wait, wait, O Arjuna! You shall not escape me alive! Killing you I shall duly discharge the water-rite of my father.

4. My aged father Bhagadatta, who was the friend of your father, was killed by you on account of his weight of years. Do you, however, fight me who am but a boy.

5. Having said these words, O you of Kuru's race, king Vajradatta, filled with anger, urged his elephant towards the son of Pandu.

6. Urged on by the highly intelligent Vajradatta, that prince of elephants, as if desirous of cutting through the sky, rushed towards Dhananjaya.

7. That best of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its down-pour.

8. Indeed, urged on by the king, the elephant, repeatedly roaring like a cloud, rushed towards Phalguna, sending forth deep noise from its mouth.

9. Indeed, urged on by Vajradatta that prince of elephants quickly moved towards the powerful car-warrior of the Kurus, with the tread of one that seemed to dance in excitement.

10. Seeing that beast of Vajradatta advance towards him, that destroyer of enemies, *viz.*, the powerful Dhananjaya, relying on Gandiva, stood his ground without shaking with fear.

11. Recollecting what an obstacle Vajradatta was proving to the performance of his task, and remembering the old enmity of the house, the son of Pandu became greatly excited with rage against the king.

12. Worked up with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea.

13. That best of elephants and beautiful in appearance, thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect.

14. Seeing his elephant impeded in its course, the royal son Bhagadatta, deprived of sense by anger, shot many whetted arrows at Arjuna.

15. The mighty-armed Arjuna baffled all those arrows with many foe-destroying arrows of his. The feat appeared to be exceedingly wonderful.

16. Once more the king of the Pragjyotishas, worked up with rage, forcibly urged his elephant, which resembled a mountain, at Arjuna.

17. Seeing the beast once more advancing towards him, Arjuna shot with great strength an arrow at it which resembled a veritable flame of fire.

18. Cut to the quick, O king, by the son of Pandu, the beast suddenly droppep down on the Earth like a mountain-summit loosened by a thunder-bolt.

19. Struck with Dhananjaya's arrow, the elephant, as it lay on the Earth, looked like a huge mountain-cliff lying on the ground, loosened by the bolt of Indra.

20. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu, addressing the king who had fallen down with his beast, said,—'Do not fear.'

21. Indeed, Yudhishthira of great energy said to me while commissioning me for this task even these words, *viz.*, You should not, O Dhananjaya, kill those kings (who may give you battle).

22. O foremost of men, you should consider your task as accomplished if only you disable those hostile kings! You should not also, O Dhananjaya, kill the warriors of those kings who may come forth to fight you.

23. They should be requested to come, with all their kinsmen and friends, to the Horse-Sacrifice of Yudhishthira.

24. Having heard these commands of my brother, I shall not kill you, O king! Rise up; let no fear be yours; return to your city safe and sound, O king.

25. When the day of full moon in the month of Chaitra comes, you shall O great king, go to that sacrifice of king Yudhishthira the just, for it takes place on that day!

26. Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,—'So be it.'

CHAPTER LXXVII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. There took place a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the destruction of their clan.

2. Hearing that he of white horses had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu's race.

3. Those warriors who were as terrible as dreadful poison, finding the horse within their dominion, seized it without being filled with any fear of Partha who was the younger brother of Bhimasena.

4. Advancing against Vibhatsu who waited on foot, armed whith his bow, upon the sacrificial horse, they attacked him from a near point.

5. Defeated in battle before, those Kshatriyas of great energy, moved by the desire of victory, surrounded that foremost of men.

6. Proclaiming their names and families and their various feats, they showered their arrows on Partha.

7. Pouring showers of arrows of such fierce energy as were capable of obstructing the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of defeating him in battle.

8. Themselves seated on cars, they fought Arjuna of dreadful feats who was on foot.

9. From every side they began to strike that hero, that destroyer of the Nivata-kavachas, that destroyer of the Samsaptakas, that destroyer of the king of the Sindhus.

10. Surrounding him on all sides as within a cage by means of a thousand cars and ten thousand horse, those brave warriors expressed their joy.

11—12. Recollecting the destruction by Dhananjaya of Jayadratha in battle, O you of Kuru's race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Overwhelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud.

13. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata.

14. Seeing the son of Kunti thus afflicted with arrows, cries of oh and alas were uttered by the three worlds, and the Sun himself became shorn of his splendour.

15. Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon simultaneously.

16. Many meteors struck the solar disc and then shot in different directions. The prince of mountains, *viz.*, Kailasa, began to tremble.

17. The seven (celestial) Rishis, as also the other Rishis of Heaven, stricken with fear, and afflicted with grief and sorrow, breathed hot sighs.

18. Piercing through the sky, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke and assumed a strange aspect.

19 Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the sky and poured flesh and bloods on the Earth.

20. Such was the aspect which all nature assumed when that hero was overwhelmed with showers of arrows. Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were witnessed.

21. Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gandiva, fell down from his relaxed grip and his leathern fence also dropped down.

22. When Dhananjaya became stupefied, the Saindhava warriors once more

shot forthwith at that senseless warrior, numberless other arrows.

23. Understanding that the son of Pritha was insensible, the celestials, with hearts stricken with fear, began to seek his well-being by uttering various benedictions.

24. Then the celestial Rishis, the seven Rishis, and the twice-born Rishis, became engaged in silent recitations from desire of giving victory to the highly intelligent son of Pritha's.

25. When at last the energy of Partha blazed forth through those deeds of the dwellers of the celestial region, that hero, who was conversant with celestial weapons of great efficacy, stood immovable like a hill.

26. The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some strong machine.

27. Like Purandara pouring rain, the powerful Arjuna then, with that bow of his, poured incessant showers of arrows on his enemies.

28. Pierced by those arrows, the Saindhava warriors with their chiefs became invisible like trees covered with locusts.

29. Terror-stricken at the very sound of Gandiva and filled with consternation they fled away. In grief of heart they shed tears and cried aloud.

30. The powerful warrior moved amidst that host of enemies with the celerity of a fiery wheel, all the time piercing those warriors with his arrows.

31. Like the great Indra, the holder of the thunder-bolt, that destroyer of enemies, *viz.*, Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic.

32. The Kaurava hero, piercing the hostile army with showers of arrows looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays.

CHAPTER LXXVIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. The irresistible holder of Gandiva, *ready for battle, stood immovable on the field like Himavat himself.*

2. The Saindhava warriors, once more rallying, showered in great rage repeated down-pours of arrows on him.

3. The mighty-armed hero, laughing at his enemies, who had once more rallied but who were on the point of death, addressed them in these soft words:—

4. Do ye fight to the best of your power and do ye try to defeat me. Do ye, however, accomplish all necessary deeds, for a great danger awaits you all.

5. See, I fight all of you, baffling your clouds of arrows! Bent as you are on battle, wait a little. I shall soon quell your pride.

6. The holder of Gandiva, having said these words in anger, recollected, however, the words, O Bharata, of his eldest brother.

7—8. Those words were:—You should not, O child, kill those Kshatriyas who will come against you for battle! They should, however, be defeated by you! That foremost of men, Phalguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect thus. Thus was I commissioned by my brother. Warriors advancing against me should not be killed.

9. I must act in such a way as not to falsify the words of king Yudhishthira the just.

10. Having arrived at this conclusion, Phalguna, that foremost of men, then said to those Saindhavas who were all dreadful in battle, these words:

11. I say what is for your benefit. Though staying before me, I do not wish to kill you. He amongst you who will say to me that he has been defeated by me and that he is mine, will be spared by me.

12. Having heard these words of mine, act towards me in that way which may best secure your well-being. By acting in a different way you will place yourselves in a situation of great fear and danger.

13. Having said these words to those heroic warriors, the chief of the Kurus began to fight them. Arjuna was worked up with rage. His enemies, desirous of victory, were equally enraged.

14. The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva.

15. Dhananjaya, with his own whetted arrows, cut off those arrows of sharp and terrible points, resembling snakes of dreadful poison, before they could come up to him.

16. Having cut off those sharp arrows bedecked with Kanka-feathers, Arjuna pierced each of the warriors opposed to him with a whetted arrow.

17. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had killed their king Jayadratha, then hurled at him darts and javelins with great force.

18. The diadem-decked Dhananjaya of great power baffled their aim by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry.

19. With many straight and broad-headed arrows, he cut off the heads of many of those warriors who were rushing at him from desire of victory.

20. Many fled, many rushed at Arjuna; many moved not; all of them, however, uttered such a loud noise that it resembled the roar of the ocean.

21. As they were killed by Partha of immeasurable power, they fought him, each according to his strength and prowess.

22. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest arrows in that battle.

23. Then Dusshala, their queen, the daughter of Dhritarastra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and went to Arjuna.

24. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors.

25. The queen, arrived before Dhananjaya, began to weep in sorrow. Seeing her, the powerful Dhananjaya cast off his bow.

26—27. Leaving off his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied to him, saying,—O chief of the Bharatas, this child is the son of your sister's son. He salutes you, O Partha. Look at him, O foremost of men.

28. Thus addressed by her, Partha enquired after his son (Suratha), saying.—Where is he?

29. Dusshala answered him, saying,—Burning with grief on account of the destruction of his father, the heroic father of this child died broken-hearted. Listen to me as to how he died.

30—33. O Dhananjaya, he had heard before that his father Jayadratha had been killed by you, O sinless one. Exceedingly afflicted with grief at this, and hearing of your arrival here as the follower and protector of this sacrificial horse, he at once fell down and gave up his life. Indeed, deeply afflicted with grief, as he was, as soon as he heard of your arrival, he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to you, seeking your protection. Having said these words, the daughter of Dhritarashtra began to lament in deep sorrow.

34. Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said to her brother, who was equally cheerless, these words: See your sister. See the child of your sister's son.

35. O perpetuater of Kuru's race, O you who are fully conversant with every duty, you should show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha.

36. As that destroyer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, originated from Suratha.

37. Taking him with me, O king, I have come to you desirous of the safety of all the warriors! Do you listen to these words of mine.

38. This child of that wicked enemy of yours has now come to you, O mighty-armed hero. You should, therefore, show mercy to this infant.

39. O chastiser of enemies this infant seeks to please you by bending his head. He solicits you for peace! O mighty-armed hero, be inclined to make peace.

40. O you who know every duty, be pleased with the child whose friends and kinsmen have all been killed and who himself knows nothing of what has taken place. Do not yield to anger.

41. Forgetting his disreputable and cruel grandfather, who offended against you so highly, it is but fit that you should extend your grace towards this child.

42. Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dusshala who had said so to him, and answered her, censuring Kshatriya practices all the time.

43. Fie on Duryodhana, that mean person, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been sent by me to the abode of Yama.

44. Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully, he embraced her

and then dismissed her, asking her to return to her palace.

45. Dussala asked all her warriors to desist from that great battle, and adoring Partha, she of beautiful face returned towards her palace.

46. Having defeated those heroes, *viz.*, the Saindhavas, thus, Dhananjaya began to follow that horse which ranged at its will.

47. The heroic Arjuna duly followed that sacrificial horse even as the divine holder of Pinaka had in days of yore followed the deer through the sky.

48. The horse, at its will, passed through various kingdoms successively, multiplying the feats of Arjuna.

49. In course of time, O king, the horse wandering at its pleasure, at last arrived within the kingdom of Manipura, followed by the son of Pandu.

CHAPTER LXXIX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Hearing that his father Arjuna had arrived within his kingdom, the king of Manipura, Vabhruvahana went out with humility, with a number of Brahmanas and some treasure in his van.

2. Remembering, however, the duties of Kshatriyas, the highly intelligent Dhananjaya, seeing the king of Manipura arrive in that guise, did not approve of it.

3. The righteous-souled Phalguna angrily said,—Your conduct is not proper. You have certainly fallen away from Kshatriya duties.

4. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, will you not fight me, seeing that I have come within your territories?

5. Fie on you, O you of foolish understanding, fie on you who have deviated from Kshatriya duties! Fie on you who would receive me peacefully even though I have come here for fighting with you.

6—8. In thus receiving me peacefully you act like a woman. O you of wretched understanding, if I had come to you, leaving aside my arms, then would this conduct of yours have been fit, O worst of men!" Learning that these words were addressed by her husband, the daughter of the Snake King, *viz.*, Ulupi, unable to tolerate it, pierced through the Earth and came up there. She saw her son standing there perfectly cheerless and with face hanging down.

9—10. Indeed, the prince was repeatedly rebuked by his father who was desirous of battle with him, O monarch! The daughter of the Snake, possessed of beautiful limbs, *viz.*, Ulupi, said these words consistent with righteousness and duty to the prince who himself was conversant with righteousness and duty. Know that I am your mother Ulupi that am the daughter of a snake.

11. Do you perform my order, O son; for you would then acquire great merit. Fight your father, this foremost one of Kuru's race, this hero who is irresistible in battle.

12. Forsooth, he will then be pleased with you. Thus was king Vabhruvahana incited against his father by his (step) mother.

13—14. At last, gifted as he was with great energy, he made up his mind, O chief of the Bharatas, to fight Dhananjaya. Putting on his armour of bright gold and his shining head-dress, he got upon an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had horses yoked to it which were fleet like the mind.

15. It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every sort. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the beautiful prince Vabhruvahana proceeded against this father for battle.

16. Coming upon the sacrificial horse which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in veterinary science.

17. Seeing the horse seized, Dhananjaya became filled with joy. Standing on the Earth, that hero began to oppose the advance of his son who was on his car.

18. The king afflicted the hero with repeated showers of arrows gifted with whetted points and resembling snakes of dreadful poison.

19. Incomparable was the battle which took place between the father and son. It resembled the battle between the celestials and the Asuras of old. Each was pleased with obtaining the other for an antagonist.

20. Then Vabhruvahana, laughing, cut the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight arrow.

21. Equipt with feathers, that arrow penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the arrow went deep into the Earth.

22. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed externally like one dead.

23—24. That foremost of men, then regaining consciousness, lauded his son highly. Possessed of great splendour, the son of Shakra said,—Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, seeing this feat, so worthy of you, I am highly pleased with you.

25. I shall now discharge these arrows at you, O son! Stand for fight (without running away). Having said these words, that destroyer of enemies shot a shower of arrows on the prince.

26. King Vabhruvahana, however, with his own broad-headed arrows, cut all those arrows, which were discharged from Gandiva and which resembled the thunderbolt of Indra in splendour, some in two, and some into three, parts.

27. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent arrows of his.

28. The son of Pandu, laughing, next killed the king's horses of large size and great speed.

29. Descending from his car, the king, worked up with rage, fought his father on foot.

30. Pleased with the prowess of his son, that foremost one of the sons of Pritha, *viz.*, the son of the wielder of the thunderbolt, began to afflict him greatly.

31. The powerful Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many arrows resembling snakes of dreadful poison.

32. From a spirit of childishness he then vigorously cut his father in the breast with a whetted arrow having excellent wings.

33—35. That arrow, O king, penetrated the body of Pandu's son and reaching his very vitals caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then dropped down in a swoon on the Earth, O king! When that hero, that bearer of the burthens of the Kurus, fell down, the son of Chitrangada also became unconscious. The latter's swoon was owing to his exertions in battle as also to his grief at seeing his father killed.

36. He had been pierced deeply by Arjuna with clouds of arrows. He, therefore dropped down at the van of battle embracing the Earth.

37. Hearing that her husband had been killed and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, went to the field of battle.

38. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the king of Manipura saw her killed husband.

CHAPTER LXXX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. That lady having eyes like lotus-petals, having bewailed much, and burning with grief, at last lost her senses and dropped down on the Earth.

2—3. Regaining consciousness and seeing Ulupi, the daughter of the Snake-Chief, queen Chitrangada gifted with celestial beauty, said to her these words :—See, O Ulupi, our ever victorious husband killed in battle, through you, by my son of tender years.

4. Do you know the practices of the respectable? Are you a wife devoted to your husband? It is through your deed, that your husband is laid low, slain in battle.

5. If Dhananjaya has offended against you in every respect, do you forgive him! I solicit you, do you revive that hero.

6. O righteous lady, you know piety. You are, O blessed one, known (for your virtues) over the three worlds! How is it that having caused your husband to be killed by your son, you do not indulge in grief?

7. O daughter of the Snake-Chief, I do not grieve for my killed son! I grieve for only my husband who has received this hospitality from his son.

8—9. Having said these words to the queenly Ulupi the daughter of the Snake-King, the illustrious Chitrangada went to where her husband lay on the Earth and addressing him, said,—Rise, O dear husband, you occupy the foremost place in the affections of the Kuru-King (Yudhishthira)!

Here is that horse of yours! It has been liberated by me.

10. Indeed, O powerful one, this sacrificial horse of king Yudhishthira the just, should be followed by you. Why then do you lie still on the Earth.

11. My life-breaths depend on you, O delighter of the Kurus. How is it that he who is the giver of other people's life-breaths, renounces his own life-breaths to-day?

12. See, O Ulupi, this beautiful form of your husband lying prostrate on the ground. How is it that you do not grieve, having caused him to be killed through your son whom you did excite with your words?

13. It is fit that this boy should yield to the power of death and lie thus on the ground besides his own father. Oh, let Vijaya, let him that is called Gudakesha, let this hero with reddish eyes return to life.

14. O blessed lady, polygamy is no fault with men. Women only commit sin by taking more than one husband. Do not, therefore, cherish such thoughts (of vengeance).

15. This relationship was ordained by the Supreme Creator himself. It is, besides, an eternal and unchangeable one. Do you attend to that relationship. Let your union (with Dhananjaya) be made true.

16. If, having killed your husband through your son, you do not revive him to-day before my eyes, I shall then renounce my own life-breaths.

17. Forsooth, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here to-day in *Praya*-vow before your presence.

18. Having said so to the daughter of the Snake-Chief, who was a co-wife with her to Arjuna, the princess Chaitravahini sat in *Praya*, O king, restraining speech.

Vaishampayana said:—

19. Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and desiring also for the restoration of her son to life.

20—21. King Vabhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said,—What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the naked Earth beside her heroic husband stretched thereon.

22. Alas, this destroyer of all enemies, this foremost of all wielders of weapons, has been killed by me in battle. It is clear that men do die, till their hour comes.

23. Oh, the heart of this princess seems to be very hard since it does not break even on seeing her mighty-armed and broad-chested husband lying dead on the ground.

24. It is clear that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life.

25. Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, killed by me, his son, knowingly, is lying on the ground, cut off from his body.

26. Alas, ye Brahmanas, see my heroic father lying prostrate on the Earth, on a hero's bed, killed by his son.

27. What benefit is done to this hero, killed by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the horse?

28. Let the Brahmanas direct what expiation should now be done by me, a cruel and sinful wretch, who has killed his own father in battle.

29 Having killed my own father, I should, suffering every sort of misery, wander over the Earth, cruel that I am, covering myself with his skin.

30. Give me the two halves of my sire's head to-day, for there is no other expiation for me who have killed my own father.

31. See, O daughter of the foremost of Snakes, your husband killed by me. Indeed, by killing Arjuna in battle I have accomplished what is pleasant to you.

32. I shall to-day follow in the track by which my father has gone. O blessed one, I cannot comfort myself.

33. Be happy to-day, O mother, seeing myself and the wielder of Gandiva both embrace death to-day. I swear to you by truth itself.

34—35 Having said these words, the king, sorely afflicted with grief, O monarch, touched water, and exclaimed in sorrow,—Let all creatures, mobile and immobile, listen to me! Do you also listen to me, O mother! I say the truth, O best of all daughters of the snakes.

36. If this best of men, Jaya, my father does not rise up, I shall emaciate my own body, sitting on the field of battle.

37. Having killed my father, there is no rescue for me. Afflicted as I am with the sin of patricide, I shall, forsooth, have to sink in Hell.

38 By killing a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine. By killing my father, however, so dreadful has been my sin that my rescue is impossible.

39 This Dhananjaya, the son of Pandu, was the one hero gifted with mighty energy. Possessed of righteous soul, he was the creator of my being. How can I be rescued after having killed him?

40. Having bewailed thus, the great son of Dhananjaya, king Vabhruvahana, touched water and became silent, vowing to starve himself to death.

Vaishampayana said :—

41—42. When the king of Manipura, that chastiser of enemies, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the Snakes, thus thought of, arrived there.

43. The daughter of the Prince of Snakes, taking it up, uttered these words which highly gladdened the combatants standing on the field.

44. Rise up, O son! Do not grieve! Jishnu has not been vanquished by you! This hero is incapable of being defeated by men as also by the celestials headed by Vasava himself.

45. I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, *viz.*, your illustrious father.

46. O you of Kuru's race, desirous of ascertaining the prowess of yourself, his son, this destroyer of hostile heroes, O king, came here for fighting with you.

47. It was, therefore, O son, that you were urged by me to fight. O powerful king, O son, do not suspect that you have committed any, even the least, fault, by his challenge.

48. He is a Rishi, of a powerful soul, eternal and indestructible. O dear son, Shakra himself is incapable of defeating him in battle.

49. This celestial gem has been brought by me, O king. It always revives the snakes as often as they die.

50. O powerful king, do you place this gem on the breast of your father. You shall then see the son of Pandu revive.

51. Thus addressed, the prince who had *committed no sin*, moved by love for his father, then placed that gem on the breast of Pritha's son of incomparable energy.

52. After the gem had been placed on his breast, the heroic and powerful Jishnu became revived. Opening his red eyes, he rose up like one who had slept long.

53. Seeing his father, the great hero of inexhaustible energy, restored to consciousness and quite at his ease, Vabhruvahana adored him with respect.

54. When that foremost of men, O powerful one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers.

55 Kettle-drums struck by nobody, produced their music deep as the muttering of the clouds. A loud uproar was heard in the sky consisting of the words—Excellent, Excellent.

56. The mighty-armed Dhananjaya, rising up and well-comforted, embraced Vabhruvahana and smelled his head.

57—58. He saw sitting at a distance from his son, this latter's mother stricken with grief, in the company of Ulupi. Dhananjaya asked,—Why is it that every thing in the field of battle seems to bear the marks of grief, wonder and joy? If O destroyer of enemies, you know the cause, do you then tell me.

59. Why has your mother come to the field of battle? Why, also, has Ulupi the daughter of the Prince of Snakes, come here?

60. I know that you had fought this battle with me at my own command. I wish to know what the cause is which has brought out the ladies.

61. Thus questioned by Dhananjaya, the intelligent king of Manipura gratified him by bending his head in respect, and then said,—Let Ulupi be asked.

CHAPTER LXXXI.

(ANUGITA PARVA.)—
Continued.

Arjuna said :—

1. What brings you here, O daughter (-in-law) of Kuru's race, and what, also, is the cause of the arrival on the field of battle of her who is the mother of the king of Manipura?

2. Do you entertain friendly motives towards this king, O daughter of a snake? O you of restless glances, do you wish good to me too?

3. I hope, O you of ample hips, that neither I, nor this Vabhruvahana here, have, O beautiful lady, done any injury to you unconsciously?

4. Has Chitrangada of faultless limbs, descended from the line of Chitravahana, done you any wrong?

5. To him, the daughter of the Prince of Snakes answered smilingly,—You have not offended me, nor has Vabhruvahana done me any wrong.

6. Nor this prince's mother who is always obedient to me as a hand-maid. Listen, how all this has been caused by me.

7. You should not be angry with me. Indeed, I seek to please you by bending my head in respect. O you of Kuru's race, all this has been done by me for your good, O powerful one!

8—10. O mighty-armed Dhananjaya, Hear all that I have done. In the great battle of the Bharata-Princes, you had killed the royal son of Shantanu by unfair ways. What I have done has expiated your sin. You did not overthrow Bhishma while fighting with you!

11—12. He was engaged with Shikandin. Relying on him as your help, you did bring about the overthrow of Shantanu's son. If you had died without having expiated your sin, you would then have fallen, forsooth, into Hell on account of that sinful deed of yours. Even this which you have got from your son is the expiation of that sin!

13. Formerly, O king, I heard this said by the Vasus while they were in the company of Ganga, O you of great intelligence.

14—15. After the fall of Shantanu's son, these celestials, *viz.*, the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhagirati herself, *viz.*,—Shantanu's son Bhishma has been killed by Dhananjaya.

16. Indeed, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall to-day imprecate a curse on Dhananjaya!

17. To this, the goddess Ganga readily agreed, saying,—Be it so!—Hearing these words I became very much distressed and penetrating into the nether regions represented everything to my father.

18—19. Informed of what had taken place, my father became plunged in grief. Going to the Vasus, he begged them for your sake, again and again gratifying them by every means in his power. They then said to him,—Dhananjaya has a highly blessed son who, youthful as he is, is the king of Manipura.

20. He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will take place, O Prince of Snakes, Arjuna will be freed from our curse!

21. Do you return!—Thus addressed by the Vasus, he came back and informed me of what had taken place. Having learnt all this, O hero, I have freed you from the curse of the Vasus in thus.

22. The king of the celestials himself is incapable of defeating you in battle. The son is one's own self. It is for this that you have been defeated by him.

23. I cannot be held, O powerful one, to have committed any sin. How, indeed, would you hold me censurable?

24. Thus addressed (by Ulupi), Vijaya became cheerful of heart and said to her,—All this you have done, O goddess, is highly agreeable to me.

25—26. After this, Jaya addressed his son, the king of Manipura, and said to him in the hearing of Chitrangada, the daughter (-in-law) of Kuru's race, 'the Horse-Sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with your mother and your counsellors and officers!'

27—28. Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his father,—'O you who are conversant with every duty, I shall certainly go, at your command, to the great Horse-Sacrifice, and take upon myself the task of distributing food among the twice-born ones!

29. For, however, showing your grace towards me, do you enter your own city with your two wives. Do not cherish any scruple about this, O you who are fully acquainted with every duty!

30. O lord, having lived for one night in your own palace in happiness, you may then follow the horse, O foremost of victorious warriors!

31—32. The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying,—You know, mighty-armed one, what vow I am observing? O you of large eyes, till the termination of this my vow, I cannot enter your city.

33. O foremost of men, this sacrificial horse wanders at will. Blessings on you. I must go away. I have no place to rest for even a short while!

34. The son of the chastiser of Paka then, duly adored by his son and obtaining the permission of his two wives, left the spot and proceeded on his way.

CHAPTER LXXXII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. The (sacrificial) horse, having wandered over the entire Earth bounded by the ocean, then ceased and turned his face towards the city of Hastinapore.

2. Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the horse then came to the city of Rajagriha.

3 Seeing him arrived within his kingdom, O monarch, the heroic son of Sahadeva, following Kshatriya duties, challenged him to battle.

4. Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot.

5. Gifted with great energy, Meghasandhi, approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill.

6. This horse of yours, O Bharata, seems to move about, protected by women only! I shall take away the horse. Do you try to free him.

7. Although my sires did not teach you in battle, I, however, shall do the duties of hospitality to you. Do you strike me, for I shall strike you.

8—9. Thus addressed, the son of Pandu, smiling the while, anwered him, saying,—To resist him who obstructs me is the vow imposed on me by my eldest brother. Forsooth, O king, you know this. Do you strike me to the best of your power. I have no anger.

10. Thus addressed, the king of Magadha first struck the son of Pandu, showering his arrows on him like the thousand-eyed Indra showering a heavy downpour of rain.

11. Then, O chief of Bharata's race, the heroic wielder of Gandiva, with arrows shot of that excellent bow, baffled all the arrows shot carefully at him by his adversary.

12. Having thus baffled that cloud of arrows, the ape-bannered hero shot a number of burning arrows at his enemy which resembled snakes with fiery mouths.

13. These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses sparing the body of his enemy and his car-driver.

14. Though Partha who was capable of shooting with the bow with the left-hand (as well as the right) spared the body of the king of Magadha, yet the latter, thinking that his body was protected by his own prowess, discharged many arrows at Partha.

15. The wielder of Gandiva, deeply struck by the king of Magadha, shone like a blossoming Palasha (*Butea frondosa*) in the season of spring.

16. Arjuna had no desire of killing the king of Magadha. It was for this that, having struck the son of Pandu, he succeeded in remaining before that foremost of heroes.

17. Then Dhananjaya, becoming angry, drew his bow with great force, and killed his antagonist's horses and then struck off the head of his car-driver.

18. With a razor-headed arrow he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flag-staff, he caused it to fall down.

19. The king of Magadha greatly afflicted, and deprived of horses and bow and driver, took up a mace and rushed with great speed at the son of Kunti.

20. Arjuna, then, with many arrows of his equipt with his vulturine feathers, cut off into pieces, that mace of his advancing enemy which was adorned with bright gold.

21. Thus cut off into pieces, that mace, with its jewelled bonds and knots all severed, fell on the Earth, like a she-snake helplessly hurled down by somebody.

22. When his enemy became deprived of his car, his bow, and his mace, that foremost of his warriors, *viz.*, the intelligent Arjuna, did not wish to strike him.

23—24. The ape-bannered hero then, comforting his cheerless enemy who had been observant of Kshatriya duties, said to him these words:—O son, you have sufficiently shorn your adherence to Kshatriya duties. Go now. Great have been the feats, O king, which you have accomplished in battle although you are very young in years.

25. The command I received from Yudhishthira was that kings who oppose me should not be killed. It is for this you

live yet, O monarch, although you have offended me in battle.

26. Thus addressed, the king of Magadha considered himself defeated and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in respect adored him.

27. And he said,—Defeated have I been by you! Blessed be you, I do not venture to continue the battle. Tell me what I am to do now for you! Consider your command as already carried out.'

28. Comforting him again, Arjuna once more said to him,—You should go to the Horse-Sacrifice of our king which takes place at the coming full moon of Chaitra.

29. Thus addressed by him, the son of Sahadeva said,—So be it,—and then duly adored that horse as also Phalguna, that foremost of warriors.

30. The sacrificial horse then, having beautiful manes, proceeded at his will along the seacoast, going to the countries of the Bangas, the Pundras, and the Koshalas.

31. In those kingdoms Dhananjaya, with his bow Gandiva, O king, defeated numberless Mlechchha armies one after another.

CHAPTER LXXXIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana continued:—

1. Adored by the king of Magadha, Pandu's son having white horses yoked to his car, proceeded along the south, following the (sacrificial) horse.

2. Turning round in course of his wanderings at will, the strong horse came upon the beautiful city of the Chedis called after the oyster.

3. Sharabha, the son of Shishupala, gifted with great strength, first met Arjuna in battle and then adored him with due honours.

4. Adored by him, O king, that best of horses then proceeded to the kingdom of the Kashis, the Angas, the Koshalas, the Kiratas, and the Tanganas.

5. Receiving due honours in all those kingdoms Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the country of the Dasharnas.

6. The ruler of that people was Chitrangada who was gifted with great strength and was a crusher of enemies. Between him and Vijaya took place a very dreadful battle.

7. Bringing him under his control the diadem-decked Arjuna, that foremost of men, went to the kingdom of the Nishada king, *viz.*, the son of Ekalavya.

8. The son of Ekalavya received Arjuna in battle! The encounter took place between the Kuru hero and the Nishadas was so furious as to make the hairs stand erect.

9. Unvanquished in battle, the brave son of Kunti defeated the Nishada king who proved an impediment to the sacrifice.

10. Having subjugated the son of Ekalavya, O king, the son of Indra, duly adored by the Nishadas, then proceeded towards the southern ocean.

11. In those regions battles took place between the diadem-decked hero and the Dravidas and Andhras and the dreadful Mahishakas and the hillmen of Kolwa.

12. Subjugating those tribes without having to perform any terrific feats, Arjuna proceeded to the country of the Surashtras, his footsteps guided by the horse.

13. Arrived at Gokarna, he went thence to Prabhasa. Then he proceeded to the beautiful city of Dwaravati protected by the heroes of the Vrishni race.

14 When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of horses.

15—16. King Ugrasena, however, soon went out and forbade those youths from doing what they thought. Then the king of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites.

17. The two elderly chiefs honoured Arjuna duly. Getting their permission, the Kuru prince then proceeded to where the horse he followed led him.

18. The sacrificial horse then proceeded along the coast of the western ocean and at last reached the country of the five waters full of population and prosperity.

19. Thence, O king, the horse proceeded to the country of the Gandharas. Arrived there, it roamed at will, followed by the son of Kunti.

20. Then took place a dreadful battle between the diadem-decked hero and the king of the Gandharas, *viz.*, the son of Shakuni, who had a bitter remembrance of the grudge his father bore to the Pandavas.

CHAPTER LXXXIV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said :—

1. The heroic son of Shakuni, who was a powerful car-warrior among the Gandharas, accompanied by a large army, proceeded against the Kuru hero of curly hair. That force contained elephants, horses and cars, and was adorned with many flags and banners.

2. Unable to bear, and, therefore, burning to avenge, the destruction of their king Shakuni, those warriors, armed with bows, rushed together at Partha.

3. The unvanquished Vibhatsu of virtuous soul addressed them peacefully, but they were reluctant to accept the beneficial words of Yudhishthira.

4. Though forbidden by Partha with sweet words, they still gave themselves up to anger and surrounded the sacrificial horse. At this, the son of Pandu became filled with rage.

5. Then Arjuna, carelessly shooting from Gandiva many arrows with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors.

6. While thus killed by Partha, the Gandharas, O king, exceedingly afflicted, liberated the horse, moved by fear and desisted from battle.

7. Resisted, however, by those Gandhara combatants who still surrounded him on all sides, the son of Pandu, gifted with great energy, cut off the heads of many, previously naming those whom he thus killed.

8. When the Gandhara warriors were thus being killed all around him in battle, the royal son of Shakuni came forward to resist the son of Pandu.

9. To the Gandhara king who was fighting with him, moved by Kshatriya duty, Arjuna said,—I do not intend to kill the kings who fight with me, on account of the commands of Yudhishthira.

10. Cease, O hero, to fight with me. Do not seek defeat.

11. Thus addressed, the son of Shakuni, stupefied by folly, disregarded that advice and covered with many swift shafts the Kuru hero who resembled Shakra himself in the feats he performed in battle.

12. Then Partha, with a crescent-shaped arrow, cut off the head-gear of his enemies. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha.

13. Seeing this feat, all the Gandhara warriors became stricken with wonder. They full well understood that Arjuna voluntarily spared their king.

14. The prince of the Gandharas then began to fly away from the field, followed by all his warriors who resembled a flock of frightened deer.

15. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed arrows, cut off the heads of many.

16. Many there were who lost their arms on account of Arjuna's arrows, but so stupefied were they with fear that they were not aware of the loss of that limb. Indeed, the Gandhara army was greatly afflicted with those large arrows which Partha discharged from Gandiva.

17. That army, which then consisted of frightened men and elephants and horse, which lost many warriors and animals, and which had been disordered and routed, began to wander and wheel about the field again and again.

18. Among those enemies who were thus being killed, none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya.

19. Then the mother of the king of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, taking an excellent *Arghya* for Arjuna.

20. She forbade her brave son of steady heart from fighting any longer, and pleased Jishnu who was never fatigued with toil.

22. The powerful Vibhatsu adored her and became inclined to show mercy towards the Gandharas. Comforting the son of Shakuni, he said,—You have not, O mighty-armed hero, done what is agreeable to me by adopting these hostile measures! O destroyer of heroes, you are my brother, O sinless one.

23. Recollecting my mother Gandhari, and for the sake of Dhritarashtra also, I have not taken your life. It is for this, O king, that you live still. Many of your followers, however, have been killed by me.

24. Let not such a thing happen again. Let hostilities cease. Let not your understanding again go wrong. You should go to the Horse-Sacrifice of our king which takes place on the day of full moon of the month of Chaitra.

CHAPTER LXXXV.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Having said these words, Partha started, following the horse which roamed at will. The sacrificial horse then turned towards the road leading to the city of Hastinapur.

2. Yudhishthira heard from his intelligence-bearers that the horse had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy.

3. Hearing also the feats, performed by Vijaya in the country of the Gandharas as also in other kingdoms, the king became highly pleased.

4—6. In the meantime, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and marking also that the constellation was favourable, king Yudhishthira the just summoned all his brothers, *viz.*, Bhima and Nakula and Sahadeva. Gifted with great energy, the king, O you of Kuru's race, that foremost of all persons knowing duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said,

7. Your younger brother (Arjuna), O Bhimasena, is returning with the horse. I have learnt this from those men who had followed Arjuna.

8. The time is come. The sacrificial-horse is near. The day of full moon of the month of Magha is also near. The month is about to expire, O Vrikodara.

9. Let, therefore, learned Brahmanas knowing the Vedas look for a sacrificial spot for the celebration of the Horse-Sacrifice.

10. Thus addressed, Bhima obeyed the royal command. He became very glad upon hearing that Arjuna of curly hair was about to return.

11. Then Bhima went out with a number of men knowing the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well-versed in all the rites of sacrifices.

12. Bhima selected a beautiful place and caused it to be duly measured out for laying the sacrificial compound. Numberless houses and mansions were constructed on it and high and broad roads also were laid out.

13. Soon enough the Kaurava hero filled that ground with hundreds of excellent palaces. The surface was levelled and made smooth with jewels and gems, and adorned with various golden structures.

14. Columns were raised, ornamented with bright gold and high and wide triumphal arches also were made on that sacrificial compound. All these were made of pure gold.

15. The righteous-souled prince also caused apartments to be duly constructed for the accomodation of ladies and of the numerous kings who, coming from many kingdoms, were expected to grace the sacrifice with their presence.

16. The son of Kunti also caused many palaces to be duly erected for Brahmanas who were expected to come from various kingdoms.

17. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth.

18. Those best of kings came to the Horse-Sacrifice of the Kuru king for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons.

19. The sounds which arose from those great kings who lived within those pavilions touched the very heavens and resembled the noise made by the roaring ocean.

20. King Yudhishthira, the delighter of the Kurus, assigned to the monarchs who thus came to his sacrifice various kinds of food and drink, and beds also of celestial beauty.

21. The chief of the Bharatas, *viz.*, king Yudhishthira the just, assigned several stables well-filled with different kinds of corn and sugar-cane and milk to the animals.

22. To that great sacrifice of king Yudhishthira the just who was gifted with high intelligence, there also came a large number of ascetics all of whom were utterers of Brahma.

23. Indeed, O king, all the foremost ones among the twice born class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all.

24. King Yudhishthira of great energy, renouncing all pride, himself followed all his guests to the pavilions that had been assigned for their residence.

25. Then all the mechanics and engineers, having completed the arrangements of the sacrifice, informed king Yudhishthira of it.

26. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly pleased along with his brothers all of whom honoured him duly.

Vaishampayana said :—

27. When the great sacrifice of Yudhishthira began, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of defeating one another.

28. The (invited) kings saw the excellent preparations of that sacrifice, resembling those of the king himself of the celestials, made, O Bharata, by Bhimasena.

29. They saw many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different parts.

30. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold.

31. Many sacrificial stakes also were set up, made, according to the directions of the scriptures, of wood, and adorned with gold. Gifted with great effulgence, these were duly planted and dedicated (with scriptural Mantras).

32. The kings, again, saw all animals of land and water, collected there on the occasion.

33—44. And they also saw many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey, and many species of birds, and many specimens of viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants which live or grow on mountains.

35. Seeing the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder.

36. Large masses of costly sweetmeats were kept ready for both the Brahmanas and the Vaishyas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat.

37. And so large was the number fed that the sounds of drums and cymbals were heard again and again. Indeed, those sounds continued from day to day.

38. Thus was performed that sacrifice of the intelligent king Yudhishthira. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of clarified butter.

39. In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its kingdoms and provinces, collected together.

40—41. Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking numberless vessels in their hands, distributed the food to the twice-born classes by hundreds and thousands.

42. The attendants of the Pandavas gave away to the Brahmanas various kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.

CHAPTER LXXXVI.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said :—

1—2. Seeing those kings—lords of Earth—all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,—O chief of men, let proper honors be paid to these kings who have come, for these foremost of men are all worthy of the highest honors.

3. Thus addressed by the illustrious king Yudhishthira, Pandu's son Bhimasena of mighty energy did as he was ordered, assisted by the twins.

4. The foremost of all men, *viz.*, Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van.

5. He was accompanied by Yuyudhana and Pradyumna and Gada, and Nishatha and Shamva and Kritavarman.

6. The powerful car-warrior Bhima offered them the most respectful adoration. Those princes then entered the palaces, adorned with gems, which were assigned to them.

7. At the end of a conversation he had with Yudhishthira, the destroyer of Madhu referred to Arjuna who had been emaciated on account of many fights.

8. The son of Kunti repeatedly asked Krishna, that chastiser of enemies, about Arjuna. To Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Shakra.

9. O king, a confidential agent of mine living in Dwarka came to me. He had seen Arjuna, that foremost of Pandu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles.

10. O powerful monarch, that agent of mine informed me that the mighty-armed hero is very near to us. You begin to celebrate your Horse-Sacrifice.

11. Thus addressed, king Yudhishthira the just said him,—By good luck, O Madhava, Arjuna comes back safely!

12. I wish to ascertain from you, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes amongs the sons of Pandu!

13—14. Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words to that monarch of righteous soul,—My agent, reported the words of Partha thus to me, O great king,—Yudhishthira, O Krishna, should be told these words of mine when the time comes!

15. O chief of the Kauravas, many kings will come (to your sacrifice)! When they arrive, high honours should be paid to them. This would, indeed, be worthy for us.

16—17. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a distinction similar to what occurred at the time of presenting the Arghya (on the occasion of the Rajasuya-Sacrifice). Let Krishna also approve of this. Let not, O king, through the ill-feeling of kings, the people be destroyed.

18. My man further reported, O king, these words of Dhananjaya. Listen as I repeat them.

19. O monarch, the king of Manipura, my dear son Vabhruvahana, will come at the sacrifice.

20. Do you honour him duly for my sake, O powerful one, he is always attached and deeply devoted to me.

21. Hearing these words, king Yudhishthira the just approved of them and said as follows.

CHAPTER LXXXVII.

(ANUGITA PARVA.)—*Continued.*

Yudhishthira said:—

1. I have heard, O Krishna, your agreeable words. They are worthy of you. Gladsome and sweet as nectar are they. Indeed, they fill my heart with great joy, O powerful one.

2. O Hrishikesha, I have heard that Vijaya has fought numberless battles with the kings of the Earth.

3. Why is Partha, always dissociated from ease and comfort? Vijaya is exceedingly intelligent. This, therefore, pains my heart very much.

4. I always, O Janarddana, think, when I am withdrawn from business, of Kunti's son Jishnu. The lot of that delighter of the Pandus is highly miserable.

5. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body for which he has always to suffer misery and discomfort?

6. That son of Kunti has to bear a large share of misery. I do not see any censurable mark in his body. You should explain the cause to me if I deserve to hear it.

7. Thus addressed, Hrishikesha, that enhancer of the glory of the Bhoja princes, having thought for a long time, answered as follows:—I do not see any censurable mark in this prince, except that the cheek-bones of this foremost of men are a little too high.

9. For this that that foremost of men has always to be on the road. I really do not see anything else for which he could be made so unhappy.

10. Thus answered by the intelligent Krishna, that foremost of men, *viz.*, king Yudhishthira, said to the chief of the Vrishnis that it was even so.

11. The princess Draupadi, however, looked angrily and askance at Krishna. The destroyer of Keshi, *viz.*, Hrishikesha, approved of that mark of love (for his friend) which the princess of Panchala, who also was his friend, showed.

12. Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly pleased.

13. While they were still engaged in talking about Arjuna, a messenger came from that great hero bearing message from him.

14. Going to the presence of the Kuru king, the intelligent messenger bowed his head in respect and informed him of the arrival of that foremost of men, *viz.*, Phalguna.

15. On receipt of this news, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very sweet tidings he had brought.

16. On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came.

17. The dust raised by the hoofs of that horse as it walked close to Arjuna, looked as beautiful as that raised by the celestial horse Uchchaishravas.

18. And as Arjuna advanced, he heard many pleasing words uttered by the citizens. By good luck, O Partha, you are out of danger. Praise to king Yudhishthira.

19. Who else than Arjuna could return after having caused the horse to wander over the whole Earth and after having defeated all the kings in battle?

20. We have not heard of such a feat having been done by even Sagara and other great kings of yore.

21. Future kings also will never be able to perform so difficult a feat, O foremost one of Kuru's race, as this which you have done.

22. Listening to such words, agreeable to the ear, of the citizens, the righteous souled Phalguna entered the sacrificial compound.

23. Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarashtra in their van, went out for receiving Dhananjaya.

24. Saluting the feet of his uncle (Dhritarashtra), and then of wise king Yudhishthira the just, and then adoring Bhima and others, he embraced Keshava.

25. Adored by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore.

26. Meanwhile the wise king Vabhruvahana, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital.

27. The mighty-armed prince duly saluted all his elders of Kuru's race and the other kings present there, and was honored by them all in return. He then entered the excellent abode of his grandmother Kunti.

CHAPTER LXXXVIII.

(ANUGITA PARVA.)—*Continued.*

Vaishampayana said:—

1. Entering the palace of the Pandavas the mighty-armed prince saluted his grandmother in soothing and sweet words.

2. Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together humbly approached Pritha and Krishna. They then met Subhadra and the other ladies of the Kuru race with due formalities.

3. Kunti gave them many gems and costly things. Draupadi and Subhadra and the other ladies of Kuru's race all made presents to them.

4. The two ladies took up their residence there, using costly beds and seats, treated with affection and honor by Kunti herself from desire of doing what was agreeable to Partha.

5. King Vabhruvahana of great energy, duly honored (by Kunti), then met Dhritarashtra according to due rites.

6. Going then to king Yudhishthira and Bhima and the other Pandavas, the mighty prince of Munipura saluted them all with humility.

7. They all embraced him with great love and honored him duly. And those powerful car-warrior highly pleased with him, made large gifts of wealth to him.

8. The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his father. Krishna gave to the king a very costly and excellent car adorned with gold and to which were yoked excellent horses.

10. Then king Yudhishthira the just, and Bhima, and Phalguna, and the twins, each separately honored him and made costly presents to him.

11—12. On the third day, the sage Vyasa the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira, said,—From this day, O son of Kunti, do you begin your sacrifice. The time for it has come! The moment for undertaking the rite is at hand. The priests are urging you.

13. Let the sacrifice be performed in such a way that no limb may become defective. On account of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold.

14. Do you also, O great king, make the Dakshina of this sacrifice three times of what is enjoined. Let the merit of your sacrifice increase threefold. The Brahmanas are competent for the purpose.

15. Acquiring the merits then of three Horse-Sacrifices, each with profuse presents, you shall be freed, O king, from the sin of having killed your kinsmen.

16. The bath which one performs upon completion of the Horse-Sacrifice, O king, is highly powerful and productive of the highest merit. That merit will be yours, O king of Kuru's race.

17. Thus addressed by Vyasa of incomparable intelligence, the righteous-souled Yudhishthira of great energy underwent the initiation for performance of the Horse-Sacrifice.

18. The mighty-armed king then performed the great Horse-Sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every desire and producing every merit.

19. The priests, well-conversant with the Vedas, did every rite, duly, moving about in all directions. They were all well-trained, and possessed of omniscience.

20. In nothing was there any deviation from the ordinances, and nothing was done improperly. Those foremost of twice-born persons followed the procedure as laid down as it should be followed in those points about which no directions are given.

21. Those best of twice-born ones, having first performed the rite called *Pravargya* otherwise called *Dharma*, then duly performed the rite of Abhishava, O king.

22. Those foremost of Soma-Drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite, following the injunctions of the scriptures.

23. Among those who came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar.

24. Bhimasena of great energy, at the command of the king, caused food to be ceaselessly distributed among those who desired to eat.

25. Following the injunctions of the scriptures, priests, well-versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice.

26. Amongst the Sadasyas of king Yudhishthira of great intelligence there was none who was not a master of the six branches of (Vedic) learning. There was none among them who was not an observer of vows, none who was not an Upadhaya, none who was not well-versed in dialectical disputations.

27. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up which were made of Vilwa, six which were made of Khadira, and six which were made of Sarvavarnin.

28. Two stakes were set up by the priests which were made of Devadaru in that sacrifice of the Kuru king, and one which was made of Shleshmataka.

29. At the behest of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, which were made of gold.

30. Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven.

31. A number of golden bricks were made for making therewith a *Chayana*. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures.

32. The Chayana measured eight and ten cubits and had four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.

33. Following the injunctions of the scriptures, the priests endued with great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.

34. Bulls, possessed of such marks as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites of the sacrificial fire had been performed.

35. In that sacrifice of the great son of Kunti, three hundred animals were tied to the stakes set up, including that foremost of horses.

36. That sacrifice looked greatly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the various tribes of Apsaras dancing in merriment.

37. It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were houses of Brahmanas crowned with ascetic success.

38. There were daily seen the disciples of Vyasa, those foremost of twice-born ones, who are compilers of all branches of learning, and well conversant with sacrificial rites.

39. There was Narada, and there was Tumvuru of great splendour. There were Vishwavasu and Chitrasena and others, all of whom were proficient in music.

40. At intervals of the sacrificial rites, those Gandharvas skilled in music and well-versed in dancing, used to please the Brahmanas who were engaged in the sacrifice.

CHAPTER LXXXIX.

(ANUGITA PARVA.)—
Continued.

Vaishampayana said:—

1. Having cooked, according to due rites, the other excellent animals which were sacrificed, the priests then sacrificed, according to the injunctions of the scriptures, that horse (which had wandered over the whole world).

2. After cutting that horse into pieces, according to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of *Mantras*, things, and devotion, to sit near the divided animal.

3. The Brahmanas then, with cool minds, taking up the marrow of that horse, cooked it duly, O chief of Bharata's race.

4. King Yudhishthira the just, with all his younger brothers, then smelled, according to the scriptures, the smoke, capable of purging one from every sin, of the marrow that was thus cooked.

5. The *remaining* limbs, O king, of that horse, were poured into the fire by the ixteen sacrificial priests possessed of great wisdom.

6. Having thus completed the sacrifice of that monarch who was gifted with the energy of Shakra himself, the illustrious Vyasa with his disciples eulogised the king greatly.

7. Then Yudhishthira gave away to the Brahmanas a thousand crores of golden *nishkas*, and to Vyasa he gave away the whole Earth.

8—9. Satyavati's son Vyasa, having accepted the Earth, addressed that foremost one of Bharata's race, *viz.*, king Yudhishthira the just, and said,—O best of kings, the Earth which you have given me I return to you! Do you give me the purchasing value, for Brahmanas are desirous of wealth.

10. The great Yudhishthira of great intelligence staying with his brothers in the midst of the kings invited to his sacrifice, said to those Brahmanas:—

11. The Dakshina ordained in the scriptures for the great Horse-Sacrifice is the Earth. Hence, I have given away to the sacrificial priests the Earth conquered by Arjuna.

12. Ye foremost of Brahmanas, I shall enter the forest. Do ye divide the Earth among yourselves! Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra-Sacrifice.

13. Ye best of twice-born ones, I do not wish to appropriate what now belongs to the Brahmanas.

14. This, ye learned Brahmanas, has been the intention of myself and my brothers. When the king said these words, his brothers and Draupadi also said,—'Yes, it is even so.' Great was the sensation created by this announcement.

15. Then, O Bharata, an invisible voice was heard in the sky, saying,—'Excellent, Excellent! The murmurs, also, of crowds of Brahmanas as they spoke, arose.

17. The Island-born Krishna, highly applauding him, once more addressed Yudhishthira, before the Brahmanas, saying,—'The Earth has been given by you to me! I, however, give her back to you! Do you give to these Brahmanas gold. Let the Earth be yours!'

18. Then Vasudeva, addressing king Yudhishthira the just, said,—You should do as you are ordered by the illustrious Vyasa.'

19. Thus addressed, that foremost one of Kuru's race, along with all his brothers, became pleased and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-Sacrifice.

20. No other king will be able to accomplish what the Kuru king did on that occasion like Marutta.

21. Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it to the sacrificial priests, dividing it into four parts.

22. Having paid that wealth as the price of the Earth, Yudhishthira, purged of his sins and assured of Heaven, rejoiced with his brothers.

23. The sacrificial priests, having got that unlimited quantity of riches, distributed it among the Brahmanas gladly and according to the desire of each recipient.

24. The Brahmanas, also divided amongst themselves, according to Yudhishthira's permission, the various ornaments of gold which were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and various kinds of vessels.

25. After the Brahmanas had taken as much as they wished, the wealth that remained was taken away by Kshatriyas and Vaishyas and Shudras and various tribes of Mlechchhas.

26. Thus pleased with presents made by king Yudhishthira of great intelligence, the

Brahmanas, filled with joy, returned to their respective abodes.

27. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold to Kunti.

28. Receiving that gift of affection from her father-in-law, Pritha became pleased and devoted it to the performance of various acts of merit.

29. King Yudhishthira, having bathed at the conclusion of his sacrifice and become purged of all his sins, shone in the midst of his brothers, honoured by all, like the king of the deities in the midst of the dwellers of the celestial region.

30. The sons of Pandu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars.

31. To those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and immense quantity of gold.

32. Indeed, Pritha's son, by distributing that untold riches among the invited kings, shone, O king, like Vaishravana, the lord of riches.

33. Summoning next the heroic king Vabhruvahana, Yudhishthira, gave to him various kinds of wealth in profusion and gave him permission to return home.

34. The son of Pandu, for pleasing his sister Dusshala, established her infant grandson in his paternal kingdom.

35. The Kuru king Yudhishthira, having a full mastery over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.

36—37. The illustrious son of Pandu, that chastiser of foes, then duly adored the great Govinda and Valadeva of great power and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka.

38. Thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profusion of food and wealth and jewels and gems, and oceans of wines of different kinds.

39. There were lakes whose mire consisted of clarified butter and mountains of food. There were, also, O chief of Bharata's race, miry rivers made of drinks having the six kinds of taste.

40. Of men employed in making and eating the sweetmeats called Khandavaragas, and of animals killed for food, there was no end.

41. The vast compound was filled with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conchs. With all these, the sacrifice became highly delightful.

42. 'Let agreeable things be given away,'—'Let agreeable food be eaten,'—These were the sounds which were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of various kingdoms speak of that sacrifice to this day.

43. Having showered wealth in torrents, and various objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, purged of all his sins, and his purpose fulfilled, entered his capital.

CHAPTER XC.

(ANUGITA PARVA.)—*Continued.*

Janamejaya said :—

1. You should tell me of any wonderful incident which took place in the sacrifice of my grandsire.

Vaishampayana said :—

2. Hear, O chief of kings, of a most wonderful event which took place, O powerful monarch, at the conclusion of that great Horse-Sacrifice.

3—5. On all the foremost of Brahmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones, being gratified, O chief of Bharata's race, when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just; a blue-eyed mungoose, O sinless one, with one side of his body converted into gold, came there and spoke in a voice that was as loud and deep as thunder.

6—7. Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud dweller of a hole, with large body, spoke in a human voice and said,—'Ye kings, this great sacrifice is not equal to a *prastha* of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unchcha vow.

8. Hearing these words of the mungoose, O king, all those foremost of Brahmanas became stricken with wonder.

9. Approaching the mungoose, they then asked him, saying,—'Whence have you come to this sacrifice, this resort of the good and the pious?

10. What is the extent of your power? What your learning? And what your refuge? How should we know you who thus censure this our sacrifice?

11. Without having disregarded any portion of the scriptures, everything that should be done has been done here according to the scriptures and according to reason, with the help of various sacrificial rites.

12. Those who are deserving of adoration, have been duly adored here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the help of proper Mantras. That which should be given, has been given away without pride.

13. The twice-born class have been pleased with gifts of various kinds. The Kshatriyas have been pleased with battles fought according to just methods. The grandfathers have been pleased with Shraddhas.

14. The Vaishyas have been pleased by the protection offered to them, and many foremost of women have been pleased by accomplishing their desires. The Shudras have been pleased by kind speeches, and others with the residue of the profuse wealth collected on the spot.

15. Kinsmen and relatives have been pleased by the purity of conduct shown by our king. The celestials have been pleased by libations of clarified butter and acts of merit, and dependants and followers by protection.

16. That, therefore, which is true, do you truly declare to these Brahmanas. Indeed, do you declare what is according to the scriptures and to actual experience, asked by the Brahmanas who are eager to know.

17. Your words are creditable. You are wise. You have, also, a celestial form. You have come into the midst of learned Brahmanas. You should explain yourself.'

18. Thus addressed by those twice-born persons, the mungoose, smiling, answered them as follows.—'Ye twice-born ones, the words I have uttered are not false. Neither have I spoken them from pride.

19. You have all heard what I have said. You foremost of twice-born persons, this sacrifice is not equal in merit to the gift of a *prastha* of powdered barley.

20. Forsooth, I should say this, O foremost of Brahmanas. Listen to me with rapt attention as I truly describe to you what took place.

21. Wonderful and excellent was the event that happened. It was seen by me and its consequences were felt by me. The incident relates to a liberal Brahmana living in Kurukshetra in the observance of the Unchcha vow.

22. On account of that incident he attained to Heaven, O twice-born ones, along with his wife and son and daughter-in-law. And in consequence of what then took place half my body became changed into gold.

The Mungoose continued:—

23. O twice-born ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brahmana, of a very little measure (of powdered barley) acquired by fair means.

24. On that righteous spot of ground known by the name of Kurukshetra, which is the habitation of many righteous persons, there lived a Brahmana observing the Unchcha vow. That mode of living is like that of the pigeon.

25. He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses completely controlled, he adopted the mode of living which is followed by a patiot.

26—28. Of excellent vows, he used to eat every day at the sixth division. If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brahmanas, there took place a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brahmana. The herbs and plants were all dried up and the whole kingdom became void of food-stores.

29. When the habitual hours came for eating, the Brahmana had nothing to eat. This happened day after day. All the members of his family were stricken with hunger but were obliged to pass the days as best they could.

30. One day, in the month of Jaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising this penance.

31. Unable to obtain grains of corn, the Brahmana soon became exhausted with hunger and toil. Indeed, with all the members of his family, he had no food to eat.

32. That best of Brahmanas passed the days in terrible suffering. One day, after the sixth division came, he succeeded in getting a *prastha* of barley.

33—34. That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little quantity of powdered barley amongst themselves so that the share of each came up to the measure of *Kudava* (twelve double handfuls) As they were about to sit down for eating, there came to their abode a guest.

35. Seeing the person who came as a guest, all of them became highly pleased. Indeed, seeing him, they saluted him and made the usual enquiries of health and happiness.

36. They were of pure minds, self-controlled, and gifted with faith and control over the passions. Freed from malice, they had conquered anger. Possessed of piety, they were never pained at seeing other people's happiness.

37—38. They had renounced pride and haughtiness and and anger. Indeed, they knew every duty, O foremost of twice-born ones! Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said,—This is the Arghya for you. This water is for washing your feet. There are scattered some Kusha grass for your seat, O sinless one.

39. Here is some clean Saktu acquired by lawful means, O powerful one! Given by us, O foremost of twice-born persons, do you accept it.

40. Thus addressed by them, that Brahmana accepted the Kudava (twelve double handfuls) of powdered barley which was offered to him and ate it all. But his hunger, O king, was not satisfied with what he ate.

41. The Brahmana while observing the Unchcha vow, seeing that his guest's hunger was still unsatisfied, began to think of what other food he could place before him for pleasing him.

42. Then his wife said to him,—Let my share be given to him! Let this foremost of twice-born persons be pleased and let him then go wherever he will.

43. Knowing that his chaste wife who said so, was herself stricken with hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest.

44—46. Indeed, that best of Brahmanas endued with learning, knowing from his own state that his aged, toil-worn, cheerless, and helpless wife was herself afflicted by hunger, and seeing that lady who had been emaciated into mere skin and bones, was quivering with weakness, addressed her and said,—'O beautiful one, with even animals, with even worms and insects, wives are fed and protected. You should not, therefore, say so. The wife treats her husband with kindness and feeds and protects him.

47. Everything connected with religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her.

48. The wife should know her husband by his deeds. Indeed, that man who fails to protect his wife, earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring happy regions hereafter.

49. Thus addressed, she answered him, saying,—O twice-born one, our religious acts and wealth are united. Do you take a fourth of this barley! Indeed, be pleased with me.

50. Truth, pleasure, religious merit, and Heaven, as acquirable by good qualities, of women, as also all the objects of their desire, O foremost of twice-born ones, depend on the husband.

51. In the production of children the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the favour of the husband, women get both pleasure and offspring as the reward.

52. You are my Pati (lord) for the protection you give me. You are my Bhartri for the means of sustenance you give me. You are, again, boon-giver to me on account of your having presented me a son. Do you, therefore, take my share of the barley and give it to the guest.

53. Overcome by decrepitude, you are of advanced years. Afflicted by hunger, you are greatly weakened. Worn out with fasts, you are very much emaciated.

54. Thus addressed by her, he took her share of the powdered barley and addressing his guest, said,—'O twice-born one, O best of men, do you accept this quantity of powdered barley as well.

55. The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet satisfied. Seeing him ungratified, the Brahmana in the observance of the Unchcha vow became thoughtful.

56. His son then said to him,—'O best of men, taking my share of the barley do you give it to the guest! I consider this act of mine as one of great merit. Therefore, I do it.

57. You should be always maintained by me with great care. Maintenance of the father is a duty which the good always covet.

58. The maintenance of the father in his old age is the duty laid down for the son. This is the eternal Shruti (audition) current in the three worlds, O learned Rishi.

59. By living on barely you are capable of practising penances. The life-breath is the great deity which lives in the bodies of all embodied creatures.'

The father said :—

60. If you attain to the age of even a a thousand years, you will still seem to me to be only a little child. Having begotten a son, the father achieves success through him.

61. O powerful one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life-breaths. Do you, O son, become strong.

62. Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.

The son said :—

63. I am your offspring. The Shruti declares that one's offspring is called Putra, because one is rescued by him. One's own self, again, takes birth as his son. Do you, therefore, rescue yourself by your own self.

The father said :—

64. In form you are like me. In conduct and in self-control, also, you are my like. You have been examined on various occasions by me. I shall, therefore, accept your share of the barley, O son!

65. Having said this, that foremost of twice-born persons cheerfully took his son's share of the barley and smilingly presented it to his twice-born guest.

66. Having eaten that barley also, the guest's hunger was not satisfied. The righteous-souled host in the observance of the Unchcha vow became ashamed.

67—68. Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said,—'Through your son, O learned Brahmana, I shall obtain a son. Do you, therefore, take my share of the barley and give it to this guest.

69. Through your grace, numerous regions of beatitude will be mine for eternity. Through a grandson one obtains those regions going where one has not to suffer any kind of misery.

70. Like the three-fold objects of life beginning with Religion, or the three-fold sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson.

71. The son is called Putra because he frees his ancestor's debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.

The father-in-law said :—

72—73. O you of excellent vows and conduct, seeing you wasted by wind and sun, deprived of your very complexion, emaciated, and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of virtue as to take your share of the barley? O auspicious damsel, you should not say so, for the sake of those auspicious results for which every family must try.

74. O auspicious lady, how can I hold you at even this, the sixth division of the day abstaining from food and observing vows? You are gifted with purity and good conduct and penances. Alas, even you have to pass your days in so much misery.

75. You are a child, afflicted by hunger, and belong to the softer sex. You should be always protected by me! Alas, I have to see you worn out with fasts, O you who are the delighter of all your kinsmen.

The daughter-in-law said :—

76. You are the senior of my senior, since you are the deity of my deity. You are, indeed, the god of my god. Do you, therefore, O powerful one, take my share of the barley.

77. My body, life-breaths, and religious rites, have all one object, *viz.*, the service of my elder. Through your favour, O learned Brahmana, I shall obtain many regions of happiness hereafter.

78. I deserve to be looked after by you. Know, O twice-born one, that I am wholly devoted to you. Cherishing also this thought, *viz.*, that my happiness is your concern, you should take this my share of the barley.

The father-in-law said:—

79. O chaste lady, on account of such conduct of yours you will for ever shine in glory, for endued with vows and steadiness in religious rites, your eyes are directed to that conduct which should be observed towards elders.

80. Therefore, O daughter-in-law, I shall take your share of the barley. You deserve not to be deceived by me, considering all your virtues. You are truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.

81. Having said so to her, the Brahmana took her share of the barley and gave it to his guest. At this the guest became pleased with that great Brahmana gifted with great piety.

82—83. With gratified soul, that first of twice-born persons, endued with great eloquence, who was none else than the deity of Virtue in a human form, then addressed that foremost of Brahmanas and said,—'O best of twice-born ones, I am highly pleased with this pure gift of yours, this gift of what was acquired by fair means by you, and which you did freely part with, according to the rules of virtue.

84. Indeed, this gift of yours is being bruited about in Heaven by the dwellers of that happy region. Mark, flowers have been rained down from the sky on the Earth.

45. The, celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all lauding you, struck with wonder at your gift.

86. The twice-born Rishis who live in the regions of Brahma, seated on their cars, are anxious to see you. O foremost of twice-born persons, go to Heaven.

87. The Pitris living in their own region, have all been rescued by them. Others, also, who have not attained to the position of Pitris, have equally been rescued by you for countless cycles.

88. For your Brahmacharyya, your gifts, your sacrifices, your penances, and your acts of piety done with a pure heart, go you to Heaven.

89. O you of excellent vows, you practise penances with great devotion. Your gifts have, therefore, pleased the deities highly, O best of twice-born ones.

90. Since you have made this gift, in a season of great difficulty, with a pure heart, you have, by this act of yours, conquered the celestial region.

91. Hunger destroys one's wisdom and drives off one's righteous understanding. One whose intelligence is overwhelmed by hunger renounces all fortitude.

92. He, therefore, who conquers hunger, conquers Heaven, forsooth. One's righteousness is never destroyed as long as he cherishes the inclination of making gifts.

93. Disregarding filial affection, disregarding the affection one feels for his wife, and reckoning virtue as the foremost, you have paid no attention to the cravings of nature.

94. The acquisition of riches is an act of slight merit. Its gift to a worthy person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion is fraught with the highestr merit.

95. The door of Heaven is very difficult to see. Through carelessness men cannot see it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Indeed, Heaven's door is unapproachable.

96. Those men who have subdued anger and conquered their passions, those Brahmanas who are gifted with penances and who make gifts according to the extent of their ability, succeed in seeing it.

97. It has been said that he who gives away a hundred, having a thousand, he who gives away ten, having a hundred, and he who gives a handful of water, having no money, are all equal as regards the merit they acquire.

98. King Rantideva, when divested of all his riches, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to the celestial region.

99. The deity of righteousness is never pleased so much with large gifts of costly things as with gifts of even worthless things, if acquired lawfully and given away with devotion and faith.

100. King Nriga had made gifts of thousands of kine to the twice-born class.

By giving away only one cow which did not belong to him, he fell into Hell.

101. Ushinara's son Shivi of excellent vows, by giving away the flesh of his own body, is rejoicing in the celestial region, having attained to the regions of the pious.

102. Mere wealth is not merit. Good men acquire merit by exerting to the best of their power and with the help of righteousness. One does not acquire such merit by means of even various sacrifices as with even a little wealth that has been acquired by fair means.

103. Through anger, the fruits of gifts are destroyed. Through cupidity one fails to go to the celestial region. One conversant with the merits of gift, and leading a just course of conduct, succeeds, through penances, in enjoying the celestial region.

104. The fruit, O Brahmana, of this gift made by you (of a *prastha* of powdered barley) is much greater than what one acquires by many Rajasuya-Sacrifices with profuse gifts or many Horse-Sacrifices.

105. With this *prastha* of powdered barley you have conquered the eternal region of Brahman. Go you in happiness, O learned Brahmana, to the house of Brahman who is without the stain of darkness.

106. O foremost of twice-born persons, a celestial car is here for all of you. Do you ascend it as you please! O Brahmana, I am the deity of Righteousness, Behold me!

107. You have rescued your body. The fame of your achievement will last in the world. With your wife, your son, and your daughter-in-law, go now to the celestial region.

108. After the deity of Righteousness had said these words, that Brahmana, with his wife, son, daughter-in-law, proceeded to the celestial region.

109. After that learned Brahmana knowing all duties, had thus ascended to the celestial region with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole.

110—112. There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given to his guest), with the contact (of my body) with the celestial flowers which had been rained down, with the particles of the barley powder which that good man had given away, and the penances of that Brahmana, my head became gold. See, on account of the gift of that Brahmana who was firm in truth, and his penances half of this my ample body has become golden.

113. O twice-born ones, for converting the rest of my body into gold I repeatedly go, with a cheerful heart, to the hermitages of ascetics and sacrifices performed by kings.

114. Hearing of this sacrifice of the Kuru king, gifted with great wisdom, I came here with hopes. I have not, however, been made gold.

115. O foremost of Brahmanas, it was for this that I uttered those words, *viz.*, that this sacrifice can by no means compare with (the gift of) that *prastha* of powdered barley.

116. With the grains of that *prastha* of powdered barley, I was made gold on that occasion. This great sacrifice, however, is not equal to those grains. This is my opinion.

117. Having said those words to all those foremost of Brahmanas, the mungoose disappeared from their view. Those Brahmanas then returned to their respective homes.

Vaishampayana said:—

118. O conquerer of hostile towns, I have now told you all about that wonderful incident which took place in that great Horse-Sacrifice.

119. You should not, O king, think highly of sacrifice. Millions of Rishis have ascended to the celestial region with the help of only their penances.

120. Abstention from injury to all creatures, contentment, conduct, sincerity, penances, self-control, truthfulness, and gifts, are each equal in point of merit to sacrifice.

CHAPTER XCI.

(ANUGITA PARVA.)—

Continued.

Janamejaya said:—

1. O powerful Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brahmanas observe tranquillity of mind, peacefulness of conduct and self-control.

2. Hence it appears that nothing can be seen in this world which can compare with the fruits of sacrifices. This is my conviction. That conviction, again, seems to be surely correct.

3. Numberless kings, O best of twice-born persons, having adored the celestials in sacrifices, acquired high fame here and obtained the celestial region hereafter.

4. Gifted with great energy, the powerful king of the deities, *viz.*, Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his desires.

5—6. When king Yudhishthira, with Bhima and Arjuna by him, resembled the king of the deities himself in prosperity and prowess, why then did that mungoose depreciate that great Horse-Sacrifice of the great monarch.

Vaishampayana said:—

7. Do you listen to me, O king, as I describe to you duly, O Bharata, the excellent ordinances about sacrifice and the fruits also, O king, that sacrifice yields.

8. Formerly, on one occasion Shakra celebrated a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in performing the various rites ordained in the scriptures.

9—10. The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The celestials were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents.

11. The time came for killing the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt mercy for them.

12. Seeing that the animals had all become dispirited, those Rishis, gifted with wealth of penances, approached Shakra and said to him,—'This method of sacrifice is not auspicious.'

13. Desirous of winning great merit as you are, this is, indeed, a mark of your ignorance of the rites of sacrifice. O Purandara, animals have not been ordained to be killed in sacrifices.

14. O powerful one, these preparations of yours are destructive of merit! This sacrifice is not consistent with virtue. The destruction of creatures can never be said to be an act of virtue!

15. If you wish it, let your priests perform your sacrifice according to the Agama. By performing a sacrifice according to the scriptural ordinances, great will be the merit acquired by you.

16. O you of a hundred eyes do you perform the sacrifice with seeds of grain which have been kept for three years. This, O Shakra, would be fraught with great virtue and productive of fruits of high efficacy.

17. The deity of a hundred sacrifices, however, moved by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis.

18. Then, O Bharata, a great dispute arose in that sacrifice of Shakra between the ascetics as to how sacrifices should be performed, that is, should they be performed, with mobile creatures or with immobile objects.

19. All of them were exhausted with disputation. The Rishis, then, those beholders of truth, having made a compact with Shakra, asked king Vasu.—

20. O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with seeds and juices.

21. Hearing the question, king Vasu, without at all judging the merits of the arguments advanced on both sides, at once answered, saying,—'Sacrifices may be performed with any of the two kinds of objects ready.'

22. Having answered the question thus, he had to enter the nether regions. Indeed, the powerful king of the Chedis had to undergo that misery for having answered falsely.

23. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the powerful and self-born Lord himself of creatures.

24. Gifts made by a sinner with an impure heart, for this, even when very large, become lost. *Such gifts go for nothing.*

25. By the gifts made by a person of unrighteous conduct,—one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either in this world or in the next.

26. That person of little intelligence, who, from desire of acquiring merit, celebrates sacrifices with wealth acquired by unfair means, never succeeds in acquiring merit.

27. That low wretch of sinful soul, who hypocritically assuming a garb of virtue makes gifts to Brahmanas, only creates the conviction in men about his own virtue.

28. That Brahmana of uncontrolled conduct, who acquires wealth by sinful

deeds, overwhelmed by passion and stupefaction, attains at last to the goal of the sinful.

29. Some one, overwhelmed by cupidity and stupefaction, becomes bent on storing riches. He is seen to persecute all creatures, urged by a sinful and impure understanding.

30. He who, having acquired riches by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world on account of the wealth having been acquired by unfair means.

31. Men having wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or potherbs or water or leaves, acquire great merit and proceed to the celestial region.

32—33. Such gifts are fraught with virtue and equal to high austerities. Such gifts, as also mercy to all creatures, and Brahmacharyya, truthfulness of speech, and kindness, and fortitude, and forgiveness, form the eternal foundations of virtue which itself is eternal. We hear of Vishvamitra and other kings of ancient times.

34—35. Indeed, Vishmvamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena and king Sindhudwipa, these and many other kings, gifted with wealth of penances, having made gifts of articles acquired by fairness, have attained to high success.

36. Those amongst Brahmanas and Kshatriyas, Vaishyas and Shudras, who perform penances, O Bharata, and who purify themselves, by gifts and other deeds of righteousness, proceed to the celestial region.

CHAPTER XCII.

(ANUGITA PARVA.)

Concluded.

Janamejaya said:—

1. If, O illustrious one, celestial region is the fruit of riches acquired by fair means, do you fully describe it to me. You are well-conversant with the subject and, it is, therefore, proper for you to explain it.

2. O twice-born one, you have said to me what the high fruit was that accured to that Brahmana, who lived according to the Unchcha mode, through his gift of powdered barley. Forsooth, all you have said is true.

3. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of twice-born persons, you should fully expound all this to me.

Vaishampayana said:—

4. Regarding it is cited this old narrative, O chastiser of enemies, of what took place formerly in the great sacrifice of Agastya.

5. Formerly, O king, Agastya of great energy, devoted to the well-being of all creatures, entered into a Diksha extending for twelve years.

6. In that sacrifice of the great Rishi many Hotris were engaged who resembled blazing fires in the splendour of their bodies. Among them were men who lived upon roots or fruits, or who used two pieces of stone only for husking their corn, or who were supported by only the rays (of the moon).

7. Among them were also men who never took any food unless it was placed before them by others desirous of feeding them, and those who never ate anything without having first served the celestials, the departed Manes, and guests, and those who never washed the food which they took. There were also Yatis and Vikshus among them, O king.

8. All of them were men who had obtained a sight of the deity of virtue in his embodied form. They had subjugated anger and acquired a complete mastery over all their senses. Living in the observance of self-control, they were freed from pride and the desire of injuring others.

9. They were always observant of a pure conduct and were never obstructed by their senses. Those great Rishis attended that sacrifice and performed its various rites.

10. The illustrious Rishi (Agastya) acquired the food which was collected in that sacrifice and that came up to the required quantity, by lawful means according to the best of his power.

11—13. Numerous other ascetics at that time celebrated large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk took place among those Rishis of purified souls about the great Agastya, *viz.*,—'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity.

14. The deity of the clouds, however, has ceased to pour rain. How, indeed

will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years.

15—20. The deity will not pour rain for these twelve years. Thinking on this, you should do some favour to this Rishi of great intelligence, *viz.*, Agastya of severe penances.' When these words were said, Agastya of great prowess, pleasing all those ascetics by bending his head, said,—'If Vasava does not pour rain for these twelve years, I shall then perform the mental sacrifice. This is the eternal ordinance. If Vasava does not pour rain for these twelve years, I shall then perform the Touch-Sacrifice. This is the eternal sacrifice. If Vasava does not pour rain for these twelve years, I shall, then, putting forth, all my exertions, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour of many years.

21. I shall, with seeds, do much good. No obstacle will arise. This my sacrifice is incapable of being baffled.

22—23. It matters little whether the deity pours rain or no downpours come. Indeed, if Indra does not, of his own will, show any regard for me, I shall, in that case, change myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before.

24. I can even repeatedly create a different order of things. Let gold and whatever else of riches there is, come to this place to-day.

25—27. Let all the wealth which is in the three worlds come here to-day of its own accord! Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras, and Vishwavasu, and others there are (of that order) approach this sacrifice of mine! Let all the wealth which exists among the Northern Kurus, come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come here.'

28. After the ascetic had uttered these words, everything took place as he desired, by virtue of his penances, for Agastya was gifted with a mind which resembled a burning fire and was possessed of extraodinary energy.

29. The Rishis who were there saw the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave significance.

The Rishis said:—

30. We have been highly pleased with words you have uttered. We do not, however, wish that your penances should suffer any diminution. Those sacrifices are approved by us which are performed by fair means. Indeed, we wish duly those sacrifices which rest on lawful means.

31. Acquiring our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites.

32—33. We should worship the celestials, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our house, observing lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others is approved by us.

34. You should, always, O powerful one, command such abstention from injury in all sacrifices. We shall then be highly pleased, O foremost of twice-born ones. After the completion of your sacrifice, when dismissed by you, we shall then, leaving this place, go away.

35. As they were saying these words, Purandara, the king of the deities, gifted with great energy, seeing the power of Agastya's penances, poured rain.

36. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of great prowess, the deity of rain poured rain which met the wishes of men both about quantity and time.

37. Placing Vrihaspati before him, the king of the deities came there, O royal sage, and pleased the Rishi Agastya.

38. On the termination of that sacrifice, Agastya, filled with joy, adored all those great Rishis duly and then sent them all away.

Janamejaya said:—

39. Who was that mungoose with a golden head, which said all those words in a human voice? Asked by me, do you tell me this.

Vaishampayana said:—

40. You did not ask me before and, therefore, I did not tell you. Hear as I tell you who that mungoose was and why he could assume a human voice.

41. Formerly, the Rishi Jamadagni desired to perform a Shraddha. His Homa-Cow came to him and the Rishi milked her himself.

42. He then placed the milk in a vessel which was new, durable, and pure. The deity Dharma, assuming the form of anger, entered that vessel of milk.

43. Indeed, Dharma was desirous of determining what that foremost of Rishis would do when seeing some injury done to him. Having thought thus, Dharma spoiled that milk.

44. Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi.

45. Indeed, Anger, finding that he had been vanquished by that foremost one of Bhrigu's race, addressed him, saying,—'O chief of Bhrigu's race, I have been conquered by you. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by you.

46. You are endued with a powerful soul. You are endued with forgiveness. I stand here to-day, acknowledging your sway. I fear your penances, O righteous one! Do you, O powerful Rishi, show me favour.

Jamadagni said:—

47. I have seen you, O Anger, in your embodied form. Go you wherever you like, without any anxiety. You have not done me any injury to-day. I have no grudge against you.

48. Those for whom I had kept this milk are the highly blessed Pitris. Present yourself before them and ascertain their intentions.

49. Thus addressed, stricken with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mungoose.

50. He then began to please the Pitris in order to bring about an end of his curse. By them he was told these words:—'By speaking disrespectfully of Dharma you shall attain to the end of your curse.'

51. Thus addressed by them, he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he who came to the great sacrifice of king Yudhishthira.

52. Dispraising the son of Dharma by a reference to the *prastha* of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self.

53. This is what took place in the sacrifice of that great king. The mungoose disappeared there in our very presence.

FINIS ASHWAMEDHA PARVA.

A PROSE ENGLISH TRANSLATION

OF

THE MAHABHARATA.

(TRANSLATED LITERALLY FROM THE ORIGINAL SANSKRIT TEXT).

ASHRAMAVASIKA PARVA.

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THE MAHABHARATA.

(IN ENGLISH).

ASHRAMAVASIKA PARVA.

CHAPTER I.

Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), let us cry success.

Janamejaya said :—

1. After having gained their kingdom, how did my grandfathers, the great Pandavas, treat the high-souled king Dhritarashtra?

2. How, indeed, did that king who had all his counsellors and sons killed, who was without a support, and whose wealth had vanished, behave? How also did the illustrious Gandhari act?

3. For how many years did my noble grandfather rule the kingdom? You should tell me all *this*.

Vaishampayana said :—

4. Having regained their kingdom, the great Pandavas, their enemies all killed, ruled the earth, placing Dhritarashtra at their head.

5. Vidura, Sanjaya and the highly intelligent Yuyutsu, who was Dhritarashtra's son by his Vaishya wife, used to wait upon Dhritarashtra.

6. The Pandavas used to consult that king in all matters. Indeed, for fifteen years, they did all things under the advice of the old king.

7. Those heroes used very often to go to that king and sit beside him, after having adored his feet, according to the wishes of king Yudhishthira the just.

8. They did all things under the command of Dhritarashtra who smelt their heads in love. The daughter of king Kuntibhoja also obeyed Gandhari in all matters.

9. Draupadi and Subhadra and the other ladies of the Pandavas treated the old king and the queen as if they were their own father-in-law and mother-in-law.

10—11. Yudhishthira gave the king costly beds, dresses and ornaments, and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use. Likewise Kunti behaved towards Gandhari as towards a senior.

12. Vidura, Sanjaya, and Yuyutsu, O you of Kuru's race, used to always wait upon the old king whose sons had all been killed.

13. The dear brother-in-law of Drona, *viz.*, the very superior Brahmana, Kripa, that powerful bowman, also, attended upon the king.

14. The holy Vyasa also used to often meet with the old king and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas.

15. Vidura, under the orders of Dhritarashtra, superintended the performance of all religious acts and the administration of the law.

16. Through the excellent policy of Vidura, by the expenditure of very little money, the Pandavas got numerous agreeable services from their feudatories and followers.

17. King Dhritarashtra freed prisoners and pardoned those who were condemned to death. King Yudhishthira the just never said anything to this.

18. On those occasions when the son of Ambika went on pleasure trips, the highly energetic Kuru king Yudhishthira used to give him every article of enjoyment.

19. Aralikas, and juice-makers, and makers of Ragakhandavas waited on king Dhritarashtra as before.

20. Pandu's son collected costly dresses and garlands of various kinds and duly offered them to Dhritarashtra.

21. Maireya wines, fish of various kinds, and sherbets and honey, and various kinds of

food agreeably prepared by the admixture, of many articles, were caused to be made for the old king as in his prosperous days.

22. Those kings who came there one after another, all used to wait upon the old Kuru king as before.

23—26. Kunti, Draupadi, and she of the Sattwata race possessed of great fame, and Ulupi the daughter of the Naga king, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha,—these and many other ladies, O king, used to wait upon the daughter of Suvala like maids of all work. Yudhisthira always enjoined upon his brothers that Dhritarashtra, who was deprived of all his children, might not feel himself unhappy in any way. They also, on their part, listening to these pregnant commands from king Yudhishthira, showed particular obedience to the old king.

27. There was one exception, however. It was Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not go away from the heart of that hero.

CHAPTER II.

(ASHRA AVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Thus adored by the Pandavas, the royal son of Amvika passed his time happily as before, waited upon and honoured by the Rishis.

2. That perpetuater of Kuru's race used to make those foremost of offerings which should be given to the Brahmanas. The royal son of Kunti always placed those articles at Dhritarashtra's command.

3—4. Shorn of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and ministers, the king said,—'King Dhritarashtra should be honoured both by myself and you all. He, indeed, is a well-wisher of mine who obeys the commands of Dhritarashtra.

5—6. He, on the other hand, who treats him otherwise, is my enemy. Such a man should certainly be punished by me. On days of performing the rites ordained for the Pitris, as also in the Shraddhas performed for his sons and all well-wishers, the great Kuru king Dhritarashtra, gave away to Brahmanas, as each deserved immense quantity of wealth after his heart.

7. King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was liked by the old king, used to execute all his commands.

8. They always took care that the old king who was afflicted with the destruction of his sons and grandsons,—with, that is, grief caused by the Pandavas themselves,—might not die of his grief.

9. Indeed, the Pandavas treated him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which he had during his sons' life-time.

10. The five brothers, *viz.*, the sons of Pandu, treated thus Dhritarashtra, living under his command.

11. Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, treated them also like a loving preceptor in return.

12. Gandhari, by performing the various rites of the Shraddha and making gifts to Brahmanas of various objects of enjoyment, became freed from the debt she owed to her slain children.

13. Thus did that foremost of righteous men, *viz.*, king Yudhishthira the just, endued with great intelligence, along with his brothers, adored king Dhritarashtra.

Vishampayana said:—

14. Endued with great energy, that perpetuater of Kuru's race, *viz.*, the old king Dhritarashtra, could not see any ill-will in Yudhishthira.

15. Seeing that the great Pandavas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Amvika, became pleased with them.

16. Suvala's daughter, Gandhari, renouncing all sorrow for her (slain) children, began to show great love for the Pandavas as if they were her own children.

17. Gifted with great energy, the Kuru king Yudhishthira never did anything that was disliked by the royal son of Vichitravirya. On the other hand, he always treated him in a highly agreeable way.

18—19. Whatever acts, grave or light, were directed by king Dhritarashtra or the helpless Gandhari to be done, were all done with respect, O monarch, by that destroyer of hostile heroes, *viz.*, the Pandava king.

20. The old king became highly pleased with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son.

21. Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle.

22. Making the usual gifts to the Brahmanas and making them utter benedictions, and pouring libations on the sacred fire, the old king prayed for long life to the Pandavas.

23. Indeed, the king had never derived that great happiness from his own sons which he always did from the sons of Pandu.

24. King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the various bands of Vaishyas and Shudras of his kingdom.

25. King Yudhishthira forgot whatever wrongs were done to him by the sons of Dhritarashtra, and saluted his uncle.

26—27. If any man did any thing that was not liked by the son of Amvika, he became thereby an object of hatred to the intelligent son of Kunti. Indeed, through fear of Yudhishthira nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra.

28. Both Gandhari and Vidura also were well pleased with the power which the king having no enemies showed for bearing wrongs. They were, however, not so pleased, O destroyer of foes, with Bhima.

29. Dharma's son Yudhishthira, was truly obedient to his uncle. Bhima, however, on seeing Dhritarashtra, became very dispirited.

30. That destroyer of enemies, seeing Dharma's son pay his respects to the old king, saluted him outwardly with a very reluctant heart.

CHAPTER III.

(ASHRAMAVASAIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The people who lived in the Kuru kingdom could not mark any difference in the cordiality which existed between king Yudhishthira and the father of Duryodhana.

2. When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima.

3. Bhimasena also, O king, moved by a wicked heart, was unable to put up with king Dhritarashtra.

4. Vrikodara secretly did many deeds that were disagreeable to the old king. Through deceitful servants he caused the commands of his uncle to be disobeyed.

5—7. *Recollecting* the evil advice of the old king and some deeds of his, Bhima, one day, in the midst of his friends, slapped his armpits, in the hearing of Dhritarashtra and of Gandhari. The angry Vrikodara, recollecting his enemies Duyrodhana and Karna and Dusshasana, gave way to a fit of passion, and said these harsh words:—'The sons of the blind king, capable of fighting with various kinds of weapons, have all been despatched by me to the other world with these arms of mine which resemble a pair of iron clubs.

8. Indeed, these are those two arms of mine, looking like maces of iron, and invincible by enemies, coming within whose clasp the sons of Dhritarashtra have all been killed.

9. These are those two well-developed and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarashtra have all been killed.

10. Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been sent to the other world along with all his sons and kinsmen.'

11. Hearing these and many other words, O king, of Vrikodara, which were so many darts, king Dhritarashtra gave way to cheerlessness and sorrow.

12. Queen Gandhari, however, who was conversant with every duty and endued with great intelligence, and who knew what Time brings on its course, considered them as untrue.

13. Then, after fifteen years had passed away, O monarch, king Dhritarashtra, afflicted (constantly) by the wordy arrows of Bhima, became stricken with despair and sorrow.

14. King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white horses; nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Madri, knowing every duty and who were always engaged in acting after the wishes of Dhritarashtra.

15. Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence. Addressing them with tearful eyes, he said these words.

Dhritarashtra said :—

16. You know how the destruction of Kurus has happened. All that was brought about by my fault, though the Kauravas approved of all my counsels.

17. Fool that I was, I installed the wicked-minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus.

18—20. Vasudeva had said to me,—'Let this sinful wretch of wicked understanding be slain along with all his friends and counsellers.'—I did not listen to those words of great significance. All wise men gave me the same beneficial advice. Vidura, Bhishma, Drona, and Kripa said the same thing. The holy and great Vyasa repeatedly said the same, as also Sanjaya and Gandhari. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect.

21. I also repent for not having bestowed that blazing prosperity, derived from sires and grandsires on the great Pandavas possessed of every accomplishment.

22. The eldest brother of Gada foresaw the destruction of all the kings ; Janarddana, however, considered that destruction as highly beneficial.

23. So many battalions of troops, belonging to me, have been destroyed! Alas, my heart is pierced with thousands of darts on account of all these results.

24. Of wicked understanding as I am, now, after the lapse of fifteen years, I am trying to expiate my sins.

25. Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply satisfying my thirst. Gandhari knows this.

26. All my attendants believe that I eat as usual. Through fear of Yudhishthira alone I concealed my deeds, for if the eldest son of Pandu came to know of my vow, he he would feel great pain.

27. Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kusha grass, and pass the time in silent recitations The illustrious Gandhari, also, passes her time in the observance of similar vows.

28. Thus do we both act, we who have lost a hundred sons none of whom ever retreated from battle. I do not, however, grieve for those children of mine. They have all died while performing Kshatriya duties.

29. Having said these words, the old king then addressed Yudhishthira in particular and said,—'Blessed be you, O son of the princess of Yadu's race! Listen now to what I say.

30. Cherished by you, O son, I have lived these years very happily. I have (with your help) made large gifts and performed Shraddhas repeatedly.

31. I have, O son, to the best of my power, acquired merit largely. This Gandhari, though destitute of sons, has lived with great fortitude, looking all the while at me.

32. They who inflicted great wrongs on Draupadi and robbed you of your affluence,—those cruel men—have all left the world, killed in battle according to the practice of their order.

33. I have nothing to do for them, O delighter of the Kurus! Killed with their faces towards battle, they have attained to those regions which are reserved for the wielders of weapons.

34. I should now, do what is beneficial and meritorious for me as also for Gandhari. O great king, you should grant me permission.

35. You are the foremost of all righteous persons. You are always devoted to virtue. The king is the preceptor of all creatures. It is for this that I say so.

36. With your permission, O hero, I shall retire into the forest, clad in rags and barks, O king, along with this Gandhari.

37—38. I shall live in the forest, always blessing you. It is proper, O son, for the members of our family, to make over sovereignty, when old age comes, to children and lead the forest mode of life. Living there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities.

39. You shall be a sharer of those penances, O son, for you are the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.

Yudhishthira said :—

40. When you, O king, are thus subject to grief, sovereignty does not please me at all. Fie on me who am of wicked understanding, devoted to the pleasures of

rule, and absolutely negligent of my true concerns.

41. Alas, I, with all my brothers, was ignorant of yourself having so long been stricken with grief, emaciated with fasts, abstaining from food, and lying on the naked earth.

42. Alas, foolish that I am, I have been deceived by you who have great intelligence, inasmuch as, having filled me with confidence at first you have latterly undergone such grief.

43. What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when you, O king, have undergone so much affliction.

44. I consider my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing you?

45. You are our father, you are our mother; you are our foremost of superiors. Deprived of your presence, how shall we live.

46. O best of kings, let Yuyutsu, the son of your loins, be made king, or indeed, anybody else whom you may wish.

47. I shall go into the forest. Do you rule the kingdom. You should not burn me who am already burned by infamy.

48. I am not the king. You are the king. I am dependent on your will. How can I dare grant permission to you who are my preceptor?

49. O sinless one, I cherish no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. Both ourselves and others were stupefied (by fate).

50. We are your children as Duryodhana and others were. My conviction is that Gandhari is as much my mother as Kunti.

51. If you, O king of kings, go to the forest leaving me, I shall then follow you. I swear by my soul.

52. This Earth, with her belt of seas, so full of riches, will not be a source of joy to me when I am deprived of your presence.

53. All this belongs to you. Bending my head low I make my obesiance. We are all dependent on you, O king of kings. Let the fever of your heart be removed.

54. I think, O king, that all this that has come upon you is due to destiny. By good luck, I had thought, that waiting upon you and executing your commands obediently, I would rescue you from the fever of your heart.

Dhritarashtra said :—

55. O delighter of the Kurus, my mind is fixed, O son, on penances. O powerful one, it is proper for our family that I should retire into the forest.

56. I have lived long under your protection, O son. I have for many years been served by you with respect. I am now old. You should, O king, grant me permission.

Vaishampayana said :—

57—58. Having said these words to king Yudhishthira the just, king Dhritarashtra, the son of Ambika, trembling all the while and with hands joined together, further said to the great Sanjaya and the great car-warrior Kripa, these words :— I wish to solicit the king through you.

59 My mind has become dispirited, my mouth has become dry, through the weakness of age and the exertion of speaking.

60. Having said so, that perpetuator of Kuru's race, *viz.*, the pious old king, blessed with prosperity, leaned to Gandhari and suddenly looked like one dead.

61. Seeing him thus seated like one shorn of consciousness, that destroyer of hostile heroes, *viz.*, the royal son of Kunti, became penetrated by a piercing grief.

Yudhishthira said :—

62. Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sits to-day, leaning on a woman.

63. Alas, he by whom the iron image of Bhima on a former occasion was reduced to pieces, leans to-day on a weak woman.

64. Fie on me who am exceedingly unrighteous. Fie on my understanding. Fie on my knowledge of the scriptures. Fie on me for whom this king lies to-day in a manner that is not worthy of him.

65. I also shall fast even as my preceptor. Indeed, I shall fast if this king and Gandhari of great fame abstain from food.

Vaishampayana said :—

66. The Pandava king, knowing every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old king,

67. At the touch of the king's hand which was auspicious and fragrant, and

on which were jewels and medicinal herbs, Dhritarashtra regained his consciousness.

Dhritarashtra said:—

68. Do you, again, touch me, O son of Pandu, with your hand, and do you embrace me. O you having eyes like lotus petals, I am restored to my senses through the auspicious touch of your hand.

69. O king, I wish to smell your head. The clasp of your arms is highly gratifying to me.

70. This is the eighth division of the day and, therefore, the hour for taking my food. For not having taken my food, O scion of Kuru's race, I am so weak that I cannot move.

71. Great has been my exertion while soliciting you. Rendered cheerless by it, O son, I had fainted.

72. O perpetuator of Kuru's race, I think that receiving the touch of your hand, which is like nectar in its vivifying effects I have been restored to my senses.

Vaishampayana said:—

73. Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body.

74. Regaining his life, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head.

75. Vidura and others wept aloud in great sorrow. On account, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu.

76. Gandhari, knowing every duty, bore her sorrow with patience, and loaded as her heart was, O king, said nothing.

77. The other ladies, Kunti among them, became greatly afflicted. They wept, shedding profuse tears, and sat surrounding the old king.

78. Then Dhritarashtra, once more addressing Yudhishthira, said these words:—'Do you, O king, permit me to practise penances.

79. By speaking repeatedly, O son, my mind becomes weakened. You should not, O son, afflict me after this.

80. When that foremost one of Kuru's race was saying so to Yudhishthira, a loud sound of wailing arose from all the warriors there present.

81—82. Seeing his royal father of great splendour, emaciated and pale, reduced to a state unworthy of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more said these words.

83. 'O foremost of men, I do not wish for life and the Earth! O scorcher of enemies, I shall engage myself in doing what is pleasant to you.

84. If I deserve your favour, if I am dear to you, do you eat something. I shall then know what to do.'

85. Gifted with great energy, Dhritarashtra then said to Yudhishthira,—'I wish, O son, to take some food, with your permission.

86. When Dhritarashtra said these words to Yudhishthira, Satyavati's son Vyasa came there and said as follows.

CHAPTER IV.

(ASHRAMVASIKA PARVA.)—*Continued.*

Vyasa said:—

1. O mighty-armed Yudhishthira, do unhesitatingly what Dhritarashtra of Kuru's family has said.

2. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long.

3. The highly blessed Gandhari, endued with great wisdom and kindly speech, bears with fortitude her excessive grief owing to the loss of her sons.

4. I also tell you (what the old king says.) Do you obey my words. Let the old king have your permission. Let him not die an inglorious death at home.

5. Let this king follow the path of royal sages of old. Indeed, all royal sages retire into the woods at last.

Vaishampayana said:—

6—7.—Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, gifted with mighty energy, said to the great ascetic these words,—'Your holy self is held by us in great reverence. You alone are our preceptor. You alone are the refuge of this our kingdom as also of our family.

8. I am your son. You, O holy one, are my father! You are our king, and you are our preceptor! The son should, as dictated by every duty, obey the commands of his father.

Vaishampayana said:—

9—10. Thus addressed by the king, Vyasa, that foremost of all persons knowing the Vedas, that foremost of poets gifted with great energy, once more said to Yudhishthira these words,—'It is so, O mighty-armed one! It is as you say, O Bharata! This king has reached old age. He is now in the last stage of life.

11. Permitted both by me and you, let this king do what he wishes. Do not stand as an obstacle in his way.

12. This is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the forest according to the scriptures.

13. Your royal father, Pandu, O king of kings, respected this old king as a disciple reveres his preceptor.

14. (At that time) he worshipped the celestials in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well.

15. Having obtained a good number of children and a prosperous kingdom, he enjoyed great riches for thirteen years while you were in exile, and gave away much wealth.

16. Yourself also, O king, with your servants, O sinless one, have worshipped this king and the famous Gandhari with that ready obedience which a disciple pays to his preceptor.

17. Do you grant permission to your father. The time has come for him to attend to the practice of penances. He does not cherish, O Yudhishthira, even the slightest anger against any of you.'

Vaishampayana said:—

18. Having said these words, Vyasa, soothed the old king. Yudhishthira, then, answered him, saying,—'So be it.' The great ascetic then left the palace for proceeding to the forest.

19—21. After the holy Vyasa had departed, the royal son of Pandu softly said these words to his old father, bending himself in humility,—'What the holy Vyasa has said, what is your own purpose, what the great bowmen Kripa has said, what Vidura has said, and what has been asked for by Yuyutsu and Sanjaya, I shall quickly do. All these deserve my respect, for all of them are well-wishers of our family.

22. This, however, O king, I beg of you by bending my head. Do you first eat and afterwards go to your forest-retreat.'

CHAPTER V.

(ASHRAMVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Having received the king's permission, the highly energetic king Dhritarastra, then, went to his own palace, followed by Ganhari.

2. With weakened strength and slow motion, that highly intelligent king walked with difficulty, like the leader, exhausted with age, of an elephantine herd.

3. He was followed by the highly learned Vidura, and his charioteer Sanjaya, as also that powerful bowman Kripa the son of Sharadwata.

4. Entering his palace, O king, he performed the morning rites and, after pleasing many foremost of Brahmanas, he took some food.

5. Gandhari knowing every duty, as also the highly intelligent Kunti, adored with offers of various articles by their daughters-in-law, then took some food, O Bharata.

6. After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king.

7—8. Then the son of Ambika, O monarch, addressing Kunti's son, who was seated near him, and touching his back with his hand, said,—'You should always, O delighter of the Kurus, act vigilantly about everything connected with your kingdom consisting of eight limbs, O foremost of kings, and in which the claims of virtue should ever be kept foremost.

9. You are, O son of Kunti, endued with intelligence and learning. Listen to me, O king, I tell you what the means are by which, O son of Pandu, the kingdom is capaple of being righteously protected.

10. You should always, O Yudhishthira, honour those persons who are old in learning. You should listen to what they would say, and act accordingly without any scruple.

11. Rising early in the morning, O king, adore them with due rites, and when the time comes for action, you should consult them about your (intended) acts.

12. When, led by the desire of knowing what would be beneficial to you about your measures, you honour them, they will, O son, always declare what is for your behoof, O Bharata!

13. You should always keep your senses as you keep your horses. They will then

prove beneficial to you, like riches that is not wasted.

14. You should employ only those ministers who have passed the tests of honesty, who are hereditary officers of state, possessed of pure conduct, self-controlled, expert in the discharge of business, and endued with righteous conduct.

15. You should always gather information through spies in various disguises, whose faithfulness have been tested, who are natives of your kingdom, and who should not be known to your enemies.

16. Your citadel should be properly protected with strong walls and arched gates. On every side such walls, with watch-towers on them standing close to one another, should be made as will admit six persons walking side by side on their top.

17. The gates should all be large and sufficiently strong. Kept in proper places, those gates should be carefully guarded.

18—19. Let your purposes be accomplished through men whose families and conduct are well-known. You should always protect your body also with care in matters connected with your food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands you wear and the beds you lie upon. The ladies of your household should be properly protected, looked over by aged and trusted servitors, of good conduct, well-born, and possessed of learning, O Yudhishthira.

20. You should make ministers of Brahmanas possessed of learning, endued with humility, well-born, knowing religion and profit, and adorned with simplicity of behaviour.

21. You should hold consultations with them. You should not, however, admit many persons into your consultations. On particular occasions you may consult with the whole of your council or with a portion of it.

22. Entering a chamber or spot that is well-protected (from intruders) you should hold your consultations. You may hold your consultation in a forest that is divested of grass. You should never consult at night time.

23. Apes and birds and other animals which can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals.

24. I think that the evils which originate from the divulgence of the counsels of kings are such that they cannot be remedied.

25. You should repeatedly refer, in the midst of your counsellors, to the evils which arise from the divulgence of counsels, O chastiser of enemies, and to the merits which flow from counsels properly kept.

26. You should, O Yudhishthira, act in such a manner as to determine the merits and faults of the inhabitants of your city and the provinces.

27. Let your laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good conduct. Their acts should also be ascertained by you through spies.

28. Let your judicial officers, O Yudhishthira, mete out punishments, according to the law, on offenders after careful determining the gravity of the offences.

29—30. They who take bribes, they who are the violaters of the chastity of other people's wives, they who inflict heavy punishments, they who are liars, they who are revilers, they who are stained by cupidity, they who are murderers, they who are doers of rash deeds, they who are disturbers of assemblies and the sports of others, and they who bring about a confusion of castes, should, according to considerations of time and place, be punished with either fines or death.

31. In the morning you should see those who are employed in making your disbursements. After that you should look to your toilet and then to your food.

32. You should next supervise your arms, pleasing them on every occasion. You should devote your evenings to envoys and spies.

33. The latter end of the night should be devoted by you to settle what acts should be done by you in the day. Midnights and middays should be devoted to amusements and sports. At all times, however, you should think of the means for the execution your projects.

34. At the proper time, adorning your body, you should sit prepared to make gifts in profusion. The turns for different deeds, O son, ceaselessly revolve like wheels.

35. You should do your best to fill your treasuries of various kinds by fair means. You should avoid all unlawful means for that purpose.

36. Learning through your spies who your enemies are, who are bent on finding out your shortcoming, you should, through trusted agents, cause them to be destroyed from a distance.

37. Examining their conduct, you should, O perpetuater of Kuru's race, appoint your servants. You should cause all your deeds to be accomplished through your servitors whether they are appointed for those acts or not.

38. The commandant of your army should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to your well-being.

39. Artizans and mechanics, O son of Pandu, living in your provinces, should always do your acts like kine and asses.

40. You should always, O Yudhishthira, be careful to ascertain your own shortcomings as also those of your enemies. The shortcomings also of your own men as also of the men of your enemies should equally be known.

41. Those men of your kingdom, who are well-skilled in their respective callings, and are devoted to your good, should be patronized by you with adequate means of support.

42. A wise king, O chief of men, should always see that the accomplishments of his subjects might be kept up. They would then be firmly devoted to you, seeing that they did not fall away from their skill.

CHAPTER VI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said :—

1. You should always ascertain the Mandalas which belong to you, to your enemies, to neutrals, and to those who are disposed equally towards you and your enemies, O Bharata.

2. The Mandalas also of the four kinds of enemies, of those called Atatayins, and of allies, and the allies of enemies, should be distinguished by you, O crusher of enemies.

3. You should see that the ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru's race, are not tampered with.

4. The twelve (enumerated above), O son of Kunti, form the principal concerns of kings. These twelve, as also the sixty, having Ministers for their foremost, should be looked after by the king.

5. Politicians call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these.

6. Growth and diminution should also be understood, as, also the condition of being stationary. The attributes of the sixfold incidents, O you of mighty arms, as resting on the seventytwo (already enumerated), should also be carefully understood.

7. When one's own side has become strong and the side of the enemy has become weak, it is then, O son of Kunti, that the king should fight against the enemy and try to acquire victory.

8. When the enemy is strong and one's own side is weak, then the weak king, if he has intelligence, should try to make peace with the enemy.

9. The king should collect a large quantity of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata.

10. Besides, he should on that occasion set his men to work for which they are fit, without being moved by any other consideration. He should, (when obliged to part with a portion of his territories), give his enemy such land as are not productive of a plentiful harvest.

11. (When obliged to pay coins), he should give gold containing much base metal. (When obliged to surrender a portion of his army), he should give such men as are not noted for strength. One who is skilled in treaties should, when taking land or gold or men from the enemy, take what is possessed of attributes the reverse of this.

12—13. In making treaties of peace, the son of the king should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be wholesome, O son. If a calamity come over the king, he should, with knowledge of means and counsels, try to liberate himself from it. The king, O foremost of kings, should maintain the cheerless and the destitute among his people.

14. Himself protecting his own kingdom, the king, endued with great might, should direct all his efforts, either one after another or simultaneously, against his enemies. He should afflict and obstruct them and seek to drain their treasury.

15. The king who desires his own advancement, should never injure the subordinate chiefs who are under his sway. O son of Kunti, you should never try your strength with that king who is desirous of conquering the whole Earth.

16.—17. You should try to steal a march by producing, with the help your ministers, dissensions among his aristocracy and feudatory chiefs. A powerful king should never seek to root out weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, you should live, conducting yourself like a cane.

18. If a strong king advances against a weak one, the latter should make him desist, by adopting conciliatory and other modes.

19. If these measures fail, he should, then, with the help of those who are interested in his welfare fall upon the enemy for fighting him out. Indeed, with his ministers, treasury and citizens, he should thus adopt force against the invader.

20. If the issue of the battle turns against him, he should, then, fall, sacrificing all his resources one after another.

20. Renouning his life in this way, he will acquire freedom from all sorrow.

CHAPTER VII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said:—

1. O best of kings you should, also, reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.

2. O you of Kuru's race, you should, with coolness, reflect on the two (*viz.*, thy strength and weakness) with regard to yourself. You should not suddenly march against an enemy who has contented and healthy soldiers, and who is gifted with intelligence. On the other hand, you should think carefully of the means of defeating him.

3. You should march against an enemy who is not provided with contented and healthy combatants. When everything is favourable, the enemy may be beaten. After that, however, the victor should retire.

4. He should next cause the enemy to be plunged into various calamities, and sow dissensions among his allies. He should afflict the enemy and inspire terror in his heart, and, attacking him, weaken his forces.

5. The king, conversant with the scriptures, who marches against an enemy, should think of the three kinds of strength, and, indeed, reflect on his own strength and the strength of his enemy.

6. Only that king, O Bharata, who is gifted with alacrity, discipline, and strength of counsels should march against an enemy. When his position is otherwise, he should avoid offensive works.

7. The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O powerful one.

8. Among all these, power of allies and power of riches are superior to the rest. The power of classes and that of the standing army are equal.

9. The power of spies is considered by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each.

10. Calamity, O king, with which rulers are overtaken, is of many forms. Listen, O you of Kuru's race, as to what those various forms are.

11. Indeed, calamities, O son of Pandu, are many. You should, always, count them, distinguishing their forms, O king, and try to meet them by applying the well-known ways of conciliation and the rest.

12. The king should, when possessed of a good army, march (out against a foe), O scorcher of enemies. He should, also, mark the considerations of time and place, while preparing to march, as also the forces he has collected and his own merits.

13. That king who seeks his own growth and advancement should not march unless he has cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season.

14. The king should make a river having quivers for its stones, horses and cars for its current, and standards for the trees which cover its banks, and which is miry with foot-soldiers and elephants. Such a river should the king apply for the destruction of his enemy.

15. According to the science known to Ushanas, arrays called *Shakata*, *Padma*, and *Vajra*, should be formed, O Bharata, for fighting the enemy.

16. Knowing every thing about the enemy's strength through spies, and examining his own strength himself, the king should begin war either within his own territories or within those of his enemy.

17. The king should, always, please, his army, and hurl all his strongest warriors (against the enemy). First determing the state of his kingdom, he should apply conciliation or the other well-krown means.

18. By all means, O king, should the body be protected. One should do what is highly beneficial for one both in this world and in the next.

19. The king, O monarch, by acting properly according to these ways, attains to Heaven hereafter, after ruling his subjects piously in this world.

20. O foremost one of Kuru's race, it is thus that you should always seek the well-being of your subjects for attaining to both the worlds.

21. You have been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should, also, O best of kings, from the affection I bear you, give you these instructions.

22. O giver of profuse presents in sacrifices, you should duly do all this. You shall, by acting thus, become dear to your subjects and acquire happiness in the celestial region.

23. That king who worships the celestials in a hundred horse-sacrifices, and he who rules his subjects piously, acquire merit that is equal.

CHAPTER VIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Yudhishthira said :—

1. O king, I shall do as you order me. O foremost of kings, I should be further instructed by you.

2. Bhishma has ascended to Heaven. The destroyer of Madhu, has departed (for Dwaraka). Vidura and Sanjaya, also (will accompany you to the forest). Who else, therefore, save you, will teach me.

3. I shall, certainly, follow those instructions which you have to-day given, desirous of doing good to me. O lord of Earth. Be you assured of this, O king.

Vaishampayana said :—

4. Thus addressed by the highly intelligent and just king Yudhishthira, the royal sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king's permission.

5. And he said,—'Cease, O son. I have been tired greatly.' Having said these words, the old king entered the apartments of Gandhari.

6—7. Pious Gandhari knowing the opportune moments, said these timely words to that husband of hers who resembled a second Lord of all creatures, while resting on a seat:—'You have got the permission of that great Rishi, *viz.*, Vyasa himself. When, however, will you go to the forest, with the permission of Yudhishthira?

Dhritarashtra said :—

8. O Gandhari, I have received the permission of my great sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the forest.

9. I wish, however, to give away some riches capable of following the status of *Preta*, for all those sons of mine who were addicted to calamitous dice. Indeed, I wish to make those gifts, inviting all the people to my palace.

Vaishampayana said :—

10. Having said so (to Gandhari), Dhritarashtra sent for Yudhishthira. The latter, ordered by his uncle, brought all the articles necessary.

11. Many Brahmanas living in Kuru-jangala, many Kshatriyas, many Vaishyas, and many Shudras also, came to Dhritarashtra's palace, with gratified hearts.

12. The old king, coming out of the inner apartments, saw them all as also his subjects collected together.

13—15. Seeing all those assembled and citizens and inhabitants of the provinces, and his well-wishers also thus collected together, and the large number of Brahmanas arrived from various kingdoms, king Dhritarashtra of great intelligence, O monarch, said these words:—'Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each doing good to the other.

16. What I shall now say in view of the opportunity that has come, should be done by you all even as disciples accomplish the orders of their preceptors.

17. I have set my heart upon retiring into the forest, along with Gandhari as my companion. Vyasa has approved of this, also the son of Kunti.

18—19. Let me have your permission too. Do not hesitate in this. That good will, which has always existed between you and us, is not to be seen, I believe, in other kingdoms between the rulers and the ruled,

I am worn out with age on my head. I am destitute of children.

20. Ye sinless ones, I am emaciated with fasts, along with Gandhari. The kingdom having passed to Yudhishthira, I have enjoyed great happiness.

21. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereingty. What other refuge can I have, old as I am and destitute of children, except the forest? Ye highly blessed ones, you should grant me the permission I seek.

22. Hearing these words of his, all the residents of Kurujangala bewailed aloud, O best of the Bharatas, with voices choked by tears.

23. Desirous of telling those grief-stricken people something more, the highly energetic Dhritarashtra once more addressed them and said as follows.

CHAPTER IX.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Dhritarashtra said:—

1. Shantanu duly ruled this Earth. Likewise, Vichitraviryya also, protected by Bhishma, ruled you. Forsooth, you know all this.

2. You know also how Pandu, my brother, was dear to me as also to you. He also ruled you duly.

3. Ye sinless ones, I have also served you. Whether those services have come up to the ideal or fallen short of it, you should forgive me, for I have attended to my duties carefully.

4. Duryodhana also enjoyed his kingdom without a thorn in his side. Foolish as he was and possessed of wicked understanding, he did not, however, do any wrong to you.

5. Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great destruction of the Kshatriyas has taken place.

6. Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to remove all recollections of it from your hearts.

7. This one is old; this one has lost all his children; this one is stricken with sorrow; this one was our king; this one is a descendant of former kings;—considerations like these should induce you to forgive me.

8. This Gandhari, also, is dispirited and old. She, too, has lost her children and is helpless. Stricken with grief for the loss of her sons, she solicits you with me.

9. Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection.

10. This Kuru king, Yudhishthira the son of Kunti, should be looked after by you all, in weal and woe.

11. He who has, four such brothers of abunant prowess, for his counsellors will never fall into distress. All of them are conversant with both Virtue and Profit, and resemble the very guardians of the world.

12. Like the illustrious Brahman himself, the Lord of the universe with all its creatures, this Yudhishthira of great energy will rule you.

13. That which should certainly be said is now said by me. I make over to you this Yudhishthira here as a charge. I entrust you, also, to the hands of this hero.

14. You should all forget and forgive whatever injury has been done to you by those sons of mine who are no longer alive, or, indeed, by any one else belonging to me.

15. Ye never cherished any anger against me on any previous occasion. I join my hands before you who are famous for loyalty. Here, I bow to you all.

16. Ye sinless one, I, with Gandhari by my side, beg your pardon now for anything done to you by those sons of mine, of restless understandings, sullied by cupidity, and ever acting as their desires prompted.'

17. Thus addressed by the old king, all those citizens and dwellers of the provinces, filled with tears, said nothing but only looked at one another.

CHAPTER X.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vishampayana said:—

1. Thus addressed, O you of Kuru's race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men shorn of consciousness.

2—3. King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying,—'Ye best of men, old as I am, and sonless and through cheerlessness of heart, bewailing along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who knows every duty, ye righteous dwellers of this kingdom.

5. Ye sinless ones, I, with Gandhari repeatedly solicit you with bent heads, You should all grant us permission.

Vaishampayana said:—

6. Hearing these pitiable words of the Kuru king, O monarch, the assembled dwellers of Kurujangala all began to weep.

7. Covering their faces with their hands and upper garments, all those men, burning with grief, wept for a while as fathers and mothers would weep.

8. Bearing in their hearts, from which every other thoughts had been removed, the sorrow born of Dhritarashtra's desire to leave the world, they looked like men shorn of consciousness.

9. Checking that agitation of heart due to the announcement of Dhritarashtra's desire of going to the forest, they gradually were able to address one another, expressing their wishes.

10. Settling their words briefly, O king, they charged a certain Brahmana therewith and thus replied to the old king.

11. That learned Brahmana, of good conduct, chosen by unanimous consent, conversant with all subjects, master of all the Richs, and named Samba, tried to speak.

12. Taking the permission of the whole assembly and with its full approbation, that learned Brahmana of great intelligence, conscious of his own powers, said these words to the king.

13. 'O monarch, the answer of this assembly has been committed to my care. I shall speak it out, O hero! Do you receive it, O king.

14. What you say, O king of kings, is all true, O powerful one. There is nothing in it that is in even slightly tinctured with untruth, you are our well-wisher, as, indeed, we are yours.

15. Indeed, in this royal family, there never was a king who coming to rule his subjects, became unpopular with them.

16. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong.

17. 'Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, indeed, our foremost of instructors.

18. Left by you, O king, we shall have to pass our days in grief and sorrow, remembering hundreds of virtues possessed by you.

19—20. We were well-protected and ruled by king Duryodhana even as we had been ruled by king Shantanu, or by Chitrangada, or by your father, O monarch, who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by you in all his deeds.

21. Your son, O monarch, never did us the slightest wrong. We lived, depending on that king as trustfully as on our own father.

22. It is known to you how we lived (under that ruler). Similarly we have enjoyed great happiness, O king, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom.

22—23. This righteous-souled king who celebrates sacrifices with profuse gifts, follows the conduct of the royal sages of old, belonging to your race, of meritorious deeds, having Kuru and Samvara and others and the highly intelligent Bharata among them.

25. There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthishta's rule. Protected and ruled by you, we have all lived in great happiness.

26—27. The slightest omission cannot be laid at your doors and your sons. Regarding what you have said about Duryodhana in the matter of this destruction of kinsmen, I beg you, O delighter of the Kurus, (to listen to me).'

The Brahmana continued:—

28. The carnage that has overtaken the Kurus was not caused by Duryodhana. It was not brought about by you. Nor was it brought about by Karna and Suvala's son.

29. We know that it was encompassed about by Destiny, and that it was incapable of being counteracted. Destiny is not capable of being resisted by human exertion.

30—32. Eighteen Akshauhinis of soldiers, O monarch, were collected. In eighteen days that army was destroyed by the foremost of Kuru warriors, *viz.*, Bhishma

and Drona and others, and the great Karna, and the heroic Yuyudhana and Dhritadyumna, and by the four sons of Pandu, that is, Bhima and Arjuna and the twins. This destruction, O king, could not happen without the influence of Destiny.

33. Forsooth, by Kshatriyas in particular, should enemies be killed and death encountered in battle. By those foremost of men, gifted with science and might of arms, the Earth has been exterminated with her horses and cars and elephants.

35. Your son was not the cause of that destruction of great Kings. You were not the cause, nor your servants, nor Karna, nor Suvala's son.

36. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was engendered by Destiny. Who can say anything else in this.

37. You are regarded as the preceptor and the master of the whole world. We, therefore, in your presence, absolve your righteous-souled son.

38. Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brahmanas, let him sport blissfully in the celestial region.

39. You, also, shall attain to great merit, and unswerving steadiness in virtue. O you of excellent vows, follow fully the duties laid down in the Vedas.

40. It is not necessary for either you or ourselves to look after the Pandavas. They are capable of ruling the very Heavens, what need then be said of the Earth?

41. O you of great intelligence, in weal as in woe, the subjects of this kingdom, O foremost one of Kuru's race, will obey the Pandavas who have conduct for their ornament.

42. The son of Pandu makes those valuable gifts which are always to be made to foremost of twice-born persons in sacrifices and in obsequial rites, after the manner of all the great kings of yore.

43. The great son of Kunti is mild, and self-controlled, and is always disposed to spend as if he were a second Vaishravana. He has great ministers who attend on him.

44. He is compassionate to even his enemies. Indeed, that foremost one of Bharata's race is of pure conduct. Gifted with great intelligence, he is perfectly straightforward in his dealings and rules and protects us like a father his children.

45. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never wrong us in the least.

46. They are mild, O you of Kuru's race, to them that are mild, and fierce like snakes of dreadful poison to them who are fierce. Endued with great energy, those high-souled ones are always devoted to the well-being of the people.

47. Neither Kunti, nor your (daughter-in-law) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people.

48. The affection which you have shown towards us and which in Yudhishthira is seen to exist in a still larger measure, is incapable of being forgotten by the people of the city and the provinces.

49. Those powerful car-warriors, *viz.*, the sons of Kunti, themselves devoted to the duties of virtue, will protect and cherish the people even if these happen to be unrighteous.

50. Do you, therefore, O king, removing all anxiety of heart on account of Yudhishthira, set yourself to the accomplishment of all meritorious deeds, O foremost of men.

Vaishampayana said:—

51. Hearing these words, fraught with virtue and merit, of that Brahmana and approving of them, every person in that assembly said,—'Excellent, Excellent' and accepted them as his own.

52. Dhritarashtra, also, repeatedly speaking highly of those words, slowly dismissed that assembly of his subjects.

53. Thus honoured by them and looked upon with auspicious looks, the old king, O chief of Bharata's race, joined his hands and honoured them all in return.

54. He, then, entered his own palace with Gandhari. Listen now to what he did after that night had passed away.

CHAPTER XI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. After that night had passed away, Dhritarashtra, the son of Ambika, sent Vidura to Yudhishthira's palace.

2—3. Gifted with great energy and the foremost of all persons endued with intelligence, Vidura, having arrived at Yudhishthira's palace, addressed that foremost of

men, that king of undecaying glory, in these words:—'King Dhritarashtra has performed the preliminary rites for accomplishing his purpose of retiring into the forest. He will start for the woods, O king, on the coming day of full moon of the month of Kartika.

4—5. He now solicits from you, O foremost of Kuru's race, some money. He wishes to perform the Shraddha of the great son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence, and of all his sons as also of all other wishers of his who have been killed, and, if you permit it, of that wicked king of the Sindhus.

6. Hearing these words of Vidura, both Yudhishthira, and Pandu's son Arjuna of curly hair, became very glad and applauded them highly.

7—9. Bhima, however, of great energy and an unappeasable anger, did not accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. Understanding the thoughts of Bhimasena, the diadem-decked Phalguna, slightly bending his face downwards, addressed that foremost of men in these words:— 'O Bhima, our royal father who is old, has resolved to retire into the forest.

10. He wishes to make gifts for advancing the happiness of his killed kinsmen and well-wishers now in the other world. O you of Kuru's race, he wishes to give away wealth that belongs to you by conquest.

11—13. Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. You should grant your permission. By good luck it is, O you of mighty arms, that Dhritarashtra to-day begs wealth of us, he who was formerly begged by us. Mark the reverses brought about by time. That king who was before the lord and protector of the whole Earth, now wishes to go into the forest, his kinsmen and associates all killed by enemies. O king, let not your views deviate from granting the permission asked.

14. O mighty-armed one, refusal, besides bringing infamy, will yield demerit. Do you learn your duty in this matter from the king, your eldest brother, who is lord of all.

15. You should give instead of refusing, O chief of Bharata's race!' Vibhatsu who was saying so was applauded by king Yudhishthira the just.

16—18. Yielding to anger Bhimasena said these words:—'O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurishravas, of the royal sage Valhika, and of the great Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Shraddhas.

19. This is what I think. Let not our enemies be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position.

20—21. Alas, it was those wretches of their family who caused the whole Earth to be exterminated? How have you been able to forget that anxiety of twelve long years, and our living in deep forest *in cognito* that was so painful to Draupadi? Where was Dhritarashtra's affection for us then?

22. Clad in a black deer-skin and divested of all your ornaments, with the Princess of Panchala in your company, did you not follow this king?

23. Where were Bhishma and Drona then, and where was Somadatta? You had to live for thirteen years in the forest depending on the products of the wilderness.

24—25. Your eldest father did not then look at you with eyes of parental affection. Have you forgotten, O Partha, that it was this wretch of our family, of wicked understanding, who enquired of Vidura, when the match at dice was going on,—'What has been won?' Hearing thus far, king Yudhishthira, the son of Kunti, gifted with great intelligence, rebuked him and told him to be silent.

CHAPTER XII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Arjuna said:—

1. O Bhima, you are my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every way.

2. They who are good, they who are distinguished above the common level, they who break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have got.

3—5. Hearing these words of the great Phalguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words,—'Instructed by me, O Kshattri, do you say to the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his sons, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be dispirited at this.

Vaishampayana said:—

6. Having said these words, king Yudhishthira the just highly applauded Arjuna. Meanwhile Bhimasena began to cast angry looks at Dhananjaya.

7. Then Yudhishthira, gifted with great intelligence, once more addressed Vidura and said,—King Dhritarashtra should not be angry with Bhimasena.

8. This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while living in the forest. All this you know.

9. Do you, however, instructed by me, say to the king, O foremost one of Bharata's family, that he may take from my house whatever articles he wishes and in whatever measure also he likes.

10. You shall also tell the king that he should not suffer his heart to remember this show of pride in which Bhima, deeply afflicted, has indulged.

11. Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarashtra. This you should tell him.

12. Let the king make gifts to Brahmanas! Let him spend as largely as he likes. Let him liberate himself from the debt he owes to his sons and well-wishers.

13. Let him be told besides,—'O monarch this very body of mine is at your disposal, and all the riches I have! Know this and let there be no doubt in this.'

CHAPTER XIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. Thus addressed by king Yudhishthira, Vidura, that foremost of intelligent persons, returned to Dhritarashtra and said to him these words of great significance,—'I at first reported your message to king Yudhishthira. Reflecting on your words, Yudhishthira of great splendour spoke highly of them.

3. The highly energetic Vibhatsu, also, places all his palaces with all the riches therein, as also his very life-breaths, at your disposal.

4. Your son, king Yudhishthira, too, offers you, O royal sage, his kingdom and life-breaths and riches and all else which belongs to him.

5. Bhima, however, of mighty-arms, recollecting all his numberless sorrows has with difficulty given his consent, breathing many heavy sighs.

6. That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to treat you cordially.

7—8. King Yudhishthira the just has prayed you not to be displeased for the improper conduct which Bhima has shown at the recollection of former hostilities.—This is generally the conduct of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas.

9—10. Both myself and Arjuna, O king, repeatedly beg you for pardoning Vrikodara. Be gracious to us. You are our lord, O king, you can give away as you like whatever money we have. You, O Bharata, are the master of this kingdom and of all lives in it.

11—12. Let the foremost one of the Kuru race give away for [the] obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas. Indeed, let him make those gifts to persons of the twice-born caste, taking away from our palaces jewels, gems, and kine, and slaves both male and female, and goats and sheep. Let gifts be made to also those who are poor or blind or in great distress, selecting the objects of his charity as he likes.

13. Let, O Vidura, large pavilions be made, rich with food and drink of various tastes collected in abundance. Let reservoirs of water be made for enabling kine to drink, and let other meritorious works be done.'

14. These were the words said to me by the king as also by Pritha's son Dhananjaya. You should say what should be done next.

15. After Vidura had said these words, O Janamejaya, Dhritarashtra expressed his satisfaction at them and made up his mind for making large presents on the day of full moon in the month of Kartika.

CHAPTER XIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Thus accosted by Vidura, king, Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu.

2—6. Inviting then, after proper examination, thousands of worthy Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends, and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and rich articles to be collected, and villages and fields, and other kinds of wealth to be kept ready, as also elephants and horses decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the behoof of the dead, naming each of them in due order as the gifts were made. Naming Drona, Bhishma, Somadatta, Valhika, and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha as the first, those gifts were made in due order.

7. With the approval of Yudhishthira, that Shraddha-sacrifice became marked by large gifts of wealth and profuse presents of jewels and gems and other kinds of riches.

8—9. Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king,—Do you command, O king, what gifts should be made to these. All things are ready here!—As soon as the king spoke, they gave away what he directed.

10. A thousand was given to him that was to receive a hundred, and ten thousand was given to him that was to receive a thousand, at the command of the royal son of Kunti.

11. Like the clouds refreshing the crops with their downpours, that royal cloud pleased the Brahmanas by downpours of riches.

12. After all those gifts had been distributed, the king, O you of great intelligence, then deluged the assembled guests of all the four castes with repeated surges of food and drink of various tastes.

13—14. Indeed, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts making its verdant islands, heaps of various kinds of precious articles for its rich caves, elephants and horses for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stones for its waves, deluged the Earth.

15. It was thus, O king, that that monarch made gifts for the behoof, in the other world, of his sons and grandsons and departed manes as also of himself and Gandhari.

16. At last when he became tired with the work of making such profuse gifts, that great Gift-Sacrifice ended.

17. Thus did that king of Kuru's race celebrate his Gift-Sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the pleasure of all the guests. Food and drink of various tastes were given away in profusion.

18. Making gifts in this way for ten days, the royal son of Amvika, O chief of Bharata's race, became liberated from the debts he owed to his sons and grandsons.

CHAPTER XV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Having settled the hour of his departure for the forest, the royal son of Amvika, *viz.*, Dhritarashtra, summoned those heroes, the Pandavas.

2—3. Endued with great intelligence, the old king, with Gandhari, duly accosted those princes. Having caused the minor rites to be performed, by Brahmanas knowing the Vedas, on that day which was the day of full moon in the month of Kartika, he caused the fire which he adored daily to be taken up. Casting off his proper dress he wore deer-skins and barks, and accompanied by his daughters-in-law, he left his palace.

4. When the royal son of Vichitraviryya thus started, the Pandava and the Kaurava ladies as also other women belonging to the Kaurava race, began to bewail aloud.

5. The king adored the palace in which he had lived with fried paddy and excellent flowers of various kinds. He also honoured all his servants with gifts of wealth, and then leaving that house set out on his journey.

6. Then, O son, king Yudhishthira, trembling all over, with words choked by

tears, said these words in a loud voice, *viz.*,—'O righteous king, where do you go?'—and fell down in a swoon.

7. Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave thus, stood cheerlessly and with heart plunged into distress.

8. Vrikodara, the heroic Phalguna, the two sons of Madri, Vidura, Sanjaya, Dhritarashtra's son by his Vaishya wife, and Kripa, and Dhaumya, and other Brahmanas, all followed the old king with voices choked in grief.

9. Kunti walked first, carrying on her shoulders the hand of Gandhari who walked with her bandaged eyes. King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder.

10. Drupada's daughter Krishna, she of the Sattwata race, Uttara the daughter-in-law of the Kauravas, who had recently become a mother, Chitrangada, and other ladies attached to the royal house, all followed the old king.

11. The wail they uttered at that time, O king, from sorrow, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens—Brahmanas and Kshatriyas, and Vaishyas and Shudras,—also came out into the streets from all sides.

12. At Dhritarashtra's departure, O king, all the citizens of Hastinapore became as distressed as they had been, O monarch, when they had seen the departure of the Pandavas in former days after their defeat at the match at dice.

13. Ladies who had never seen the sun or the moon, came out into the streets on that occasion, in great sorrow, when king Dhritarashtra proceeded towards the great forest.

CHAPTER XVI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vishampayana said:—

1. Great was the uproar, at that time, O king, of both men and women standing on the terraces of palaces or on the Earth.

2. Endued with great intelligence, the old king, with joined hands, and trembling with weakness, passed with difficulty along the principal street which was crowded with persons of both sexes.

3. He left the city of Hastinapur by the principal gate, and then repeatedly asked that crowd of people to return to their homes.

4. Vidura had made up his mind for going to the forest with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarashtra, was of the same heart.

5. King Dhritarashtra, however, caused Kripa and the powerful car-warrior Yuyutsu to refrain from following him. He made them over to Yudhishthira's hands.

6. After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house, prepared to stop, at the command of Dhritarashtra.

7. Seeing that his mother Kunti was desirous of retiring into the forest, the king said to her,—'I shall follow the old king. Do you desist.

8. You should, O queen, return to the city, accompanied by these your daughters-in-law! This king, goes to the forest, determined upon practising penances.

9. Though king Yudhishthira said these words to her, with his eyes bathed in tears, Kunti, however, without answering him, continued to go, catching hold of Gandhari.

Kunti said:—

10. O king, never neglect Sahadeva. He is very much attached to me, O monarch, and to you also always.

11. You should always bear in mind Karna who never retreated from battle. Through my folly that hero has been killed in the field of battle.

12. Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of the Sun-God.

13. When such has been the case, O chastiser of enemies, what can I now do? I am very much to blame for not having said the truth about the birth of Surya's child.

14. O crusher of enemies, I hope you will, with all your brothers, make excellent gifts for the sake of that son of the Sun-God.

15. O mower of enemies, you should always do what is agreeable to Draupadi. You should look after Bhimasena and Arjuna and Nakula and Sahadeva. The charge of the Kuru race have now fallen on you, O king.

16. I shall live in the forest with Gandhari, besmearing my body with filth, en-

gaged in the practice of penances, and devoted to the service of my father-in-law and mother-in-law.

Vaishampayana said:—

17. Thus addressed by her, the virtuous Yudhishthira, with passions under complete restraint, became, with all his brothers, plunged into great sorrow. Gifted with great intelligence, the king said not a word.

18. Having thought for a moment, king Yudhishthira the just, dispirited and plunged in anxiety and sorrow, said to his mother, saying,—

19 What, indeed, is your object? You should not do it. I can never grant you permission! You should show us mercy.

20. Formerly, when we were about to leave Hastinapore for the forest, O you of agreeable features, it was you who, reciting to us the story of Vidula's instructions to her son, stimulated us to exertion. You should not leave us now.

21. Having killed the kings of Earth, I have acquired sovereignty, guided by your wise words communicated through Vasudeva.

22. Where now is that understanding of yours about which I had heard from Vasudeva? Do you wish now to deviate from those Kshatriya practices about which you had instructed us?

23. Leaving ourselves, this kingdom, and this illustrious daughter-in-law of yours, how will you live in the inaccessible forest? Do you relent.

24. Kunti, with tears in her eyes, heard these words of her son, but continued to go her way. Then Bhima addressed her, saying,—

25. When, O Kunti, sovereignty has been acquired, and when the time has come for you to enjoy that sovereignty thus acquired by your children, when the duties of royalty await discharge by you, whence has this desire entered into your mind?

26. Why then did you cause us to exterminate the Earth? Why would you leave all and wish to take up your residence in the forest?

27. We were born in the forest. Why then did you bring us from the forest while we were children? See, the two sons of Madri are overwhelmed with sorrow and grief.

28. Relent, O mother! O you of great fame, do not go into the forest now! Do you enjoy that prosperity which, acquired by power, has become Yudhishthira's to-day.

29 Firmly resolved to retire into the forest, Kunti disregarded these lamentations of her sons.

30. Then Draupadi, with a cheerless face, accompanied by Subhadra, followed her weeping mother-in-law who was proceeding on from desire of going into the forest.

31. Highly wise and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children.

32. The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words.

CHAPTER XVII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Kunti said:—

1. What you say, O mighty-armed son of Pandu, is, indeed, true! O kings, formerly, when you were all dispirited, indeed, I excited you all.

2. Seeing that your kingdom was taken away from you by a match at dice, seeing that you all fell from happiness, seeing that you were governed over by kinsmen, I instilled courage and high thoughts into your minds.

3. O foremost of men, I encouraged you so that the sons of Pandu might not be lost, so that their fame might not be lost.

4. You are all equal to Indra. Your prowess resembles that of the very celestials. I acted thus so that you might not live, depending upon others.

5. I instilled courage into your hearts so that you who are the foremost of all righteous persons, who are equal to Vasava, might not again go into the forest and live in misery.

6. I instilled courage into your hearts so that this Bhima who has the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin.

7. I instilled courage into your hearts so that this Vijaya, who was born after Bhimasena, and who is equal to Vasava himself, might not be cheerless.

8. I instilled courage into your hearts so that Nakula and Sahadeva, who are always devoted to their elders, may not be weakened and rendered cheerless by hunger.

9. I acted thus in order that this lady of well-developed forms and of large eyes might not suffer the wrongs inflicted on her in the public hall without being avenged.

10—11. Before you all, O Bhima, trembling all over like a plaintain tree during her catamenial period, and after she had been won at dice, Dusshasana, through folly, dragged her as if she were a slave. I knew all this. Indeed, the family of Pandu had been subjugated (by foes).

12. The Kurus, *viz.*, my father-in-law and others, were cheerless when she, desirous of a protector, bewailed like a she-osprey.

13. When she was dragged by her fair locks by the sinful Dusshasana without little intelligence, I lost my senses, O king.

14. Know, that for increasing your energy, I instilled that courage into your hearts by reciting the words of Vidula, O my sons.

15. I instilled courage into your hearts, O my sons, so that the family of Pandu, represented by my children, might not be lost.

16. The sons and grandsons of that person who brings a family to infamy never succeed in acquiring the regions of the righteous. Indeed, the ancestors of the Kaurava race, were in danger of losing those happy regions which had become theirs.

17. As for myself, O my sons, I have, before this, enjoyed the great fruits of that sovereignty which my husband had won. I have made large gifts. I have duly drunk the Soma-juice in sacrifice.

18. It was not for my own sake that I had urged Vasudeva with the stirring words of Vidula. It was for your sake that I had asked you to follow that advice.

19. O my sons, I do not wish for the fruits of that sovereignty which has been acquired by my children. O you of great power, I wish to attain, by my penances, to those happy regions which have been acquired by my husband.

20. By rendering obedient service to my father-in-law and mother-in-law both of whom wish to take up their residence in the forest, and by penances, I wish, O Yudhishthira, to exhaust my body.

21. Do you cease to follow me, O foremost one of Kuru's race, along with Bhima and others. Let your understanding be always devoted to virtue. Let your mind be always great.

CHAPTER XVIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Hearing these words of Kunti, the sinless Pandavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of Panchala, from following her.

2. Seeing Kunti determined upon going into the forest, the ladies of the Pandava-family uttered loud lamentations.

3. The Pandavas then went round the king and saluted him duly. They ceased to follow further, having failed to persuade Pritha to return.

4—5. Then Amvika's energetic son, *viz.*, Dhritarashtra, addressing Gandhari and Vidura and supporting himself on them, said,—Let the royal mother of Yudhishthira cease to go with us! What Yudhishthira has said, is all very true.

6. Renouncing this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible forest, leaving her children like a person of little intelligence?

7. Living in the enjoyment of sovereignty, she is capable of practising penances and observing the great vow of gifts. Let her, therefore, listen to my words.

8. O Gandhari, I have been much pleased with the services rendered to me by this daughter-in-law of mine. Conversant as you are with all duties, you should command her to return.

9 Thus addressed by her husband, the daughter of Suvala repeated to Kunti all those words of the old king and added her own words of grave meaning.

10. She, however, could not make Kunti to desist inasmuch as that chaste lady, devoted to virtue, had determined upon living in the forest.

11. The Kuru ladies, understanding how firm her resolution was about her retirement into the forest, and seeing that those foremost ones of Kuru's race (*viz.*, their own lords), had ceased to follow her, began to bewail aloud.

12. After all the sons of Pritha and all the ladies had returned homewards, the higly wise king Yudhishthira continued his journey to the forest.

13. The Pandavas, exceedingly cheerless and stricken with grief and sorrow accompanied by their wives, returned to the city, on their cars.

14. At that time the city of Hastinapore, with its entire population of men, both old and young, and women, became dispirited and plunged into grief. No festivals of rejoicing were observed.

15. Afflicted with grief, the Pandavas were shorn of energy. Abandoned by Kunti, they were deeply afflicted with grief, like calves destitute of their dams.

16. Dhritarashtra reached that day a place far distant from the city. The powerful king arrived at last on the banks of the Bhagirathi and took rest there for the night.

17. Brahmanas knowing the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brahmanas, those sacred fires shone forth in beauty. The sacred fire of the old king was also lighted up.

18. Sitting near his own fire, he poured libations on it according to due rites, and then adored the thousand-rayed sun as he was on the point of setting.

19. Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kusha grass. Near the bed of that Kuru hero they made another for Gandhari.

20. Near to Gandhari, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down.

21. Within hearing-distance of those three, slept Vidura and others. The Yajaka Brahmanas and other followers of the king laid slept on their respective beds.

22. The foremost of Brahmanas, who were there, chaunted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night, therefore, seemed as delightful to them as a Brahmi night.

23. When the night passed away, they all arose from their beds and performed their morning acts. Pouring libations then on the sacred fire, they continued their journey.

24. Their first day's experience of the forest proved very painful to them of grieving hearts,—them who were grieved by the inhabitants of both the city and the provinces of the Kuru kingdom.

CHAPTER XIX.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Acting according to the advice of Vidura, the king took up his residence on the banks of the Bhagirathi which were sacred and deserved to be inhabited by the righteous.

2. There many Brahmanas who had taken up their residence in the forest, as also many Kshatriyas, Vaishyas, and Shudras, came to see the old king.

3. Sitting in their midst, he pleased them all by his words. Having duly adored the Brahmanas with their disciples, he dismissed them all.

4. As evening came, the king, and the illustrious Gandhari, both descended into the stream of the Bhagirathi and duly performed their ablutions for purifying themselves.

5. The king and the queen, and Vidura and others, O Bharata, having bathed in the sacred river, performed the usual rites of religion.

6. After the king had purified himself by a bath, the daughter of Kuntibhoja, gently conducted both him who was to her as her father-in-law, and Gandhari, from the water into the dry bank.

7. The Yajakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured libations then on the fire.

8. From the banks of the Bhagirathi the old king, with his followers, observing vows and with senses controlled, then proceeded to Kurukshetra.

9. Endued with great intelligence, the king arrived at the hermitage of the royal sage Shatayupa of great wisdom and saw him.

10. Shatayupa, O scorcher of enemies, had been the great king of the Kekayas. Having made over the sovereignty of his kingdom to his son, he had come into the forest.

11. Shatayupa received king Dhritarashtra with due rites. Accompanied by him, the latter went to the hermitage of Vyasa.

12. Arrived at Vyasa's hermitage, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his residence in the hermitage of Shatayupa.

13. The great Shatayupa instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa.

14. Thus the great Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct.

15. Queen Gandhari also, O monarch, along with Kunti, put on barks of trees and deer-skins, and began to observe the same vows as her husband.

16. Restraining their senses in thought, words, and deeds, as well as by eye, they began to perform severe austerities.

17. Shorn of all stupefaction of mind, king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins.

18. Vidura, conversant with the true interpretations of Virtue, and gifted with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under control, Vidura and Sanjaya also reduced themselves, and wore barks and rags.

CHAPTER XX.

(ASHRAMAVASIKA PARVA.)—

Continued.

Vaishampayana said:—

1. Those foremost of ascetics, *viz.*, Narada, Parvata and Devala of austere penances, came there to see king Dhritarashtra.

2. The Island-born Vyasa with all his disciples, and other persons gifted with great wisdom and crowned with ascetic success, and the royal sage Shatayupa of advanced years and possessed of great merit, also came.

3. Kunti adored them with due rites, O king. All those ascetics were highly pleased with the adorations offered to them.

4. Those great Rishis pleased the high-souled king Dhritarashtra with discourses on religion and virtue.

5. At the conclusion of their converse, the celestial Rishi Narada, seeing all things as objects of direct perception, said the following words.

Narada said:—

6. There was a king of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Shatayupa.

7. Resigning his kingdom to his highly virtuous eldest son, the virtuous king Sahasrachitya retired into the forest.

8. Reaching the other end of blazing penances, that king, gifted with great splendour, attained to the region of Purandara where he continued to live in his company.

9. On many occasions, while visiting the region of Indra, O king, I saw that monarch, whose sins had all been consumed by penances, living in Indra's palace.

10. Similarly, king Shailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances.

11. There was another king, O monarch, of the name of Prishadhra who resembled the holder of the thunder-bolt himself. That king also by his penances proceeded from the Earth to the celestial region.

12. In this very forest, O king, that king, *viz.*, Purukutsa, the son of Mandhatri, acquired great success.

13. That foremost of rivers, *viz.*, Narmada, became the consort of that king. Having practised penances in this very forest, that king proceeded to the celestial region.

14. There was another king, highly righteous, of the name of Shashaloman. He, too, performed severe austerities in this forest and then ascended to the celestial region.

15. You also, O monarch, having arrived at this forest, shall, through the grace of the Island-born, attain to a very high end and which is difficult of attainment.

16. You also, O foremost of kings, at the termination of your penances, shall become gifted with great prosperity and, accompanied by Gandhari, attain to the end reached by those great ones.

17. Living in the presence of the destroyer of Vala, Pandu thinks of you always. He will, O monarch, certainly assist you in the attainment of prosperity.

18. Through serving you and Gandhari, this daughter-in-law of yours, possessed of great fame, will attain to residence with her husband in the other world.

19 She is the mother of Yudhishthira who is the eternal Dharma. We see all this, O king, with our spiritual vision.

20. Vidura will enter into the high-souled Yudhishthira. Sanjaya also, through

meditation, will ascend from this world into the celestial region.

Vaishampayana said :—

21. That great chief of Kuru's race, endued with learning, having, with his wife, heard these words of Narada, praised them and adored Narada with unprecedented honors.

22. The assembly of Brahmanas there present became filled with great joy, and desirous of pleasing king Dhritarashtra, O monarch, themselves worshipped Narada with great respect.

23—24. Those foremost of twice-born persons also lauded the words of Narada. Then the royal sage Shatayupa, addressing Narada, said,—Your holy self has increased the devotion of the Kuru king, of all those people here, and of myself also, O you of great splendour.

25. I wish to ask you something. Listen to me as I say it. It is about king, Dhritarashtra, O celestial Rishi, that are adored of all the worlds.

26. You know the truth of every affair. Gifted with celestial vision, you behold, O twice-born Rishi, what the various ends are of human beings.

27. You have said what the end has been of the kings mentioned by you, *viz.*, association with the king of the celestials. You have not, however, O great Rishi, declared what those regions are which will be acquired by this king.

28. O powerful one, I wish to hear from you what region will be acquired by the royal Dhritarashtra. You should tell me truly the kind of region that will be his and the time when he will attain to it.

29. Thus addressed by him, Narada of celestial vision and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.

Narada said :—

30. Going at my will to the palace of Shakra, I have seen Shakra the lord of Sachi; and there, O royal sage, I have seen king Pandu.

31. There is a talk arose, O monarch, about this Dhritarashtra and those highly austere penances which he is performing.

32. There I heard from the lips of Shakra himself that there are three years yet of the period of life of this king.

33. After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honored by that king of kings. He will go there on a car moving at his will, his body adorned with celestial ornaments.

34—35. He is the son of a Rishi; he is highly blessed; he has exhausted all his sins by his penances. Gifted with a righteous soul, he will roam at will through the regions of the celestials, the Gandharvas, and the Rakshasas. That about which you have enquired, is a mystery to the gods. Through my affection for you, I have said this high truth.

36. You all are possessed of the wealth of Shrutis and have burnt all your sins by your penances.

Vaishampayana said :—

37. Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly pleased.

38. Having cheered Dhritarashtra of great wisdom with such talk, they left the place, going away by the path that belongs to those who are crowned with success.

CHAPTER XXI.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said :—

1. Upon the retirement of the king of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very dispirited.

2. The citizens also of Hastinapore were possessed by deep sorrow. The Brahmanas always talked of the old king.

3. How, indeed, will the king, who has become old, live in the solitary forest? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there?

4. The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in the deep forest, what is now the condition of that personage of royal descent, who is, again, bereft of vision?

5. Difficult is the feat that Kunti has performed by separating herself from her sons. Alas, renouncing royal prosperity, she chose a life in the forest.

6. What, again, is the condition of Vidura, who is always devoted to the service of his elder brother? How also is

the intelligent son of Gavalgani who is so faithful to the salt given him by his master?

7. The citizens, including even the minors, meeting together, asked one another these questions.

8. The Pandavas also, greatly stricken with grief, bewailed for their old mother, and could not live in their city long.

9. Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they could not enjoy peace of mind.

10. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas.

11. Despair entered their souls as they thought of the old king and as they repeatedly thought of that terrible destruction of kinsmen.

12—13. Indeed, thinking of the destruction of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from fight, of the sons of Draupadi, and of other friends of theirs, those heroes became highly dispirited.

14. They could not get peace of mind upon repeatedly thinking that the Earth had become divested of both her heroes and her riches.

15. Draupadi had lost all her children, and the beautiful Subhadra also had become childless. They, too, were of cheerless hearts and grieved greatly.

16. Seeing, however, the son of Virata's daughter, *viz.*, your sire Parikshit, your grandsires somehow lived.

CHAPTER XXII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. Those foremost of men, the heroic Pandavas,—those delighters of their mother—became greatly stricken with grief.

2. They who had formerly been always engaged in royal offices, did not at that time attend to those deeds at all in their capital.

3. Stricken with deep sorrow, they could not find pleasure from anything. If any body asked them, they never honored him with an answer.

4. Although those irresistible heroes were grave like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt.

5. Thinking of their mother, the sons of Pandu became anxious as to how their emaciated mother was serving the old pair.

6. How, indeed, is that king, whose sons have all been killed and who is without refuge, living alone, with only his wife, in the forest haunted by beasts of prey?

7. Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been killed, follow her blind husband in the solitary forest.

8. Such was the anxiety shown by the Pandavas when they talked with one another. They then set their hearts upon beholding the king in his forest asylum.

9. Then bowing down to the king, Sahadeva said,—'I think you wish to see our sire.

10. From my respect for you, however, I could not speedily speak on the subject of our journey to the forest. The time for that sojourn is now come.

11. By good luck I shall see Kunti performing penances, with matted locks on her head, practising severe austerities, and emaciated by sleeping on blades of Kusha and Kasha.

12. She was brought up in palaces, and nursed in every comfort and luxury. Alas, when shall I see my mother who is now toil-worn and plunged into great misery.

13. Forsooth, O chief of Bharata's race, the ends of men are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the forest.'

14. Hearing these words of Sahadeva, queen Draupadi, that foremost of all women duly honoring the king, said, with proper salutations,—

15. Alas, when shall I see queen Pritha, if, indeed, she is alive! I shall consider my life as not passed in vain if I succeed in seeing her once more, O king.

16. Let this sort of understanding be ever firm in you. Let your mind always take a pleasure in such virtue as is involved, O king of kings, in your desire of granting such a high boon on us.

17. Know, O king, that all these ladies of your house are staying with their feet raised for the journey, from desire of seeing Kunti and Gandhari, and my father-in-law.

18. Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his army to his presence and told them.—

19 'Cause my army, full of cars and elephants, to march out. I shall see king Dhritarashtra who is now living in the forest.'

20. To the officers in charge of the ladies' ward, the king gave the order,—'Let various kinds of conveyances be properly equipt, as also all my closed litters counting by thousands.

21. Let carriages and granaries and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic hermitage of Kurukshetra.

22. Whoever amongst the citizens wishes to see the king, is allowed to do so without any restriction. Let him proceed, properly protected.

23. Let cooks and superintendents of kitchens, and the whole culinary establishment, and various kinds of edibles and viands be ordered to be borne out on carts and conveyances.

24. Let it be proclaimed that we march out to-morrow. Indeed, let no delay take place. Let pavilions and resting houses of various kinds be erected on the way.

25. These were the commands which the eldest son of Pandu gave, with his brothers. When morning came, O monarch, the king started with a large following of women and old men.

26. Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him and then went towards the forest.

CHAPTER XXIII.

(ASHRAMAVASIKA PARVA).—*Continued.*

Vaishampayana said:—

1. That foremost one of Bharata's race, then ordered his troops, which were protected by heroes who were headed by Arjuna, and who resembled the very guardians of the universe, to march out.

2. Immediately a loud clamour arose consisting of the words—'Equip, Equip'!—of horse-men, O Bharata, engaged in equipping their horses.

3. Some proceeded on carriages and vehicles, some on quick-coursing horses, and some on cars made of gold and effulgent like blazing fires.

4. Some proceeded on powerful elephants and some on camels, O king. Some proceeded on foot, which belonged to that class of combatants which is armed with tiger like claws.

5. The citizens and inhabitants of the provinces, desirous of beholding Dhritarashtra, followed the king on various kinds of conveyances.

6. The preceptor Kripa also, of Gotama's race, that great leader of army, taking all the forces with him, proceeded, at the command of the king, towards the old king's hermitage.

7—8. The Kuru king Yudhishthira, that perpetuater of Kuru's race, surrounded by a large number of Brahmana's, his praises lauded by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head, and surrounded by a large number of cars, started on his journey.

9. Vrikodara, the son of the Wind-God, went on an elephant huge as a hill, equipt with strong bow and machines and weapons of attack and defence.

10. The twin sons of Madri went on two quick-coursing horses, well cased in mail, well-protected, and equipt with banners.

11. Arjuna of great energy, with senses under restraint, proceeded on an excellent car effulgent like the sun to which were yoked excellent white horses.

12. The royal ladies headed by Draupadi proceeded in closed litters protected by the superintendents of women. They scattered showers of wealth as they went on.

13. Teeming with cars and elephants and horses, and echoing with the blare of trumpets and the music of *Vinas*, the Pandava army, O monarch, shone with great beauty.

14. Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch.

15. Yuyutsu of great energy, and Dhaumya, the priest, at the command of Yudhishthira, were engaged in protecting the city.

16—17. By slow marches, king Yudhishthira, reached Kurukshetra, and then, crossing the Yamuna, that highly sacred river, he saw from a distance the hermitage, O you of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra.

18. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of joy, O chief of Bharata's race.

CHAPTER XXIV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The Pandavas got down at a distance, from their cars and proceeded on foot to the hermitage of the king, bending themselves in humility.

2. All the combatants also, and the citizens and the wives of the Kuru chiefs, followed them on foot.

3. The Pandavas then reached the sacred hermitage of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants.

4. Many ascetics of rigid vows, filled with curiosity, came there for seeing the Pandavas who had arrived at the hermitage.

5. The king, with tears in his eyes, asked them, saying,—'Where has my eldest sire the perpetuater of Kuru's race, gone?

6. They answered, O monarch, telling him that he had gone to the Yamuna, for his ablutions, as also for fetching flowers and waters.

7. Proceeding quickly on foot along the path pointed out by them, the Pandavas saw all of them from a distance.

8. Desirous of meeting with their sire they walked rapidly. Then Sahadeva ran quickly towards the spot where Pritha was.

9. Touching the feet of his mother, he began to weep aloud. With tears running down her cheeks, she saw her darling child.

10. Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival.

11. Then seeing the king Bhimasena, Arjuna, and Nakula, Pritha tried to advance quickly towards them.

12. She was walking in advance of the childless old pair, and was dragging them forward. Seeing her, the Pandavas fell down on the earth.

13. The powerful and the great monarch, gifted with great intelligence, recognising them by their voices and also by touch, comforted them one after another.

14. Shedding tears, those great princes, with due formalities, approached the old king and Gandhari, as also their own mother.

15. Indeed, regaining their senses, and once more consoled by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying.

16. The ladies of those leading men, and all the women of the royal household, as also all the inhabitants of the city and the provinces, then saw the old king.

17. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and families and then himself adored his eldest sire with respect.

18. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, considered himself as once more staying in the midst of the city of Hastinapore.

19. Saluted with respect by all his daughters-in-law headed by Krishna, king Dhritarashtra, gifted with great intelligence, with Gandhari and Kunti became filled with joy.

20. He then reached his forest-retreat which was highly spoken of by Siddhas and Charanas, and that then was filled up with vast crowds of men all desirous of seeing him, like the sky teeming with myriads of stars.

CHAPTER XXV.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. The king, O chief of Bharata's race, with those foremost of men, *viz.*, his brothers, who all had eyes resembling lotus-petals, took his seat in the hermitage of his eldest sire.

2. There sat around him many highly-blessed ascetics, coming from various regions, from desire of seeing the sons of that lord of Kuru's race, *viz.*, the Pandavas of wide chests.

3. They said,—'We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is the illustrious Draupadi?'

4. Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas, naming each, and Draupadi too as also the other ladies of the Kururace.

Sanjaya said :—

5. This one fair like pure gold, who is endued with a body which looks like that of a full-grown lion, who is possessed of a large aquiline nose, and wide and expansive eyes of a coppery hue, is the Kuru king.

6. This one whose tread is like that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions, and whose arms are long and stout, is Vrikodara. See him well.

7. The powerful bowmen who sits besides him, of darkish color and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna.

8. Those two foremost of men, who are sitting beside Kunti, are the twins, resembling Vishnu and Mahendra. In the entire world, they have not their equals in beauty and strength and excellence of conduct.

9. This lady having eyes expansive as lotus-petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess, is Krishna, the embodied form of the goddess of prosperity.

10. She who sits besides her, possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of other ladies, O foremost of twice-born ones, si the sister that unrivalled hero who holds the discus.

11. This other, as fair as pure gold, is the daughter of the Naga king and wife of Arjuna. This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada.

12. This one, whose complexion is like an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara.

13. This is the daughter of the king of Magadha who was known by the name of Jarasandha. Possessed of the complexion of an assemblage of *Champakas*, she is the wife of the youngest son of Madravati.

14. Possessed of a complexion dark as the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus-petals, she is the wife of the eldest son of Madravati.

15. This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata. She is the wife of that Abhimanyu who, while divested of his car, was killed by Drona and others fighting from their cars.

16. These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the killed sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been killed by heroic enemies.

17. I have now pointed them out in the order of precedence. On account of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by men,—these princesses of the Kaurava line,—in answer to your queries.

Vaishampayana said :—

18. Thus that aged king of Kuru's race, having met with those sons of him that was a celestial among men, enquired about their well-being after all the ascetics had departed.

19 The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, getting down from their cars and the animals they rode. Indeed, after all the crowd, *viz.*, the ladies the old men and the children, had been seated, the old king duly addressed them after making the usual polite enquiries.

CHAPTER XXVI.

(ASHRAMAVASIKA PARVA.)—

Continued.

Dhritarashtra said :—

1. O Yudhishthira, are you in peace and happiness, with all your brothers and the dwellers of the city and the provinces?

2. Are they who depend on you also happy? Are your ministers, and servitors, and all your seniors and preceptors also, happy?

3. Are those also who live in your kingdom free from fear? Do you follow the old and traditional conduct of kings?

4. Is your treasury filled without disregarding the restraints imposed by justice and equity? Do you behave as you should towards foes, neutrals, and allies?

5—6. Do you duly look after the Brahmanas, always making them the first gifts? What need I say of the citizens, and your servants, and kinsmen, are your foes, O chief of Bharata's race pleased with your conduct? Do you, O king of kings, adore with devotion the Pitris and the deities?

7. Do you adore guests with food and drink, O Bharata? Do the Brahmanas in your kingdom perform the duties of their order, walk along the path of virtue?

8. Do the Kshatriyas and Vaishyas and Shudras also within your kinkdom, and all your relatives, perform their respective duties? I hope the women, the children, and the old, among your subjects, do not grieve (under distress) and not beg (the necessaries of life).

9. Are the ladies of your household duly honoured in your house, O best of men? I hope, O king, that this race of royal sages, having got you for their king, have not fallen away from fame and glory?

Vaishampayana said:—

10. To the old king who said so, Yudhishthira, knowing morality and justice and well-skilled in acts and speech, spoke as follows, putting some questions about his well-being.

Yudhishthira said:—

11. Does your peace, O king, your self-control, your tranquillity of heart, grow? Is this my mother able to serve you without fatigue and trouble.

12—13. Will, O king, her residence in the forest yield fruit? I hope this queen, who is my eldest mother, who is emaciated with (exposure to cold and wind and the toil of walking, and who is now given to the practice of severe austerities, no longer yields to grief for her children of great energy, all of whom performing the duties of the Kshatriyas, have been killed on the field of battle.

14. Does she accuse us, sinful wretches, who are responsible for their destruction? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, performing penances, is in peace and happiness.

Vaishampayana said:—

15—16. Thus addressed, Dhritarashtra, answered king Yudhishthira, saying,—O son, Vidura is well. He is practising austere penances, living on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brahmanas.

17. While Dhritarashtra was saying this, Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was greatly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers.

18. When Kshattri, was seen from a distance, the fact was communicated to Yudhishthira. Vidura suddenly stopped, O king, looking towards the retreat.

19. King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes seen and sometimes not seen by the pursuer.

20. He said aloud,—'O Vidura, O Vidura, I am king Yudhishthira, your favourite'—Exclaiming thus, Yudhishthira, with great exertion, followed Vidura.

21. Having reached a solitary spot in the forest, that foremost of intelligent men, *viz.*, Vidura, stood still, leaning against a tree.

22. He was greatly emaciated. He retained only the shape of a human being. Yudhishthira of great intelligence recognised him, however.

23. Standing before him, Yudhishthira addressed him saying,—'I am Yudhishthira.' Indeed, adoring Vidura properly, Yudhishthira said these words in the hearing of Vidura.

24. Meanwhile Vidura looked at the king steadfastly. Casting his look thus on the king, he stood motionless in Yoga.

25. Endued with great intelligence, he then (by his Yoga-power) entered the body of Yudhishthira, limb by limb. He united his vital airs with those of the king, and his senses with the king's senses.

26. Indeed, with the help of Yoga-power, Vidura, burning with energy, thus entered the body of king Yudhishthira the just.

27. Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed. The king soon saw that life had fled out of it.

28—29 At the same time, he felt that he himself had become stronger than before and that he had gained many additional virtues and accomplishments. Gifted with great learning and energy, O monarch, Pandu's son, king Yudhishthira the just, then recollected his own state before his birth among men. Possessed of mighty

energy, he had heard of Yoga practice from Vyasa.

30—31. King Yudhishthira the just, endued with great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard, saying,—'O king, this body which belonged to him called Vidura should not be cremated. In him is your body also. He is the eternal deity of Virtue.

32. Those happy regions which pass by the name of Santanika will be his, O Bharata. He performed the duties of Yatis. You should not, O scorcher of enemies, grieve for him at all.

33. Thus addressed, king Yudhishthira the just returned from the place, and represented everything to the royal son of Vichitraviryya.

34. At this, that effulgent king, all those men, and Bhimasena and others, became filled with wonder.

35. Hearing what had taken place, king Dhritarashtra became pleased and then, addressing the son of Dharma, said,—'Do you accept from me these gifts of water and roots and fruits! It has been said, O king, that one's guest should take what one takes himself.'

36. Thus addressed, Dharma's son answered the king, saying—'So be it!' The mighty-armed king ate the fruits and roots which he gave.

37. Then they all spread their beds under a tree and passed that night thus having eaten fruits and roots and drunk the water that the old monarch had given them.

CHAPTER XXVII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1. They passed that night which was marked out by auspicious constellations thus, O king, in that hermitage of pious ascetics.

2. The conversation that took place was marked by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with various citations from the Shrutis.

3. The Pandavas, O king, leaving costly beds, laid themselves down, near their mother, on the naked earth.

4. Indeed, those heroes passed that night, having eaten the food which was the food of the great king Dhritarashtra.

5. After the night had passed away, king Yudhishthira, having performed his morning rites proceeded to survey that hermitage in the company of his brothers.

6. With the royal ladies, the servants, and his priest, the king roved about the hermitage in all directions as he pleased, at the command of Dhritarashtra.

7. He saw many sacrificial altars with sacred fires burning on them and with many ascetics seated on them, who had performed their oblations and poured libations in honour of the celestials.

8. Those altars were covered with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies which appeared like the embodied Vedas and with many laymen.

9. Herds of deer were grazing or resting here and there, shorn of fear. Countless birds also were there, engaged in uttering their sweet notes, O king!

10. The entire forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers.

11. Some spots were echoed with the chaunt of Vedic hymns recited by learned Brahmanas. Some were adorned with large heaps of fruits and roots gathered from the forest.

12—13. King Yudhishthira then distributed amongst those ascetics golden or copper jars which he had brought for them, and many deer-skins and blankets and wooden sacrificial ladles and Kamandalus and wooden platters, and pots and pans, O Bharata.

14. Various kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked.

15. Pious king Yudhishthira, having thus roved through the forest and seen the various retreats of ascetics and made many gifts, returned to the place where his uncle was.

16. He saw king Dhritarashtra, seated at ease, with Gandhari besides him, after having finished his morning rites.

17. The righteous-souled monarch beheld also his mother, Kunti, seated not

much remote from that place, like a disciple with bent head, gifted with humility.

18. He saluted the old king giving his name. 'Sit down,' were the words the old king said. With Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusha grass.

19. Then the other sons of Pandu with Bhima among them, O you of Bharata's race, saluted the king and touched his feet and sat themselves down, with his order.

20. The old Kuru king, surrounded by them looked highly beautiful. Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials.

21. After they had sat themselves down, many great Rishis, *viz.*, Shatayupa, and others, who were inhabitants of Kurukshetra came there.

22. The illustrious and learned Vyasa, gifted with great energy and respected by even the celestial Rishis, showed himself at the head of his numerous disciples to Yudhishthira.

23. The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and going a few steps, saluted those guests.

24. Approaching near, Vyasa, surrounded by Shatayupa and others, addressed king Dhritrashtra, saying,—'Be seated.'

25. The illustrious Vyasa then took an excellent seat made of Kusha grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him.

26 After Vyasa had been seated, all those foremost of twice-born persons, gifted with profuse energy, sat themselves down, with the permission of Krishna-Dwaipayana.

CHAPTER XXVIII.

(ASHRAMAVASIKA PARVA.)—*Continued.*

Vaishampayana said:—

1—2. After the noble Pandavas had all been seated, Satyavati's son Vyasa said,—'O Dhritarashtra of mighty-arms, have you been able to achieve penances? Is your mind, O king, pleased with your living in the forest?

3. Has your grief begotten of the destruction of your sons in battle, disappeared from your heart? Are all your perceptions, O sinless one, now clear?

4. Do you practise the ordinances of forest-life after having made your heart firm? Does my daughter-in-law, Gandhari, suffer herself to be overwhelmed by grief?

5. She is endued with great wisdom. Endued with intelligence, that queen understands both virtue and profit. She is well conversant with the truths which relate to both prosperity and adversity. Does she still grieve?

6. Does Kunti, O king, who for her devotion to the service of her seniors, left her children, attend to your wants and serve you with all humility?

7. Have the high-minded and great king Yudhishthira, the son of Dharma, and Bhima and Arjuna, and the twins, been sufficiently comforted?

8. Do you feel delight at seeing them? Has your mind become freed from every strain? Has your disposition, O king, become pure on account of the increase of your knowledge?

9. These three, O king, are the foremost of all concerns, O Bharata, *viz.*, abstension from injury to any creation, truth, and freedom from anger.

10. Does your forest-life any longer prove painful to you? Are you able to acquire with your own exertions the products of the forest for your food? Do fasts pain you now?

11. Have you learnt 'O king, how the great Vidura, who was Dharma's self, left this world?

12. Through the curse of Mandavya, the deity of Virtue became born as Vidura. He was gifted with great intelligence. Endued with high penances, he was great and high-minded.

13 Even Vrihaspati among the celestials, and Shukra among the Asuras, had not intelligence like that foremost of persons.

14. The eternal deity of Virtue was stupefied by the Rishi Mandavya with an expenditure of his penances acquired for a long time with great care.

15. At the command of the grandfather and through my own energy, the highly intelligent Vidura was procreated by me upon a soil owned by Vichitraviryya.

16 A deity of deities, and eternal, he was, O king, your brother. The learned know him to be Dharma on account of his practices of concentration and abstraction.

17. He grows with truth, self-restraint, tranquility of heart, mercy, and gifts. He

s always engaged in penances, and is eternal.

18. From that deity of Virtue, through Yoga-Power, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence.

19. Dharma exists both in this world and in the next, and is like fire or wind or water or earth or space.

20. He is, O king of kings, capable of going everywhere and exists, pervading the entire universe. He is capable of being seen by only those who are the foremost of the deities and those who are purged of every sin and crowned with ascetic success.

21. He who is Dharma, is Vidura; and he who is Vidura is the (eldest) son of Pandu. That son of Pandu, O king, is capable of being perceived by you. He is before you as your servitor.

22. Gifted with great Yoga-Power, your high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti has entered into his body.

23. O chief of Bharata's race, I shall unite you also with great benefit. Know, O son, that I am come here for removing your doubts.

24. I shall show you some feat which has never been accomplished before by any of the great Rishis—some wonderful effect of my penances.

25. What object is that, O king, whose accomplishment you wish from me? Tell me what is that which you wish to see or ask or hear? O sinless one, I shall accomplish it.

CHAPTER XXIX.

(PUTRADARSHANA PARVA).

Janamejaya said:—

1—3. Tell me, O learned Brahman, what that wonderful feat was, which the great Rishi Vyasa of great energy accomplished after he had his made promise to the old king, when Dhritarashtra, that foremost one of Kuru's race, had taken up his residence in the forest, with his wife, and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were living in the hermitage.

4. For how many days did the Kuru king Yudhishthira of undecaying glory, stay with his men in the forest.

5. Of what food, O powerful one, did the great Pandavas support themselves with their men, and wives, while they lived in the forest? O sinless one, do you tell me this.

Vaishampayana said:—

6—7. With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, lived on various kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyasa came there.

8. While all those princes sat around Vyasa, engaged in conversation on various topics, other Rishis came there.

9. They were Narada, Parvata, Devala of austere penances, Vishwavasu, Tumvuru, and Chitrasena, O Bharata.

10. Gifted with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, adored them according to due rites.

11. Having got that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusha grass as also on excellent seats made of peacock feathers.

12. After they had all been seated, the Kuru king of great intelligence took his seat there, surrounded by the sons of Pandu.

13. Gandhari, Kunti and Draupadi, and she of the Sattwata race, and other ladies of the royal household also sat down.

14. The conversation which then arose was excellent and had reference to subjects, connected with piety, and the Rishis of old, and the celestials and the Asuras.

15—21. At the close of that conversation the highly energetic Vyasa, that foremost of eloquent men, that first of all persons knowing the Vedas, highly pleased, addressed the blind monarch and once more said,—'Burning as you are with grief on account of your children, I know, O king of kings, what object is cherished by you in your heart. I know the sorrow which always exists in the heart of Gandhari, that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadra also cherishes. Hearing of this meeting, O king, of yours with all these princes and princesses of your house, I have come here, O delighter of the Kauravas, for removing your doubts. Let the celestials and Gandharvas and all these great Rishis, see to-day the energy of those penances

which I have acquired for these long years. Therefore, O king, tell me what wish of yours I shall grant to-day.

22—25. I am powerful enough to grant you a boon. See the fruit of my penances.' Thus addressed by Vyasa of great understanding, king Dhritarashtra thought for a moment and then prepared to speak. He said,—'I am greatly fortunate. Lucky am I in obtaining your favour. My life is crowned with success to-day,—since this meeting has taken place between me and you all of great piety. To-day I shall attain to that highly happy end which is reserved for me, since, ye ascetics who have penances for wealth, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all. There is not the least doubt that this sight that I have obtained of you all has purged me of every sin.

26—27. O sinless ones, I have no longer any fear about my end in the next world. Full as I am of love for my children, I always remember them. My mind, however, is always pained by the recollection of the various acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Having a sinful understanding, he always persecuted the innocent Pandavas.

28—30. Alas, the whole Earth has been devastated by him, with her horses, elephants and men. Many great kings, rulers of various kingdoms, came for helping my son and succumbed to death. Alas, leaving their beloved father and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O twice-born one, has been attained by those men who have killed, for the sake of their friend, in battle? What end also has attained by my sons and grandsons who have fallen in the battle? My heart is always pained at the thought of my having brought about the destruction of the powerful Bhishma, the son of Shantanu, and of Drona, that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends.

33. Desirous of getting the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated. Thinking of all this, I burn day and night with grief.

34. Deeply afflicted with pain and grief, I am unable to get peace of mind. Indeed, O sire, thinking of all this, I have no peace of mind.

Vishampayana said :—

35. Hearing these lamentations expressed in various ways, of that royal sage, the grief, O Janamejaya of Gandhari, became fresh.

36. The grief, also, of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the royal house of Kuru became equally great.

37—38. Queen Gandhari, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the destruction of her sons, she said,—'O foremost of ascetics, this king has passed sixteen years grieving for the death of his sons and shorn of peace of mind.

39. Afflicted with grief on account of the destruction of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night, O great Rishi.

40. Through the power of your penances you are competent to create new worlds. What need I say then about showing this king his children who are now in the other world?

41. This Krishna, the daughter of Drupada, has lost all her kinsmen and children. Therefore, she who is the dearest of my daughters-in-law grieves greatly.

42. The sister of Krishna, *viz.*, Subhadra of sweet words, burning with the loss of her son, grieves as deeply.

43. This lady who is respected by all, who is the wife of Bhurishravas, stricken with grief on account of the fate of her husband, always indulges in heart-rending lamentations.

44. Her father-in-law was the intelligent Valhika of Kuru's race. Alas, Somadatta also was killed, along with his father, in the great battle.

45. Alas, a hundred sons, heroes who never retreated from battle, belonging to this son of yours, this king of great intelligence and great prosperity, has been killed in battle.

46. The hundred wives of those sons are all grieving and repeatedly increasing the grief of both the king and myself. O great ascetic, stricken by that great onslaught, they have gathered round me.

47. Alas, those great heroes, those great car-warriors, my fathers-in-law, Somadatta and others,—alas, what end has been theirs, O powerful one.

48. Through your favour, O holy one, that will take place for which this king, myself and this daughterin-law of yours, *viz.*, Kunti, shall all become freed from our grief.

49. After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son gifted with solar effulgence.

50. The boon-giving Rishi Vyasa, capable of both seeing and hearing what took place at a remote distance, saw that the royal mother of Arjuna was afflicted with grief.

51. To her Vyasa said,—'Tell me, O blessed one, what is in your mind. Tell me what you wish to say.'

52. At this, Kunti, bending her head to her-father-in-law, and overcome with bashfulness, said these words to him, recounting the past incidents of her life.

CHAPTER XXX.

(PUTRBDARSHANA PARVA.)—

Continued.

Kunti said:—

1. O holy one, you are my father-in-law and, therefore, my deity of deities. You are my god of gods. Hear my words of truth.

2—3. A twice-born ascetic named Durvasas, who is full of anger, came to my father's house for begging alms. I succeeded in pleasing him by the purity of my conduct and of my minds as also by refusing to notice the many wrongs he did. I did not yield to anger although there was much in his conduct quite capable of exciting that passion.

4. Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. 'You must accept the boon I shall give,' were his words to me.

5—6. Fearing his curse, I answered him saying,—'So be it.' The Rishi once more said to me,—'O blessed damsel, O you of beautiful face, you will become the mother of Dharma. Those deities whom you will summon will obey you.'

7. Having said these words, the twice-born one vanished away from my sight. I became filled with wonder. The *Mantra*, however, which the Rishi gave, has lived in my memory at all times.

8. One day, sitting within my chamber I saw the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi.

9. Without any consciousness of the fault I committed, I called the deity from mere childishness. The deity, of a thousand rays, came before me.

10. He divided himself in two parts. With one portion he was in the sky, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me.

11. He told me, while I was trembling at his sight, these words:—'Do you ask a boon of me.' Bowing to him with my head I asked him to leave me.

12. He replied to me, saying,—'I cannot bear the idea of coming to you fruitlessly, I shall consume you as also that Brahmana who gave you the Mantra as a boon.

13. I wished to protect, from Surya's curse, the Brahmana who had done no evil. I, therefore, said,—'Let me have a son like you, O god.'

14. The deity of thousand rays then entered me with his energy and stupefied me completely. He then said to me,—'You will have a son,' and then returned to the firmament.

15. I continued to live in the inner apartments and desirous of saving the honour of my father, I cast into the waters my infant son named Karna who thus came into the world secretly.

16 Forsooth, through the grace of that god, I once more became a virgin, O twice-born one, even as the Rishi Durvasas had said to me.

17. Foolish that I am, although he knew me for his mother when he grew up, yet I did not try to acknowledge him. This burns me, O Rishi, as is well-known to you.

18. Whether it is sinful or not so, I have told you the truth. You should, O holy one, satisfy the craving I feel for seeing that son of mine.

19. O foremost of ascetics, let this king also, O sinless one, obtain the fruition to-day of that desire of his which he cherishes in his bosom and which has become known to you.'

20. Thus addressed by Kunti, Vyasa, that foremost of all persons, said to her in reply,—'Blessed be you, all that you have said to me will happen.

21. You are not to blame at all. You were restored to virginity. The deities are possessed of (Yoga) power. They are able enter human bodies.

22. There are many deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods.

23. You belong to the order of humanity. You have no fault. Know this, O Kunti! Let the fever of your heart be removed.

24. Everything is becoming for those who are mighty. Everything is pure for those that are mighty. Everything is meritorious for those that are mighty. Everything is their own for those who are mighty.'

CHAPTER XXXI.

(PUTRADARSHANA PARVA.)—*Continued.*

Vyasa said:—

1. Blessed be you, O Gandhari, you shall see your sons and brothers and friends and kinsmen along with your sires this night like men risen from sleep.

2. Kunti also shall see Karna, and she of Yadu's race shall see her son Abhimanyu. Draupadi shall see her five sons, her fathers and her brothers also.

3. Even before you had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by you, O Gandhari, and by Kunti!

4. You should not grieve for those foremost of men. They met with death on account of their devotion to the practices of Kshatriyas.

5. O faultless one, the work of the gods could not but be done. It was for accomplishing that object that those heroes came down on earth. They were all portions of the celestials.

6—7. Gandharvas, Apsaras, Pishachas, Guhyakas and Rakshasas, many pure persons, many individuals crowned with success (of penances), celestial Rishis, deities and Danavas, and heavenly Rishis of spotless character, met with death on the battlefield of Kurukshetra.

8. It is heard that he who was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as your lord Dhritarashtra.

9. Know that Pandu of unfading glory and distinguished above all others, originated from the Maruts. Kshattri and Yudhishthira are both portions of the deity of Virtue.

10. Know that Duryodhana was Kali, and Shakuni was Dwapara. O you of good features, know that Dusshasana and others were all Rakshasas.

11. Bhimasena of great power that chastiser of enemies, is from the Maruts. Know that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara.

12—14. Hrishikesha is Narayana, and the twins are the Ashwins. That foremost of heat-giving ones, *viz.*, Surya, having divided his body in two parts continued with one portion to give heat to the worlds and with another to live as Karna. He who was born as the son of Arjuna, that gladdener of all, that heir of the properties of the Pandavas, who was killed by six car-warriors (fighting together), was Soma. He was of born Subhadra. Through Yoga-power he had divided himself in two parts.

15. Dhrishtadyumna who originated with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Shikhandin was a Rakshasa.

16. Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Ganga's son Bhishma was one of the Vasus who became born as a man.

17. Thus, O you of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have returned to the celestial region.

18. I shall to-day, dispel that sorrow which is in the hearts of you all, about the return of these to the other world.

19. Do you all go towards the Bhagirathi. You will then see all those who have been killed on the field of battle.

Vaishampayana said:—

20. All the persons there present having heard the words of Vyasa, raised a loud leonine shout and then went towards the Bhagirathi.

21. Dhritarashtra with all his ministers and the Pandavas, as also with all those foremost of Rishis and Gandharvas who had come there, started as directed.

22. Arrived at the banks of Ganga, that sea of men took up their abode as pleased them.

23. The king, endued with great intelligence, with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household.

24. They passed that day as if it were a whole year, waiting for the approach of the night when they would see the deceased princes.

25. The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred river finished their evening rites.

CHAPTER XXXII.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said :—

1. When night came, all those persons, having finished their evening rites, approached Vyasa.

2. Dhritarashtra, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company.

3. The royal ladies sat with Gandhari in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years.

4—5. Then the great ascetic, Vyasa, of great energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors, *viz.*, those who had fought on the side of the Pandavas, those who had fought for the Kauravas, including highly blessed kings belonging to the various kingdoms.

6. At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the armies of the Kurus and the Pandavas.

7. Then those kings, headed by Bhishma and Drona, with all their armies, arose by thousands from the waters of the Bhagirathi.

8. There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and Rakshasa Ghatotkacha.

9. There were Karna, Duryodhana, and the powerful car-warrior Shakuni, and the other children, possessed of great strength, of Dhritarashtra, headed by Dusshasana.

10. There were the son of Jarasandha, Bhagadatta, Jarasandha of great energy, Bhurishravas, Shala, Shalya and Vrishasena with his younger brother.

11. There were prince Lakshmana, and the son of Dhrishtadyumna, and all the children of Sikhandin, and Dhrishtaketu with his younger brother.

12. There were Achala, Vrishaka, the Rakshasa Alayudha, Valhika, Somadatta, and the king Chekitana.

13. These and innumerable others, appeared on that occasion. All of them rose from the waters of the Bhagirathi, with shining bodies.

14. Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field.

15. All of them were dressed in celestial vestments and all had brilliant earrings. They were free from all animosity and pride and divested of anger and jealousy.

16. Gandharvas sang their praises, and bards waited on them, chaunting their deeds. Robed with celestial raiments and wearing celestial garlands, each of them was waited upon by bands of Apsaras.

17. At that time, through the power of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarastra, gave him celestial vision.

18. Gifted with celestial knowledge and strength, the illustrious Gandhari beheld all her children as also all those who had been killed in battle.

19. All persons assembled there saw with steadfast gaze and hearts filled with wonder that amazing and inconceivale scene which made the hairs stand erect.

20. It looked like a high carnival of pleased men and women. That wondrous scene looked like a picture painted on the canvass.

21. Dhritarashtra seeing all those heroes with their celestial vision obtained through the favour of that sage, became full of joy, O chief of Bharata's race.

CHAPTER XXXIII.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said :—

1—2. Then those foremost of men, shorn of anger and jealousy, and purged of every sin, met with another, according to those high and auspicious ordinances which have been laid down by regenerate Rishis. All of them were happy of hearts and looked like celestials moving in celestial regions.

3. Son met with father or mother, wives with husbands, brother with brother, and friend with friend, O king.

4. The Pandavas full of joy, met with the powerful bowman Karna as also with the son of Subhadra, and the children of Draupadi.

5. With pleased hearts the son of Pandu approached Karna, O king, and became reconciled with him.

6. All those warriors, O chief of Bharata's race, meeting with one another through the favour of the great ascetic, became reconciled with one another.

7. Renouncing all unfriendliness, they became established on amity and peace. It was thus that all those foremost of men, *viz.*, the Kauravas and other kinsmen of theirs as also with their children. They passed in great happiness the whole of that night.

9—12. Indeed, the Kshatriya warriors, on account of the happiness they experienced, considered that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region, as those warriors, O king, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies renounced all grief and felt great joy. Having sported with one another thus for one night, those heroes and those ladies, embracing one another taking one another's leave, came back to the places they had come from. Indeed, that foremost of ascetics dismissed that collection of warriors.

13—15. Within the twinkling of an eye that large crowd disappeared in the very sight of all those persons. Those great persons, plunging into the sacred river Bhagirathi, proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings went to the region of Surya.

16. Amongst the Rakshasas and Pishachas, some proceeded to the country of the Uttara-Kurus. Others, moving delightfully, went in the company of the celestials.

17—20. Thus did all those great persons disappear with their vehicles and animals and with all their followers. After all of them had departed, the great sage, who was standing in the waters of the sacred rivers, *viz.*, Vyasa of great virtue and energy, that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words,—'Let those amongst these foremost of women who are desirous of attaining to the regions acquired by their husbands cast away all idleness and quickly plunge into the sacred Bhagirathi.'—Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi.

21. Freed from human bodies, those chaste ladies then went, O king, with their husbands to the regions acquired by the latter.

22. Thus, those ladies of various conduct, devoted to their husbands, entering the waters of the Bhagirathi, became freed from their mortal bodies and attained to the companionship of their husbands in the regions acquired by them.

23. Possessed of celestial forms, and adorned with celestial ornaments, and wearing celestial garments and garlands they proceeded to those regions where their husbands were living.

24. Endued with excellent conduct and many virtues, their anxieties all removed, they were seen to ride on excellent cars, and gifted with every accomplishment, they found those regions of felicity which were theirs by right.

25. Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted to all the men there collected the fruition of the desires they respectively cherished.

26. People of various kindoms, hearing of this meeting between the hallowed dead and living human beings, became highly pleased.

27. That man who duly listens to this discourse meets with everything that is dear to him. Indeed, he obtains all agreeable objects both in this world and in the next.

28—29. That man of learning and science that foremost of pious persons, who recites this narrative for the hearing of others wins great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects Such a man has not to work hard for his maintenance and meets with all sorts of auspicious objects in life. These are the rewards reaped by a person who gifted with devotion to Vedic studies and with penances, recites this narrative in the hearing of others.

30—31. Those persons who endued with good conduct, devoted to self-control, purged of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful book, surely attain to the highest end hereafter.

CHAPTER XXXIV.

(PUTRADARSHANA PARVA.)—*Continued.*

Sauti said:—

1. Hearing this story of the reappearance and departure of his forefathers, the highly intelligent king Janamejaya became greatly pleased.

2. Filled with joy, he once more asked Vaishampayana on the subject of the reappearance of dead men, saying,—'How is it possible for persons whose bodies have been destroyed to reappear in those very forms?

3. Thus asked, that foremost of twice-born persons, *viz*, the disciple of Vyasa, that first of speakers, possessed of great energy, thus answered Janamejaya.

Vaishampayana said:—

4. This is certain, *viz*, that acts are never destroyed. Bodies, O king, are born of acts; so also are features.

5. The great primal elements are eternal on account of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed.

6. Acts done without exertion are true, and foremost, and yield real fruit. The soul, united, however, with such acts as require exertion for their performance, enjoys pleasure and pain.

7. Though united so, yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.

8. As long as one's deeds are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does he consider the body to be his ownself. The man, however, whose acts have been exhausted, without considering body to be self, takes the self to be something otherwise.

9. Various existent objects, attaining to a body, become united as one. Those very objects become eternal to men of knowledge who understand the difference.

10. In the Horse-Sacrifice, this Shruti is heard in the matter of the killing of the horse. The certain possessions of embodied creatures, *viz.*, their vital airs (and the senses, etc..) exist eternally even when they are borne to the other world.

11. I shall, you what is beneficial, if it be agreeable to you, O king. You have, while employed in your sacrifices, heard of the celestial paths.

12. When preparations were made for any sacrifice of yours, the celestials became beneficially inclined to you. When, indeed, the celestials were thus disposed and came to your sacrifice, they were lords in the matter of the passage.

13. Therefore, the eternal ones (*viz.*, Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent ends. When the five primal elements are eternal, when the soul also is eternal, he called *Purusha* is equally so.

14. When such is the case, he who sees a creature as disposed to take various forms, is considered as having an erroneous understanding. He who indulges in too much grief at separation, is, I think, a foolish person.

15. He who sees evil in separation should give up union. By standing aloof, no unions are formed, and sorrow is renounced, for sorrow in the world is born of separation.

16. Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous belief. He who knows the [other *viz.* self) attains to the highest understanding and becomes freed from error.

17. As regards creatures, they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.

18. He, who is not possessed of power, enjoys or endures the fruits of all his deeds in those bodies in which he does them.

19. If the act be a mental one, its fruits are enjoyed or endured mentally; if it be done with the body, its results are to be enjoyed or endured in the body.

CHAPTER XXXV.

(PUTRADARSHANA PARVA.)—*Continued.*

Vaishampayana said:—

1. King Dhritarashtra had never seen his own sons. Getting eye-sight through the favour of the Rishi, he saw for the first time, O perpetuater of *Kuru's race*, those children of his who were very like his own self.

2. That foremost of men, *viz.*, the Kuru king had learnt all the royal duties as also the Vedas and the Upanishadas, and had acquired certitude of understanding.

3. Highly wise Vidura acquired great success through the power of his penances. Dhritarashtra also acquired great success for having met the ascetic Vyasa.

Janamejaya said:—

4. If Vyasa, disposed to grant me a boon, kindly show me my father in that form which he had, clad as he used to be clad, and as old as he was when he left this world, I may then believe all that you have told me.

5. Such a sight will be most agreeable to me. Indeed, I shall consider myself crowned with success. I shall have gained a certainty of conclusion. O let my wish be satisfied through the favour of that foremost of Rishis!'

Sauti said:—

6. After king Janamejaya had said these words, the highly energetic and intelligent Vyasa, showed his favour and brought Parikshit.

7. King Janamejaya saw his royal father possessed of great beauty, brought down from the celestial region, in the same form that he had and of the same age as he was (at the time of leaving this world).

8. The great Shamika also, and his son Shringin, were similarly brought there. All the counsellers and ministers of the king saw them.

9. King Janamejaya, performing the final bath in his sacrifice, became highly pleased. He poured the sacred water on his father even as he caused it to be poured on himself.

10—11. Having performed the final bath, the king addressed the twice-born Astika who had originated from the race of the Yayavaras and who was the son of Jaratkaru, and said these words:—'O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me, he who has removed all my sorrows.

Astika said:—

12. The performer of that sacrifice in which the ancient Rishi, Dwaipayana Vyasa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds.

13. O son of the Pandavas, you have heard a wonderful history. The snakes have been reduced into ashes and have followed the footsteps of your father.

14. Through your truthfulness, O king, Takshaka has with difficulty escaped a painful fate. The Rishis have been all adored. You have seen also the end that has been acquired by your great father.

15. Having heard this sin-cleansing history you have acquired abundant merit. The knots of your heart have been untied through seeing this foremost of persons.

16. They who are the supporters of the wings of Virtue, they who are of good conduct and excellent disposition, they on seeing whom sins disappear, we should all bow to them.

Sauti said:—

17. Having heard this from that foremost of twice-born ones, king Janamejaya adored that Rishi, repeatedly honouring him in every way.

18. Knowing all duties, he then asked the Rishi Vaishampayana of undecaying glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the forest.

CHAPTER XXXVI.

(PUTRADARSHANA PARVA.)—

Continued.

Janamejaya said:—

1. Having seen his sons and grandsons with all their friends and followers, what, indeed, did that king, *viz.*, Dhritarashtra, and king Yudhisthira also, do?

Vaishampayana said:—

2. Seeing that highly wonderful spectacle, *viz.*, the re-appearance of his children, the royal sage, Dhritarastra renounced his grief and returned to his hermitage.

3. The common people and all the great Rishis, sent away by Dhritarashtra, came back to the places they respectively wished.

4. The great Pandavas, accompanied by their wives, and with a small retinue, went to the hermitage of the great monarch.

5—7. Then Satyavati's son, who was honoured by twice-born Rishis and all other persons, arrived at the hermitage, addressed Dhritarashtra, saying,—'O mighty-armed Dhritarashtra, O son of Kuru's race, listen to what I say! You have heard various discourses from Rishis of great knowledge

and sacred deeds, having penances for wealth and excellence of blood, knowledge of the Vedas and their branches, of piety and years, and of great eloquence.

8. Do not set your mind again on sorrow. He who is wise is never moved at ill luck. You have also heard the mysteries of the deities from Narada of celestial form.

9. Your children have all attained, through performance of Kshatriya practices, to that auspicious end which is sanctified by weapons. You have seen how they move about at will in great happiness.

10. This Yudhishthira of great intelligence is awaiting your permission with all his brothers and wives and kinsmen.

11. Do you send him away. Let him return to his kingdom and rule it! They have passed more than a month in thus living in the forest.

12. The station of sovereignty should always be well-guarded, O king! O you of Kuru's race, kingdom has many enemies.'

13—14. Thus addressed by Vyasa of incomparable energy, the Kuru king, well-versed in words summoned Yudhishthira and said to him,—'O you having no enemies, blessings on you! Do you listen to me, with all your brothers! Through your grace, O king, grief no longer stands in my way.

15. I am living as happily, O son, with you here as if I were in the city of Hastinapore. With you as my protector, O learned one, I am enjoying all agreeable objects.

16. I have obtained from you all those services which a son renders to his sire. I am highly pleased with you. I have not the least dissatisfaction with you, O mighty-armed one. Go now, O son, without waiting here any longer.

17. Meeting with you, my penances are being slackened. This my body, gifted with penances, I have been able to sustain only on account of my meeting with you.

18. These two mothers of yours, living now upon fallen leaves of trees, and observing vows similar to mine, will not live long.

19. We have seen Duryodhana and others, who have become dwellers of the other world, through the power of Vyasa's penances and through (the merit of) this my meeting with you.

20. O sinless one, I have gained the object of my life. I now wish to practise the austerest of penances. You should grant me permission.

21. The obsequial cake, the fame and achievements, and the family of our ancestors, now depend upon you entirely, O mighty-armed one, do you then go either to-morrow or this very day. Do not tarry, O son.

22. O chief of Bharata's race, you have repeatedly heard what the duties are of kings. I do not see what more I can say to you. I have no longer any necessity with you, O you of great power.'

Vaishampayana continued:—

23. King Yudhishthira replied to the (old) king who said so, saying,—'O you who know every rule of virtue, you should not cast me off in this way. I am guilty of no fault.

24. Let all my brothers and followers go as they like. With steadfast vows I shall wait upon you and upon these two mothers of mine.'

25. Gandhari then said to him,—'O son, let it not be so. Listen, the family of Kuru is now dependant on you. The obsequial cake also of my father-in-law depends on you. Depart then, O son.

26. We have been sufficiently honoured and served by you. You should do what the king says. Indeed, O son, you should obey the command of your sire.

Vaishampayana continued:—

27. Thus addressed by Gandhari, king Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words bewailingly.

28. The king is renouncing me, as also the illustrious Gandhari. My heart, however, is bound to you. How shall I, stricken as I am with sorrow, leave you.

29. I do not, however, at the same time, venture to obstruct your penances, O righteous lady! There is nothing higher than penances. It is by penances that one acquires the Supreme.

30. O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now.

31. The entire Earth is empty now. O auspicious lady, she does not please me any longer! Our kinsmen have been reduced in number. Our strength is no longer what it was before.

32. The Panchalas have been wholly rooted out. Only nominally they exist. O auspicious lady, I do not see any one who may assist at their re-establishment and growth.

33. All of them have been reduced to ashes by Drona on the field of battle,

The remnant were killed by Drona's son at night.

34. The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vasudeva having kept them up.

35. Seeing only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not riches or enjoyment. Do you cast auspicious looks upon us all. It will be difficult for us to see you.

36—37. The king will commence to practice the most austere and unbearable of penances!' Hearing these words, that king of battle, the mighty-armed Sahadeva with eyes bathed in tears, addressed Yudhishthira, saying,—'O chief of Bharata race, I dare not leave my mother.

38—39. Do you return to the capital soon. I shall practise penances, O powerful one! Even here I shall reduce my body by penances, engaged in serving the feet of the king and of these my mothers!' To Kunti, after embracing that mighty-armed hero, addressed him thus,—Depart, O son! Do not say so.

40. Obey my behest! Do all of you go hence. Let peace by yours! Ye sons, let happiness be yours!

41. By your stay here, our penances will be impeded. Fettered by the ties of my affection for you, I shall fall off from my high penances.

42. Therefore, O son, leave us. Short is the period of our existence, O you of great power.

43. By these and various other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed. Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.

Yudhishthira said:—

44. Delighted by auspicious blessings, we shall return to the capital. Indeed, O king, having received your permission, we shall leave this hermitage freed from every sin.

45. Thus addressed by the great king Yudhishthira the just, that royal sage, *viz*, Dhritarashtra, blessed Yudhishthira and gave him permission.

46. The king comforted Bhima, that foremost of all persons gifted with great strength. Gifted with great energy and great intelligence, Bhima showed his submissiveness to the king.

47. Embracing Arjuna and clasping those foremost of men, *viz*., the twins also, and blessing them repeatedly, the Kuru king gave them permission to go.

48—49. They adored the feet of Gandhari and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then went round the king like calves, when prevented from sucking, their dams. Indeed, they repeatedly walked round him, looking steadfastly at him.

50. Then all the ladies of the Kaurava household, headed by Draupadi, adored their father-in-law according to the rites laid down in the scriptures, and departed.

51. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law instructed them as to how they should behave themselves. Getting leave, they then departed, with their husband.

52. Then loud sounds were heard, uttered by the charioteers that said,—'Yoke, yoke,'—as also of camels that grunted aloud and of horses that neighed briskly.

53. King Yudhishthira, with his wives and troops and all his kinsmen, started for Hastinapura.

CHAPTER XXXVII.

(NARADAGAMANA PARVA.)—

Vaishampayana said:—

1. After two years had passed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira.

2—3. The mighty-armed Kuru king, that foremost of speakers, *viz*., Yudhishthira, having duly adored him, made him take a seat. After the Rishi had rested awhile, the king asked him, saying,—'It is after a long time that I see your holy self arrived at my court. Are you in peace and happiness, O learned Bhimasena?

4. What are those countries which you have passed through? What can I do for you? Do you tell me. You are the foremost of twice-born ones, and you are our highest refuge.

Narada said:—

5. I have not seen you for a long time. Hence it is that I have come to you from my asylum. I have seen many sacred

waters, and the sacred rivers Ganga, also, O king.

Yudhishthira said :—

6. People living on the banks of Ganga report that the great Dhritarashtra is practising the austerest of penances.

7. Have you seen him there? Is that perpetuater of Kuru's race in peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also, in peace?

8. How, indeed, is that royal sire of mine doing? I wish to hear this, O holy one, if you have seen the king.

Narada said :—

9. Listen, O king, with calmness to me as I tell you what I have heard and seen in that asylum.

10. After your return from Kurukshetra, O delighter of the Kurus, your sire, O king, proceeded towards Gangadwara.

11. That intelligent king took with him his (sacred) fire, Gandhari and his daughter-in-law Kunti, as also Sanjaya of the Suta caste, and all the Yajakas.

12. Having penances for wealth, your sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his food, and abstained altogether from speech.

13. Engaged in severe penances, he was adored by all the ascetics in the forest. In six months the king was reduced to only a skeleton.

14. Gandhari lived on water alone, while Kunti took a little food at intervals of a month. Sanjaya, O Bharata, lived, eating a little every sixth day.

15. The sacred fire, O monarch, (belonging to the Kuru king) was duly adored by the sacrificing assistants who were with him, with libations of clarified butter poured on it. They did this whether the king saw the rite or not.

16. The king had no fixed dwelling. He became a wanderer through those forests. The two queens, as also Sanjaya, followed him.

17. Sanjaya acted as the guide on even and uneven land. The faultless Pritha, O king, became the eye of Gandhari.

18. One day, that best of kings went to a spot on the margin of Ganga. He then bathed in the sacred river and finishing his ablutions turned his face towards his hermitage.

19. The wind rose high. A fierce wild fire set in. It began to burn that forest all around.

20. When the herds of animals were being burnt all around, as also the snakes which inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters.

21. When that forest was thus afflicted on all sides and such distress came upon all the living creatures living there, the king, who had taken no food, was incapable of moving or exerting himself at all.

22—23. Your two mothers also, exceedingly emaciated, could not move. The king, seeing the fire approach him from all sides, addressed the Suta Sanjaya, that foremost of skillful charioteers, saying,—'Go, O Sanjaya, to such a place where the fire may not burn you.'

24. 25. As regards ourselves, we shall allow our bodies to be destroyed by this fire and attain to the greatest end. To him, Sanjaya, that foremost of speakers, said,—'O king, this death, brought on by a fire that is not sacred, will prove calamitous to you. I do not, however, see any means by which you can escape from this fire.

26—28. That which should next be done should be marked by you. Thus addressed by Sanjaya the king once more said,—'This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food, are laudable for ascetics. Do you, therefore, leave us, O Sanjaya, forthwith.' Having said these words to Sanjaya, the king concentrated his mind.

29. Facing the east, he sat down, with Gandhari and Kunti. Seeing him in that attitude, Sanjaya walked round him.

30. Gifted with intelligence, Sanjaya said,—'Do you concentrate (your mind, O powerful one!' The son of a Rishi, and himself endued with great wisdom, the king acted as he was told.

31. Governing all the senses, he remained like a post of wood. The highly blessed Gandhari, and your mother Pritha too, remained in the same attitude.

32. Then your royal sire was overtaken by the wild-fire. Sanjaya, his minister, succeeded in escaping from that fire.

33. I saw him on the banks of Ganga, in the midst of ascetics. Gifted with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat.

34. Thus the great Kuru king met with his death, and it was thus that Gandhari

and Kunti, your two mothers, also met with death, O monarch.

35. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata.

36. Many ascetics came to that asylum, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs.

37. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt.

38. O king of kings, you should not grieve for him. The monarch, of his own will, as also Gandhari and your mother, got that contact with fire.

Vaishampayana said:—

39. Hearing of the departure of Dhritarashtra from this world, the great Pandavas all bewailed.

40. Loud sounds of wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, bewailed aloud.

41. 'O fie,' cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same.

42. Hearing that Pritha had met with such a fate, the royal ladies bewailed aloud in grief.

43. All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gandhari too had shared his fate.

44. When those sounds of wailing ceased for a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words.

CHAPTER XXXVIII.

(NARADAGAMANA PARVA.)—*Continued.*

Yudhishthira said:—

1—2. When such a fate overtook that great king who was engaged in austere penances, despite the fact of his having such kinsmen as ourselves all alive, it seems to me, O twice-born one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death.

3. He had a hundred sons each gifted with mighty-arms and possessed of great prosperity! The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a wild fire.

4. Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women, was fanned by vultures with their wings after he had been burnt to death in a wild fire.

5. He was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the naked earth through the acts of my sinful self.

6. I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has acquired those very regions which have become his.

7. I grieve, however, for Pritha who, renouncing the blazing prosperity of her sons, became desirous of living in the forest.

8. Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas! Though alive, we are really dead.

9. O foremost of superior Brahmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, casting off sovereignty, became desirous of living in the forest.

10. How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to death like a hepless creature! Thinking of this I become stupefied.

11. In vain was the god of fire pleased at Khandava by Arjuna! Ingrate that he is, forgetting that service, he has burnt to death the mother of his benefactor.

12. Alas, how could that deity burn the mother of Arjuna! Putting on the guise of Brahmana, he had formerly come to Arjuna, for begging a favour! Fie on the deity of fire! Fie on the celebrated success of Partha's arrows.

13—14. This is another incident, O holy one, which appears to me to be productive of greater misery, for that king, met with death by union with a fire that was not sacred! How could such a death overtake that royal sage of Kuru's family who, after having governed the whole Earth, was engaged in the practice of penances! In that great forest there were fires that had been sanctified with Mantras. Alas, my father has made his departure from this world, coming in contact with an unsanctified fire.

15. I suppose that Pritha, emaciated and reduced to a form in which all her

nerves became visible, must have trembled in fear and cried aloud, saying,—O son Yudhishthira!—and awaited the terrible approach of the fire.

16. She must have also said,—O Bhima, save me from this danger!—when she, my mother, was surrounded on all sides by that dreadful fire.

17. Among all her sons, Sahadeva was her darling. Alas, that heroic son of Madravati did not rescue her!'

18. Hearing these bewailings of the king, all those persons who were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe.

19. The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very sky.

CHAPTER XXXIX.

(NARADAGAMANA PARVA.)

Concluded.

Narada said:—

1. The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell you, O Bharata, such has not been the fate of Vaichitravirya.

2. We have heard that when the old king gifted with great intelligence and living on air alone entered the forest (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all.

3. Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the forest and went away as they liked, O foremost one of Bharata's race.

4. The fire that cast off grew in the forest. It then produced a general conflagration in the forest. This is what I have heard from the ascetics living on the banks of Ganga.

5. United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said to you, met with death on the banks of Ganga.

6. O sinless one, this is what the ascetics have told me, those, *viz.*, whom I saw on the banks of sacred Bhagirathi, O Yudhishthira.

7. Thus, O lord of Earth, king Dhritarashtra, coming into contact with his own sacred fire, departed from this world and attained to that high end that has been his.

8. Through service rendered by her to her seniors, your mother, O king, has acquired very great success. There is not the slightest doubt of this.

9. You should, O king of kings, now perform the rites of water to their honour, with all your brothers. Let, therefore, the necessary steps be taken.

Vaishampayana said:—

10. Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household.

11. The inhabitants of the city as also those of the provinces, actuated by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only a single piece of cloth.

12. Then all those foremost of men, having plunged into the river, placed Yuyutsu at their head, and began to offer oblations of water to the great king. And they also gave similar oblations to Gandhari and Prithá, naming each separately and mentioning their families.

13. Having finished those rites which purify the living, they returned but without entering their capital lived outside of it. They also sent a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death.

14. The king, having rewarded those men beforehand, commanded them to perform those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited.

15. On the twelfth day, the king, properly purified, duly performed the Shraddhas of his deceased relations, which were marked by profuse gifts.

16. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds.

17. Uttering the names of Gandhari and Pritha, the king, gifted with great energy, made many excellent gifts.

18. Every man received what thing he wished and as much of it as he wished. Beds and foods, and cars and conveyances, and jewels and gems, and other wealth were given away profusely.

19. Indeed, the king, referring to his two mothers, gave away cars and conveyances, dresses and coverlets, various kind of food, and female slaves adorned with various ornaments.

20. Having thus made many kinds of gift in profusion, that king then entered his capital named Hastinapore.

21. Those men—men who had gone to the banks of Ganga at the command of the king, having disposed of (by cremation) the remains of the king and the two queens, returned to the city.

22. Having duly honoured those remains with garlands and scents of various kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task.

23. The great Rishi Narada, having comforted king Yudhishthira of righteous soul, went away to where he liked.

24. Thus did king Dhritarashtra meet his departure from this world after having passed three years in the forest and fifteen years in the city.

25. Having lost all his children in battle, he had made many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people.

26. King Yudhishthira, after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty.

27. One should listen with attention to this Ashramavasika Parvan, and having heard it recited, one should feed Brahmanas with Habishya, honouring them with scents and garlands."

FINIS AHSRAMAVASIKA PARVA.

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